

The Lutheran

**God's Word and Luther's Teachings Are Now and Never
Ever Fading Away**

**Sixteenth year
1859—1860.**

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1860.

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Volume 16, St. Louis, Monday, August 23, 1859, No. 1.

(Sent in by Past. P. Bever.) **New year, new joy.**

Let's join hands -ente fr0h, blessings, rich blessings are ready, God's fighters eighth your time, God's grace is not over yet:

In thee comes as a new end of grace Thy church's hero. confident in the strife, New troops he calls far and wide, Maturity with, and new crew send.

Through the lands his watchword resounds; You who know it, tremble also your sums:

World, let only the holy fire glow,

God, his word and Luther's life remain. Crown Christ, in spite of the enemy's fury, you, O "Lutheran", here and there.

Foreword of the editor now sixteenth year of the "Lutheran."

Fifteen years ago, when the "Lutheran" first went astray in the public service of the church, the first stone he carried to the reconstruction of the ruined walls of Jerusalem was the communication of some glorious testimonies of Luther about the main article of Christian doctrine, namely, about the justification of a poor sinner before God through faith in JESUS CHRIST. With this, the "Lutheran" wanted to immediately introduce himself and distant readers to his first public

In the course of the first and second appearance of the Lutheran Zion and the defense of its fortifications, we must remember that it is above all a matter of preserving and keeping pure this article, which Luther calls the *articulus stantis et cadentis ecclesiae*, that is, the article by which the church stands and falls.

In accordance with a decision of our Synod of the Western District, we are now beginning the 16th volume of the "Lutheran" in the same way as the first, namely with the publication of a paper presented to the Synod on the doctrine of justification. We consider the fact that we have been prompted to place this paper at the head of the new volume to be significant. It is, we think, first of all for the "Lutheran" himself a hint, which reminds him anew what is the main subject of his work. For the readers of "The Lutheran" this is a kind of assurance of what they may expect from "The Lutheran" also in the future.

Thanks be to the Lord for the splendid providence!

Many may well be of the opinion that the doctrine of justification by grace alone through faith in Jesus Christ alone is a treasure that was conquered once and for all by the Reformation and has now become an inalienable common property of all Protestants (i.e. all non-Catholics) and that it is therefore a most superfluous thing to want to place this doctrine in the limelight and defend it even against supposed Protestant strivers. But this is by no means true.

ges so. Yes, whoever thinks that the doctrine of justification is so easily learned and such an easy commodity, and that at least all so-called Protestants are united in this doctrine, rather proves how little he himself knows the pure doctrine of justification. Whoever has grasped it a little by God's grace not only knows that only the Lutheran Church is familiar with the jewel of the pure doctrine of justification, but he soon realizes with horror that there are now very few preachers, not only outside but even within the Lutheran Church, who have the doctrine of justification in its purity and preach it in its purity. He sifts, most Protestant preachers probably still think the sentence is correct: Man is justified and blessed before God by grace alone through faith; he sees that in their sermons this salt also occurs now and then, or even more often: But as soon as they want to explain to their listeners what they must do in order to be saved, what actually makes a Christian and by what he can be recognized, to whom the consolation of the gospel belongs and how one can partake of it-then it soon becomes apparent that these preachers have hardly any idea of the pure evangelical doctrine of justification. Those who are now considered the best and most zealous among the so-called believing preachers are mostly nothing but sour preachers of the law, who, while they are preaching the gospel, are not teaching the gospel.

While they pour out the law in cloudbursts, they give the gospel only in drops. But the great crowd of the so-called believing preachers of our days preaches neither a true law nor a true gospel, neither the law in its double-edged sharpness, nor the gospel in its exuberant fullness of consolation for all terrified sinners. One mixes both, and thus breaks off the sharp law by the gospel mixed with it, while one in turn sours the sweet gospel by the law mixed up with it. Sometimes they preach in such a way that even the penitent child of God is made uncertain of his state of grace, sometimes in such a way that even the impenitent and self-righteous (if, for example, he only attends prayer meetings diligently, contributes to missionary purposes, speaks godly, and the like) is strengthened in the delusion that things are right for him. Sometimes they describe the Christian as so holy, so blessed, so peaceful as he is nowhere to be found, and make demands on him which, if they were to be judged by them, would condemn them; sometimes, on the contrary, they speak of sins as the weaknesses of Christians, of which old Marperger says quite rightly:

What the world now calls only weakness. Is the strength of its wickedness;

Thereby, the spirit of hell increases its works very powerfully.

A clear proof of how the pure doctrine of justification has been lost even in the midst of the Lutheran church is that, as is well known, certain doctrines of the Lutheran Church wants to improve and in the place of

The doctrine of justification emphasizes these allegedly improved doctrines as the main articles and seeks salvation for our time in them. Even among Lutheran preachers, for example, as is known, they now think that Luther and the old Lutheran theologians have not understood the church, the sacred office of preaching, the various effects of the sacred ministry, and the different ways in which the church is to be saved. The Lutheran theologians are now well known. But why? Only because they had already taught about the church, the holy office of preaching, the different effects of the holy sacraments, the person of Christ, the expected millennial kingdom, the state of the souls after death, etc., but not completely. - Only because they have already left the right doctrine of justification and have fallen away from it. For he who has the Lutheran Church's doctrine of justification cannot teach otherwise about the above-mentioned doctrines, since they are intimately connected with the pure doctrine of justification as the Lutheran Church has it.

May these few remarks serve to make dear readers read with attention the paper on the doctrine of justification, which will be published in the first issues of the new volume and which is composed almost exclusively of Luther's words. From this you will best recognize what the "Lutheran" actually wants when he fights so earnestly for the purity of the doctrine of the Lutheran Church, that it is *nehmlich* above all

The "Lutheran" himself vows to his Lord and his dear readers that with the new year he will be even more faithful and even more eager to maintain the main doctrine, on which alone salvation and blessedness rest, the doctrine of justification, pure and unadulterated. But the "Lutheran" himself vows to his Lord and his dear readers that with the new year he will think with new even greater faithfulness and with new even greater eagerness to lead his readers by God's grace to the purer wells of Israel and to fight, without regard to man's favor or disfavor, so that those purer wells will not be clouded or clogged by any false doctrine, no matter how beautifully it glitters.

Of course, the "Lutheran" cannot hide the fact that he is facing an increasingly bleak future, that he sees himself more and more left alone, that the number of his adversaries grows with each passing day, that the struggle against false doctrine, which is spun ever more finely and retreats into ever deeper recesses, becomes ever more difficult, but it is precisely the pure doctrine of justification, to the ever brighter recognition of which God has brought him out of great mercy, which is a so Bright Torch, in whose light he always hopes to find the right path through all the mazes of this last time.

Unit,

Stated for the meetings of the German Lutheran Synod of Missouri, Ohio & a. St. Western District on May 5, 1859 and the following. Days at Addison. Du Page Co, Ill, on the following punc:

"1. that the Lutheran Church alone is entrusted with the pure doctrine of justification.

Where does it come from that this awareness has often dwindled even within the Lutheran Church?

3. what measures are to be taken to reawaken this diminished consciousness?"

I.

"That the Evangelical Lutheran Church alone has the pure doctrine of the justification". Motto: Jer. 9, 24.

§ 1.

That the doctrine of justification is the most important doctrine of the whole divine revelation is a fact.

This is the common confession of our church, both in its symbols and in the private writings of its pure and faithful teachers.

For example, in the 4th article of the Apology of the Augsburg Conf. Conf. of the Apology of the Augsburg Conf. on Justification: "Because such a dispute is over the highest, most noble article of the whole Christian doctrine, so that a great deal depends on this article, which also serves to give a clear, correct understanding of the whole of the Holy Scriptures and points the way to the ineffable treasure and the right knowledge of Christ alone, and also opens the door to the whole Bible alone, without which article no poor conscience can have a right, constant, certain consolation or recognize the riches of Christ's graces: so we/ imperial majesty ask to be informed of this great, brave, highly important-

We are grateful to you for your help and graciously listen to us.

Thus it says further in the Schmalkaldic Articles of the doctrine of justification: "From this article nothing can be yielded or yielded, let heaven and earth fall, or what will not remain. For there is no other name given unto men, whereby we may be saved, saith Peter Act. 4:12, and by his wounds we are healed, Isa. 53:5, and on this article is everything that we teach and live against the pope, the devil, and all the world. Therefore we must be quite sure of it and not doubt; otherwise all is lost, and the pope and the devil and all against us retain the victory and right." (Part II, Art. 2.)

Luther wrote in his private writings, namely in a letter to Johannes Brentius: "I especially love and honor this gift of God, which is in you above all others, that you practice the doctrine of the righteousness of faith so faithfully and righteously in all your books. For this point is the main piece and the cornerstone, which alone gives birth to, strengthens, builds up, preserves and protects the church of God; and without it the church of God cannot exist for one hour; as you yourself, dear Brenz, well know and are at one with me, and therefore for this cause you so mightily press such an article. For no one in the church can teach anything righteously or resist some adversary well who has not rightly grasped these things or (as St. Paul calls it 2 Tim. 4:3) the sound pure doctrine, or, as Paul himself speaks, does not hold fast to the doctrine." (XIV, 191. 192.)

Furthermore, Luther writes about Gen. 21, 17: "This is the highest article of our faith. If one either takes it away, as the Jews do, or falsifies it, as the papists do, then neither the church can exist, nor can God retain His glory. Which glory is that he is gracious and merciful, and that for his Son's sake he will forgive us our sins and make us blessed." (I. 2163.)

Luther writes further on Is. 53, 14: "As long as the church has confessed this article, it has remained in the faith; and the faith has been lighter at one time, darker at another. He himself speaks Match. 28:20: "I am with you always, even to the end of the age; without this article the church does not stand. Mahomet has devastated the church, and the pope has darkened the doctrine of faith, but where this article has remained, there God has preserved his church." (VI, 1156.)

Furthermore, in his "Warning to his dear Germans": "They (the papists) do not want to suffer this article; so we cannot advise him. For where the article is gone, the church is gone, and no error can be resisted, because apart from this article, the Holy Spirit

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will not and cannot be with us, for he is to transfigure Christ for us. Over this article the world has failed so often, through flood, weather, waters, war and all plagues. Over this article Abel was strangled and all the saints and all Christians must die over it. Nevertheless he remained and must remain and the world must perish over it forever. So let it now also stand and be overthrown over the article; and if it should become mad and foolish, let it leave the article standing and let it fall into the pit over it. Amen." (XVI, 2015.)

Further to Isa. 42, 22: "Therefore, the article of justification, which is the only one we teach today, should be diligently learned and retained. For when we have lost this, we shall not be able to resist any heresy, any false doctrine, however ridiculous and vain it may be; as it was under the papacy, when we believed such things of which we are now ashamed and repent. On the other hand, if we remain with this article, we are safe from heresy, and retain the forgiveness of sins which weakness in walk and faith entitles us to." (VI, 827.)

Furthermore, in the Table Talks: "This is the most important article of the whole Christian doctrine, namely, how we will be saved. All theological disputations should look at this and be directed to it; all the prophets have been most concerned with this and have blued themselves with it. For if this article of our salvation is grasped and retained with certain and firm faith, then the other articles will come and follow smoothly after it, as of the Trinity. Nor has God declared any article so publicly and clearly as this, namely, that we are saved through Christ alone. Although he has said much about the Trinity, he has always rested on this article of salvation. There is much in the others, but this is the most important; for this is the reason why all the works of the papists were instituted and carried out, so that they would attain eternal blessedness through them. But they are deceived, for apart from Christ there is no blessedness, which can only be grasped in the Word through faith. Since this article remains pure, the church also remains pure; but if it is adulterated or forfeited, the church has become a whore and is gone; as we have seen and experienced in the papacy." (XXII, 751.-2.)

Furthermore, in the introduction to his interpretation of the Epistle to the Galatians, Luther writes: "If the article that teaches how to be sinless and righteous before God is lost, then the whole Christian doctrine is lost at the same time, and all the people who are on the whole face of the earth and do not have this doctrine must actually be either Jews or Turks, Papists or Rotten and heretics. By this doctrine alone is holy Christendom both planted, edified, and preserved." (VIII, 1552. 53.)

Gal. 2, 16: "As soon as we lose this sun, we will certainly fall back into the darkness in which we were before. (VIII, 1832.)

Gal. 2, 11: "St. Paul is not talking about a dove's foot and a pear stem, nor is he speaking for the sake of bread; but he is talking about the greatest and most noble main article of the whole Christian doctrine, which is so important that when it is understood and considered, everything else is forgotten and neglected. For what is Peter and Paul, what is an angel from heaven, what are all creatures, compared with this article, which teaches by what means and how one is freed from sin and becomes righteous and blessed before God? If we understand this article rightly and purely, we have the true heavenly sun; but if we lose it, we have nothing else but vain hellish darkness. Therefore, if you notice that it is weakened and lying low, spare neither Peter nor Paul, nor even an angel from heaven, but resist them; for it can never be raised high enough and defended." (VIII, 1769.)

Gal. 4:29: "Therefore, first of all, the article which teaches how we must be justified in the sight of God through faith in Christ should be carefully and diligently grasped; for it alone can establish and sustain us in the face of all adversity and comfort us in all trials and persecutions." (VIII, 2563.)

Gal. 3:13: "Therefore, as I often admonish, the article that Christ, the Son of God, became man, suffered, was crucified, and died for us 2c. should be learned with all diligence. For in this article all the other articles of our faith are comprehended; if it is pure and righteous, then all the others are right and well. Therefore, when we teach that men have been justified by Christ, that Christ has overcome sin, death, and the eternal curse, we also teach that he is by nature a just and true God." (VIII, 2180.)

To John 6:53: "Keep this throughout your lives, that everything is to be done for the sake of the one article; which I often repeat and cannot do enough, so that it may be preserved and we may remain right in the faith that from Christ's flesh we have forgiveness of sins, redemption from death and the devil. Where this teaching remains in the pulpit, there is no need, one is safe from all heretics and errors; this article suffers no error in itself; so the Holy Spirit is also with it. The Holy Spirit is also present, and those who believe this do not tolerate error. If, however, they are deceived, it is a false This is a clear sign that they have not understood the article. If they had understood it correctly, they would not have been deceived." (VII, 2107.)

After Luther had shown that also the 117. Psalm, although it might not seem so to some, is about justification by faith alone, he continues: "I do this mostly to give all others who need it cause or instruction to seek and act on the main point of our Christian doctrine in Scripture everywhere, namely, that we must become pious, alive, and blessed without any merit, by the grace of God alone, given to us in Christ, and that otherwise no other way, no other path, no other way, no other work can help us to achieve this. For I see and experience all too well every day how manifoldly the wretched devil pursues this main thing, so that he again

eradicates it. And although the weary saints consider it an unnecessary thing to pursue such things so almost (very) and always (for they make themselves believe that they know it almost well and have long since learned it), I know well how far such their conceit is lacking, and know nothing everywhere about how much is attached to this piece. For where this one piece remains pure on the plan, Christianity also remains pure and fine in harmony and without all divisions; for this piece alone, and nothing else, makes and sustains Christianity. All other pieces may also shine with false Christians and hypocrites; but where it does not remain, it is not possible that some error or spirit of the rot may be warded off. I know this for a fact and have tried it as much as possible, so that I could neither disbelieve the Turks nor the Jews, where I should act without this piece. And wherever the mobs arise or start, you have no doubt that they have certainly fallen from this main piece, regardless of the fact that they talk a lot about Christ with their mouths and almost preen and adorn themselves. For this piece does not give rise to any divisions; since it cannot be, the Holy Spirit must also be there, who does not have to be. The Holy Spirit must also be there, who does not cause divisions to arise, but gives and maintains unity." (V, 1697. 98.)

Finally, Luther writes to Joh. 16,3: "Therefore, it is all about this article of Christ and everything depends on it: whoever has this article has everything, and the Christians must stand in the highest battle for it and constantly fight so that they can stay with it; therefore, Christ and the apostles do not insist on it everywhere without cause. For the other articles, although they are also founded in Scripture (as: that Mary gave birth to a pure virgin of Christ), do not drive them so hard that St. Paul (when he argues about this article) also does not pay attention to calling the mother, nor to the honor of virgins, but rather says Gal. 4:4: *Natum ex muliere*, i.e. born of a woman. But in this he is whole and entire, that we are not

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By works and law, but only through this mediator, Christ, do we obtain grace and salvation with God. For this is the only article, which must always suffer persecution from the devil and the world. As it was proclaimed in the beginning in the first divine sermon, which came to man after the fall, Genesis 3:15: I will put enmity between thy seed and the serpent: and the seed shall bruise thy head, and thou shalt bruise his heels 2c. This is the very enmity of which Christ here says that His Christians, for the sake of His knowledge and that they preach of Him, must both be banished and put to death. Other articles have also been challenged, but none has caused so much bloodshed and torture as this one. For it also began so soon in the two brothers Cain and Abel, that the one asked to die at the other's hands, and will not cease as long as the world stands. Where this one goes out, the devil is mad and foolish, and burns the world with fire and light with rage and fury. And it is seen in all histories that all heresy and error arose where this article fell, since people were sure that they knew it very well, and thus fell from this to other things and began to argue about the person of Christ, whether he was truly God or only man, and with such speculation and questioning introduced all misfortune, since one person denied the deity of Christ, another denied humanity, some denied the person of the Holy Spirit, some denied virginity, and some denied the person of the Holy Spirit. Some have denied the person of the Holy Spirit, some the virginity of Mary, but all of them, as many as there have been, have also erred and deceived in this main point. For in this all hangs and stands, and draws all the others with it, and all is to be done for this, so that he who errs in the others certainly does not have this right either, and though he holds the others and does not have this, it is all in vain. Again, this article also has grace, if it is diligently and earnestly adhered to, so that it does not fall into heresy, nor run counter to Christ and his Christianity. For it certainly brings with it the Holy Spirit, who thereby enlightens the heart and keeps it in right and certain understanding, so that it can give pure and dry distinction and judgement from all the other articles of faith and preserve and defend them mightily. As can be seen in the ancient fathers, where they remained with such an article and based their doctrine on it and led it from there, they remained pure in all respects.

and apart from this dispute, they have also gone astray and have stumbled on many occasions, as has happened to the oldest, Tertulliano and Cypriano. And what is lacking, not only in the papists, but in all of our fools who rave against baptism and other articles, but that they, having already fallen from this, have not concerned themselves with it and have raised other things for it, and have thus lost their minds, so that they teach nothing right about it and can receive no article with certainty? as can well be seen in their books; after which they continue to fall from one error into another, until at last they lead themselves and other people to ruin. For where this knowledge of Christ is gone, the sun has lost its light and is darkness, so that nothing is rightly understood, and no error or false doctrine of the devil can be resisted. And even if one keeps the words of faith and Christ (as they remained in the papacy), there is no reason for any article in the heart, and what remains is vain foam and uncertain persuasion or conceit or a painted, colored faith. As they themselves call their faith *Fidem acquisitam et informem*, that is, a loose, lazy, empty thought that neither does nor is good, neither holds nor fights when it comes to the meeting that it should hold and prove itself. And that their boasting of faith and Christ is completely false and untruthful, they prove themselves by the fact that they do not want to suffer this article of the knowledge of Christ and right faith, but rage against it with banishment and murder. Again, where this sun shines and glows in the heart, there is a right understanding of all things, so that one can stand firm and hold fast to all articles, as: that Christ is true man, born of the Virgin Mary, and also true almighty God, born of the Father in eternity, Lord over angels and all creatures; item, therefore he believes and teaches rightly of the Holy Spirit, of baptism, of the Holy Spirit, of the Holy Spirit, and of the Holy Spirit. He believes and teaches rightly about the Holy Spirit, baptism, the sacrament, good works, and the resurrection of the dead; so walk simple in faith, do not dispute or argue about God's word, do not quarrel or doubt. And if anyone comes who considers one or more of these articles, a Christian can defend himself and reject them, for he has the right Master (the Holy Spirit), who alone reveals this article from heaven and is given to all those who hear and accept this word or sermon from Christ. Therefore such a one will not allow himself to be seduced into heresy and error, and even though he may be lacking or stumbling, yet, if he only does not fall from this, he will soon get back on track; for this light consumes and drives away the clouds and darkness and makes him again and aligns it. But if he loses this light, he cannot be helped. For when this knowledge is gone, it takes everything with it, and then you may lead and confess all articles (as the papists do), but it is neither seriousness nor right understanding, but like one groping in the dark, and a blind man hears talk of the color he has never seen. This is done by those who are the best and most pious among them. For the other great hand must fulfill this, as Christ says here, that they run headlong against it, blaspheme and persecute, banish and murder the righteous Christians, for no other cause, but for this knowledge alone, and so become possessed, blinded and obdurate, even vain devils to those who have nodded this article's knowledge (though they otherwise earnestly seek to be holy and pious), just as from those who recognize him and believe become vain children of God." (VIII, 502-506.)

Now, although the following teachers of our church have not testified so powerfully to the importance of the article of justification, they have done so in the same spirit.

Chemnitz, for example, the main author of the Concordia Formula, writes: "This article is, as it were, the castle and main defense of the whole Christian doctrine and religion; if it is either obscured, or falsified, or overturned, it is impossible to preserve the purity of the doctrine in other articles. But if this article remains intact, all idolatries, all superstitions, and whatever falsifications there may be in all the other articles, fall of themselves, just as in 1 Sam. 5:1-4, when the ark of the covenant was placed in the temple of the Philistines beside the idol of Dagon, that image was immediately moved away, and although it was repeatedly brought to its former place, yet as lukewarm as the ark of the Lord stood there, it could not stand firm, and was at last utterly shattered." (*Loc. theol.* II, 200.)

Johann Gerhard writes: "The highest dignity of this article is connected with just as great a benefit and just as great a necessity, since the godly and unadulterated action of it 1. gives Christ the due honor, 2. shows a firm consolation to the frightened conscience, 3. surrounds the difference between the law and the gospel as if with fortifications, 4. awakens the necessary certainty of faith in true and godly invocation, and 5. inflames the hearts of the pious to earnest zeal in good works." (*Loc. theol. de justif.* § 2.)

Balth. Meisner: "This article is, as it were, the Centrum (the center) of God-honesty, towards which everything aims, the holy Ocean, in which everything flows together, the ark of faith, which keeps everything safe and intact. (*Anthropolog. D. 3. disp. 24*, p. 139.) [A.]

(To be continued.)

An Example of Unruly Justice and Love.

It is the Unirten today, who, like the syncretisms soon after the Reformation and in Paul Gerhard's time, cry "love, love", but think all too little of the faith and of the purity of doctrine. But the love of the Uniate, in old and new times, has often shown significant deficiencies, as the life of Paul Gerhard, the history of the Union in Prussia, in Nassau, in Baden 2c. testifies. Therefore, the Uniate in this country would like to excuse themselves and their church by saying: "the unkindnesses that occurred there must not be blamed on the Uniate church: The state conditions of Germany are to blame for this, where the authorities take up the sword if one does not want to submit to the royal or grand ducal union; - but here in this country the introduction of the union should not be stained by any acts of unkindness and injustice; but here it should gain adherence and acceptance solely through its tender love, through its justice (first in judgment)." Beautiful speech, that. Who should not be attracted by it? Who should not be enraptured by this love? - If only it really proves itself? The opportunity will come soon, when everyone can disappoint himself. Thus, among other things, "der Hausfreund" in No. 2 provides an example of unrighteous justice and love, which should not be so ungratefully despised by us Old Lutherans. This unrighteous love does us no harm, it harms only those who make use of such love, since it is nothing other than unbridled hatred and injustice. - By such examples we learn quite clearly what to think of love that does not rest on the right faith. As soon as the dear Lutheran readers will have heard the judgment that is passed on us in the Hausfreund, they will certainly agree with the sender: that only the most complete unfamiliarity with Lutheran faith and Lutheran doctrine and arrogance and pomposity to the point of ridiculousness can lead to such a judgment on people whose only crime is to have punished the unrighteous for their indifference in important doctrines of the Christian faith. - The loving judgment in the Unirte Hausfreund reads thus:

"But it is not only the swarm spirits that are disturbing the holy Zion of the evangelical church. Moab, who had lain quietly on his lees for almost a century, is also rumbling violently again and insisting on his rights. Moab does not know the spirit of God's law, the inner life of faith of the true Israelite, the holy love, which is the fulfillment of the law. Although of the same blood as the seed of Abraham and sprung from the loins of the archfathers, Moab is a sworn enemy of the people of God. The empty ceremony, the bowl, the groves and altars of the fathers of the fathers has

Moab, but the essence and life of the faith of his fathers was lost to him. Of the faith of Abraham, which shows itself so brilliantly in the love for his fellow man, which is so strong that he does not refuse the only son for sacrifice, but nevertheless values man as a brother so highly that he asks the Lord to spare Sodom and Gomorrah for the sake of even ten righteous men, of this faith there is no trace in Moab. Moab makes a man king for himself and idolizes him, of the true theocracy he knows nothing.-such a Moabite people are the so-called "Old Lutherans" in the middle of the Protestant church. Luther is lord and king. Luther service, not God service, is their slogan. The form determines the essence, not the essence the form; they are the children of the great reformer, like Moab the descendants of Abraham; they have from him the shell, but not the core; the cultus, but not the faith, to which the Lord promises righteousness and without which the cultus has become a hollow form and ceremony.

1) So there is no trace of Abraham's faith in Moab, i.e. in the Old Lutherans. That is quite loving. One can only conclude: either the word of God is not strong enough to produce faith and life in the faith of the Son of God - or we are all hardened. - Since the first is not true, because the Lord Himself says Isa. 53:11 that His word shall not return void, and the other, at least, has not been revealed by God to the uninspired, recognize the unkindness that denies the faith of Abraham to a group of baptized Christians who diligently use God's word. - —

2) The Moabites at the time of the Old Testament are those who according to Deut. 23. 3. were not allowed to come into the church of the Lord. "Such a Moabite people are the so-called Old Lutherans in the midst of the Lutheran Church." "To enter into the church of the Lord" in the New Testament is certainly nothing else than to enter into the kingdom of grace and finally into the kingdom of glory. The Uniate Synod of the Northwest has declared us Old Lutherans - as they like to call us - by calling us Moabites, therefore as those who are denied entrance to the church of the Lord. Who do you think gave them the power to close heaven to the Lutherans? Yes, they say, you are so miserable and do not give bread and water to the people of God when they go through the desert. - We answer cheerfully and with the knowledge that the Lord is our witness, we have given you bread and water, so that your weary soul may be strong to be obedient to the Lord in all His words, to recognize Him in pure doctrine, to be faithful to Him in everything, we have not shown you enmity, but love, by warning against the covenant that truth and error should enter into with each other, by punishing those who had accepted such a covenant - for with this covenant, we have given you the Lord's word.

The truth comes too short in the covenant, the clearest teachings of the holy scripture are called such short-cuts that are not necessary for salvation. The clearest doctrines of the holy scripture are short-circuited as those that are not necessary for salvation- but you have taken this love for hatred-which is the fault? By God's great grace we, as true Lutherans, have no other love than that

which rejoices in the truth, i.e., "we delight in seeing someone do right and act righteously; just as love grieves when someone does wrong" (Luther on 1 Corinthians 13, Church Post -) and "we can do nothing against the truth, but for the truth, 2 Corinthians 13:8 - but you do not want such love. - Even if you make us stand aloof from the congregation of the Lord in ignorance or arrogance, we know that a true Lutheran is not a Moabite, but a member of the people of God, faithful to God in faith and faithful to his neighbor in love. - —

3) "Luther is lord and king. Luther service, not God service is their slogan." - Don't the unrighteous know better, or do they say it out of an evil slanderous heart? So we are idolaters and the Lutheran preachers are idol priests. If there is ignorance, then it is an ignorance worthy of pity; but if they know better, then a heart full of hatred is revealed, to which the mouth's cry of "love" "love" rhymes badly.

If the uninitiated would only once begin to study Luther's writings, to lift up the treasures of knowledge that are laid down there, they would certainly no longer stand in line to give Luther's teaching the honor it deserves, namely that it is the teaching of the divine Word and that what we say is right:

God's Word and Luther's Teachings Will Never Ever Be Forgotten.

If only they would be as conscientious in matters of faith and doctrine as Luther was, who would have gladly retreated if he could have been convicted from God's Word that he was mistaken, but who also knew that the doctrine was not his, but God's, and who was so rock-solidly convinced of the scriptural conformity of his doctrine that he wrote, among others: "For the sake of my doctrine I am much, much too proud, stiff-necked and proud of the devil, emperor, king, princes and all the world" - so Luther would no longer be so repugnant to them - and they would learn from him as a faithful servant of the Lord; instead of slandering others who have already sat down at the feet of the teacher of the divine word.- —

4) "They are the great reformer's children, as Moab is the descendants of Abraham."

As St. Paul says of the Corinthians and Galatians that they are his children, whom he begot through the word of truth, so right Lutherans also know that Luther is their father, who brought them the word. It goes without saying that those who do not have his doctrine and faith are not his children, even though they may presume the name. If the friend of the house thinks that all Lutherans have only the shell,

not the core, only the cultus, not the faith, then he transgresses again in completely unchristian unkindness and injustice. - We gladly forgive what the unrighteous knowingly or unknowingly sin against us, but at the same time we wish that they first of all may recognize their grave sins, so that they may forgive themselves against God's holy word by doing away with it to please men - then secondly, that they may become obedient to the whole word of God with all their heart and with right earnestness - then there will be no lack of the third, namely, that they may make a practice of true love and also understand that this is love when one tells someone the truth for the salvation of his soul. - —

Conviction and death of M. Joh. Huß.

"Thus his birthday dawned, July 6, 1415, which was also to become his heavenly birthday. He was taken to the Conciliar by the Archbishop of Riga, John of Wallenrad. This was a man of stormy temper, who did not treat the martyr in the gentlest way. It was the fifteenth general session and in it they proceeded to the irrevocable condemnation of the innocent man."

"He was led into the cathedral church and placed in a special, exalted place. Also in relation to this place the word once pronounced in relation to the temple at Jerusalem came true: My Hans shall be a house of prayer, but you have made it a murderer's pit. Externally, the assembly was splendid enough. The whole church assembly including the emperor and the prince of the empire was present. The emperor had sat down on the throne with his golden crown. Next to him stood Duke Ludwig of Bavaria, who held the imperial orb with the cross; on the other side stood Burgrave Friedrich of Nuremberg with a bright sword. When Huss arrived in front of the church, mass was just being said; he therefore had to stand in front of the door and wait until the ceremony was over. After he was placed in the sublime place, all eyes were on him, and that was the purpose: everyone should be able to see the heretic clearly. There he stood, the disciple and witness of Christ, and the word of his Lord was fulfilled in him: "They will lay hands on you and persecute you, and will deliver you up to their synagogues and prisons, and will bring you before kings and princes for my name's sake; but this will happen to you for a testimony, Luc. 21:12, 13. But these chief priests also used the word of God as a testimony against themselves, as a cover for their wickedness, thinking that they were doing God a service by killing this innocent witness of Christ. James, the bishop of

Lodi, gave a sermon on the words: That the sinful body may cease, Rom. 6, 6. He

He spoke vehemently about the eradication of mangy sheep from the sheepfold of Christ, about the dampening of a small fire so that it would not set fire to the whole church, etc. He summarized the whole content of his sermon in the following words: "The fire must be extinguished. At the end of his sermon he once again summarized the whole content of it in the words: Destroy the heresies and errors, mainly this stubborn heretic. - But the one against whom the angry outbursts were directed lay on his knees during the sermon and prayed silently to the one who promised to save the wretched from the bloodthirsty and the false. After the bishop of Lodi had finished his sermon, a secular man named Henrikus, the orator or advocate of the council, also ascended the pulpit, and exhorted the whole congregation to take heed, not to rest or slacken until they had heard the obdurate Heretics burned. And after this a bishop appeared and told what kind of quarrels Joh. Huss had had with the archbishop and the canons of Prague.

"Thereupon the heretical articles were read aloud, which one wanted to have found in his writings, also those falsely attributed to him. Right at the first article, Huss felt compelled to correct what was misunderstood and false. But the Cardinal of Cammerich shouted at him: "Shut up, when it is read, then answer for it. And the Bishop of Florence burst into even greater rage, ordering Huss: "Silence, heretic, the time for talking is over with you. - The armed guards and henchmen surrounding him were now ordered to shut him up by force if he did not keep quiet. But Huss spoke loudly with his hands raised to heaven: "In the name of the most high God, I ask you to at least listen to my answer without worrying, so that I can only apologize before the bystanders and justify myself against the accusation of heresy. - But he was again ordered to be silent. Since Huss did not find justice before men, he fell down and with a loud voice commanded his cause to God, the righteous judge. They did not turn back, but continued to read.

Among the heresies he was charged with, however, were really the most groundless, even adventurous accusations. Thus one put

not only accused him of denying the doctrine of the transubstantiation of bread, of which he had never confessedly been guilty, but also claimed that he had said that he himself would become the fourth person in the Trinity.

Huss demanded to give him the names of those who had heard such words from his mouth. But this was not possible, and it was simply said: "Two canonists in Prague, two priests, a chaplain and a doctor have heard such things. Who they were, however, remained a secret, and despite the martyr's repeated protests, the council was not ashamed to believe such absurdities from him.

Also his appeal to Christum was called a despicable heresy and a mockery of the church. When Huss heard this, he raised his hands to heaven and said, "Behold, my good Jesus, how they call heresy what you have prescribed for us and done yourself, since you, overcome by enemies, committed your cause to your heavenly Father and left us this example, that when we are oppressed, we may take refuge in the judgment of the righteous God.

Yes, he continued, addressing the assembly, I have asserted

and still maintain that the appeal to Jesus Christ is just and alone safe, because he can neither be deceived by bribes, nor by false witnesses, nor outwitted by intrigues. - Then he looked at the emperor with a serious and meaningful face and said: "I have voluntarily given myself up for interrogation under the loyalty and faith of the emperor present here" (Sigismund, the Roman emperor, turned blood red) and kept silent. A more brilliant justification than this blushing and silence of the emperor could not have been given to Huss. Nevertheless, they proceeded to his condemnation and passed this unjust sentence on him: Johann Huss was declared by the church assembly to be a stiff-necked heretic, his writings were condemned to fire, but he himself was solemnly deprived of his priestly position and handed over to the secular authorities for deserved punishment. - To defend himself further, to want to save his innocence, that was now completely and utterly impossible for Huss before men, although he tried it once again. sought. But he was prevented from doing so by force. Here, all paths and every view were completely closed to him.

But there, to the throne of his gracious Savior, no faraway power was able to hinder his joyful gaze. He therefore fell down on his knees and prayed aloud: O Lord God, I beseech thee, for the sake of thy causeless mercy, to pardon my enemies; for thou knowest well that I am falsely accused, by false witnesses, with fabricated error, and unjustly condemned. Therefore I ask you, O Lord, not to impute this excessive guilt to them, but to remit it to them according to your causeless mercy. But he was like his master who prayed for his murderers; the bishops and priests looked at each other, mocked him and his intercessory prayer and raised a resounding laughter.

And now they proceeded to his degradation or shameful dismissal from the priesthood. His soul, however, felt the sweetest consolation through the comparison with what his Savior experienced before and during his crucifixion, and he, as his disciple, who carried the cross after him. Seven bishops, to whom the consecration had been entrusted, now stepped forward.

and put the complete priestly adornment on him, in order to snatch every single piece from him again under curses. Huss said: "The Jews dressed our Lord Jesus Christ in a white robe when Herod handed him over to Pilate.

After the ceremony (of the

When he had finished dressing, the bishops once again admonished him to recant, to renounce his doctrine, and to give up his life and honor. But Huss spoke from his scaffold with great movement to the people: "Behold, these bishops exhort me to renounce errors that I have never taught; I am therefore afraid to do so, lest I be found a liar before the divine face if I should be guilty of such errors. I cannot violate my conscience by complying with them, for I would have to deny divine truth and revile and blaspheme my Lord in heaven. And should I now also lead away the pious hearts of my listeners, whom I have taught and instructed, as a hireling who flees when he sees the wolf coming, from the truth and grieve and mislead them by an evil example? I will not do it. - Come down from the scaffold, the bishops shouted to him, and after he had come down, they began to desecrate him. First they took the chalice from his hands and pronounced this curse on him: O accursed Judas, who hast forsaken the counsel of peace, and kept counsel with the Jews, we take this cup from thee, wherein is contained the blood of Jesus Christ.-But Huss answered and said with a loud voice: But I trust in the mercy of my heavenly Father and put my hope in my Lord Jesus Christ that he will not take the cup of salvation from me, and that through his help I will drink of it this very day in his kingdom.- Under similar imprecations they took the other church utensils from him and tore off his chasubles. But Huss replied: I suffer this blasphemy and disgrace gladly from the bottom of my heart for the sake of the virtue and salvation of my Lord Jesus Christ. - When they had finished with the vestments, they wanted to proceed to the violation of the crown or tonsure on his head. However, during this procedure, an important doubt arose among the clergy, whether it should be done with scissors or with a razor. During this dispute, Huss turned to the emperor and said: "These bishops cannot agree to mock me enough. - When finally agreement was reached, they made a cross in the tonsure with a pair of scissors and said: "The holy council of Kostnitz casts Johann Huss out of the holy and glorious state of priests in which he had been, and thus shows that he has separated himself from the Christian church, he is therefore henceforth no longer under its power, but the church hands him over to secular power for the corruption of the flesh.

Then they put a paper hat on his head and said these words to him:

We commit your soul to the infernal devils- But Huss folded his hands, looked up to heaven and said, "Now, then, I commit my soul into your hands, O Lord Jesus Christ.

you have redeemed me, you faithful God. - The round hat, however, was painted almost a cubit high with grayish devils in flames and bore the inscription: *Haeresiarcha*, arch-heretic. When Huss saw it and it was placed on his head, he said: "My Lord Jesus has worn the heavy crown of thorns for me, how should I poor sinful man refuse to wear this lighter one for his sake?

The church, which should be a guardian and custodian of salvation, had now expelled him. But who does not feel prompted to let out a deep sigh of pain when contemplating such events and phenomena? The prince of darkness can kindle such fury in minds that allow him free access to the heart; such darkness can break in when the devil succeeds in extinguishing the light of the divine word. This is what an entire Christian council did to a man who, like John the Baptist, bore witness to the eternal light.

The secular authorities now received it. The emperor handed him over to the Elector Palatine with the words: "Dear Prince, because we do not bear the sword in vain, but as a punishment for those who do evil, take this man, Johann Huß, and punish him in our name with the punishment that is due him as a heretic. - The Elector stepped aside, took off his princely adornment, in which he stood before the Emperor, and handed the sacrifice back to the city viceroy with the words: Take Joh. Huss, who is to be burned as a heretic according to our most gracious lord, the Roman king, and our own order. - However, the Elector accompanied the condemned man to the place where the death sentence was to be carried out on him. One must not think, however, that all hearts would have been transformed, as it were, into a tiger's nature when the sentence was pronounced in the cathedral. When Count Kaspar Schlick, the emperor's chancellor, a learned, understanding and wise man, heard the verdict, he went out of the church and said publicly that he could not in good conscience remain present at such a rash verdict.

When M. I. Huß had to leave the cathedral with the high paper crown, he was led by the executioner, but he was of good cheer, because his Lord was with him, his rod and staff comforted him. While walking through the churchyard, he saw his books being burned. He stood still for a moment at the sight and smiled.

On his deathbed, he admonished and instructed the people that they should not believe that he would be burned because of errors; for a few articles had been brought against him by false witnesses of his mortal enemies, which he had never taught. The others had not yet been proven to be false, although he had repeatedly and ardently desired this. He strengthened himself by repeatedly chanting the words in Latin: Jesus Christ, Son of the living God, have mercy on me.

When he arrived at the place of execution, which was designated on an island in the Rhine, he was no longer allowed to speak to the people; but he fell on his knees, folded his hands, which were not bound, looked up to heaven and prayed the 81st and 50th Psalms with great fervor. With special fervor he often repeated the verse: Into your hands I commend my spirit, you have redeemed me, you faithful God. When those present heard him pray with such fervor, some spoke aloud: What this man may have taught or preached before, we do not know; but now we hear loud holy words from him.

Others demanded that he be given another confessor. And since he once again prayed heartily for his enemies, many of the people began to ask how a heretic could pray so wonderfully? While praying, his paper hat fell from his head, but the soldiers put it back on him, while a well-off priest on a handsome stallion, dressed in a green skirt and red undercoat (as an old reporter describes him circumstantially in "this beautiful spiritual hunter's habit") ordered that the devils should be burned with the devil's expert, that the heretic should not be heard, and that one was even less obliged to give him a confessor. When the hat was put back on the martyr, he could not refrain from a new smile.

The Elector now ordered to proceed immediately to the bloody work and Huss now took leave of his friends with tears in his eyes, just as he thanked his jailers for their kindness on the funeral pyre. He spoke to them: Dear brothers, I thank you very much for the kindness you have shown me during my long imprisonment. You have not been my guardians, but brothers. You should also know that I am still steadfast in ruling with my Savior, for whose name I have suffered this death today. The executioners had now approached him and tied his hands behind his back with six wet ropes. Thus he was fastened to a pole, but around his neck and abdomen they put a rusty chain and forged it on. When he saw the chain, he smiled and said to the executioners, "My Lord Jesus Christ, our Redeemer and Savior, was also bound with a heavy chain; therefore I, poor sinful man, will not be ashamed to wear this chain for the sake of His name. - So at last he stood on the funeral pyre, surrounded by 800 soldiers, but surrounded by thousands of citizens and other people. By chance, however, he stood on the woodpile with his face looking toward the morning. Then some bishops, many of whom, together with princes and lords, had followed the procession, shouted that it was not proper for the wicked heretic to look at the rising sun, and so the beadle had to turn him around to the evening side.

They put rice bundles, straw and wood under his feet, which still had his shoes and iron shackles on them, and straw and wood up to his neck all around. When they were busy with this, Huß is said to have uttered the prophetic words: Today you roast a goose (that's how Huß is called in Bohemian), but over a hundred years a swan will come, which you will not be able to kill. The certainty of this saying can be proved just as little as its falsity. What is most certain is that it originated from the compilation of some of Hussein's prophetic declarations about the future victory of truth.

Now Elector Ludwig of Bavaria rode up to the pyre together with the emperor's marshal, one von Pappenheim, and demanded that Huss recant for the last time. But Huss answered with a bright voice from the woodpile: "I call God to witness that I have not taught and written what they have charged me with through false witnesses, but I have directed all my sermons, teachings and writings to turn people away from sins and to lead God into his kingdom. This truth, which I have taught, preached, written and spread, which agrees with God's word, I will hold fast and seal it today with my blood. - When they heard this, they clasped their hands together and rode away; but as they rode away, the Elector gave the order to light the pyre. The flame very soon seized the straw and rice wood. John Huss sang once with a loud voice: "Christ, Son of the living God, who suffered for us, have mercy on me. - Then he sang the same words to the

But when he began to sing it for the third time: "Christ, Son of God, born of a pure virgin," the wind blew in his face and he could not stop speaking: Have mercy on me. But through the flame one saw how he still prayed and moved his head as long as one can pray three Our Fathers and now he passed away. It happened on June 6, 1415 at noon. When the wood and straw were completely burned and the wind had risen, the

When the executioner had laid the body on the stake, it became apparent that the upper part of his body, which was fastened to the stake with a chain, was still attached to it; the lower part had already torn loose and fallen into the embers. The executioners now drove the stake in, threw some dry wood on it, smashed the bones with sticks and burned everything to ashes. In particular, they crushed the head; but the heart, which they had still

They put it on a pole and roasted it. And when it was reported to the Elector Ludwig of Bavaria that one of the executioner's slaves had M. I. Huss's coat, belt and other clothes, he ordered all of this to be burned so that the Bohemians would not carry these articles away as a sanctuary.

After everything was completed, the ashes were thrown into the Rhine.

So chivalrously did J. Huss, this noble, learned and faithful witness of the Lord, won the crown of eternal life among so many great and mighty people gathered at Kostnitz."

The readers will find the above report in the book published by C. Becker in Nördlingen at Beck in 1858: Die böhmischen Reformatoren Johann Huß und Hieronymus von Prag.

Incorrect Interpretation of Scripture.

It is true that some sayings are obscure, but in them there is nothing other than what is in other places in the clear and open sayings. And this is where the heretics come from, that they take the dark sayings according to their own understanding and fight with them against the clear sayings and the foundation of faith. Then the fathers fought against them by the clear sayings and proved that what is said in the dark is said in the light. This is also the right study of the Scriptures. (Luther on Ps. 37.)

Introduction.

From. VI. x. Lr. the St. John's Lutheran congregation at Watertown, Wisc. had the pleasure of seeing their newly called pastor, the former pastor of Collinsville, Ill, Mr. C. Strafen, introduced by the undersigned on behalf of the Reverend President Northern District of our Synod, assisted by Mr. Rev. Wagner's of Freistatt to see him introduced. God grant grace to this servant of Christ, that through his faithful service of the Word, what is standing may be preserved and cared for, but what is far off may be brought near.

At Watertown, d. Aug. 2, 1859.

L. Geyer.

At the wedding of Mr. Friedrich Stockhaus by Mr. Past. Lindemann 3 .60
Bon Mr. Pastor Lindemann 0.40

For I. P. Emrich from Mr. Past. Sommer at Philadelphia received 2,00

"I. Rocker von der Gem. deS Hrn. Past. Schö- neberg zu Lafayette 10,00

„ H. Walker of the virgins-the one of the Gem. of the Mr. Pastor Lindemann- 3 .05

"W. Henke of the Junfrauen-Verein of the Gem.

of the Mr. pastor swan 4,00

By Heinrich Scherlcr 1.00

"Otto Hanser received from the Women's Association of Indianapolis 5.00

Also 2 shirts, 2 pairs of socks, 2 handkerchiefs From the Women's Club of New York through Hin.

Heinr. Birkner 5, 99

Through Mr. Past. Lchner by some members of his congregation from Grcenville 0.70
namely 0.25 from Wittwe Grünwalden and 0.45 from Leise.

"Hermann Albrecht and Bertram Kvhlsstock by Mr. Prof. Crämer from Mr. Past. Stecher collected on the infant baptism of Mr. Zr. Kvhn Lcheboygan WiSc. 1 ,50
 ,, Hermann Albrecht by Mr. Teacher Judge Town Hermann, WiLc. 2,00
 "Bertram Kohlstock of Mr. Teacher Lücke Howards Grvve, Wisc. collected by some Ge mcinde members 1.44
 At the wedding of Mr. Menke by Mr. Past.
 Beyer collected 1,56
 ,, Heinrich EverS from the Gem. of Hrn. Past.
 M. Merz to Lancsater, O. 5.27
 From the comm. of Mr. Past. Swan at Cleveland, O. 5.00
 From the Young Fr. Society of Mr. Past. Schwan by Mr. Prof. Crämer 6,00
 Correction. In the receipt in No. 23 for Bruno and Theodor Mießler, Mr. Plungcr, Mo. H4.00 is omitted entirely, since the above-mentioned is already
 acknowledged in the receipt in No. 22 under "H. Helling r4.00".

Correction.

In No. 6 of this year's "Mittheilungen aus und für Nord-Amerika" by Pf. Löhe, you will find the information that I have recently
 joined the so-called Chiliasts. There is no reason for this news.

E. Harms.

Cape Girardeau, Aug. 15, 1859.

Receipt and thanks.

For Theodor Zacharias through Mr. Pastor Wüste- mann from Mr. Past. Gräbner on Mr. F. Williams wedding collectedP2 ,50
 From the Virgins' Association of the Gcm. of Hrn. Past.
 Desert man 1,50
 From the women's association of the same parish - - 5,00 By Mr. Past. Hattstädt from the congregation of Mr. Past. Wüstemann in Detroit 5,00
 By Mr. Past. Hattstädt from the women's association of his parish - - 2,00
 " H. and L. Hölter from the St. Johannes Gem.
 of Mr. Past. Strieter in Newburg, O. 5,00 ,, H. Ludwig Brakcsiihler of the Jungfr.-Verein
 of Mr. Pastor Liudemann 3.06
 Eight pairs of stockings, 2 children's aprons, 4 handkerchiefs and 1 towel for the Bethany Mission from the congregation of Pastor Hattstädt at Monroc, Mich.
 certifies with heartfelt thanks to have received

Get

I. For the synodal treasury of middle districts:

From the comm. of Mr. Past. Shepherd 2.45
 " ,, " "" Schumann in Noble Co. 2 .47
 in Decalb Co. 5,86

2. for the Synodal Missions-Casse:

From theGem. of Hrn. Past. Fricke 6,15
 " Wich. Rösemann 1,00
 For the seminar organ -.
 From ImmanuciS Dtsr. in St. Louis 25,00
 ,, Dreieinigkcits Tistr. in "" 25,00
 C. Piepenbrink, Cassirer.

Get

a. To retire the ConcordiaCollege construction debt:

From the communiTy of Mr. Past. Hügli Saginaw City, Mich. 13,00
 By Mr. Bertram in St. Louis, Mo. 2.00 From the comm. of Mr. Past. Riemenschneider, Grand Prairie, Ill. 35.18
 Collecte on the child baptism of Mr. D. Heinrich in Eden, N. Zj. 2.31
 Whitsun collecte of the 6km. in Eden, N- N. 6,61
 Collecte at Confirmation in New Oberhofen, N.I. 4.78.

d. To the synodal treasury westl. district: "

From the comm. of Mr. Past. Wolff, Tandy Creek, Jefferson Co. mo. 2.45
 "" "" "Holls, Ccntrevillc, Ill. 5.65
 "" "" "Löber, Frohna, Perry Co.. Mo. 4,25
 "" "" ""Frederking, N. Wells, Mo. 5,55
 By Mr. Past. Frederking, N. Wells, Mo. IM From the congregation of Mr. Past. Hahn, Benron Co, Mo. 9.00 From Trinity Distr. in St. Louis, Mo. IIM
 By D. Werfelmann, Tbornton Station. III - - 10M " W. v. Reimer, Tbornton Station, Ill. IM " Mr. Past. John, Benton Co, Mo. 4,0il " some members of the congeg.
 of Mr. 'Last. Ott- s mann, N. Mette. Mo. 3,40'
 E. N oschke.

St. Louis, Mo,

Svnsdaldruckerei von Aug. Wiebusch u, Sohn.

Volume 16, St. Louis, Monday, September 6, 1859, No. 2. Unit,

abgestatter for the meetings of the German Lutheran Synod of Missouri, Ohio a. St. Western Di
May 5, 1959, and the following days. Days to Addison, Du Page Co, Ill.

(Continued.) § 2.

Those are very wrong who think that it is easy to grasp and present the doctrine of justification correctly, or who even think that they have long since learned this doctrine.

Thus Luther writes in his interpretation of the 117th Psalm: "Where you hear an untimely and immature saint who boasts that he knows almost well that we must be saved by God's grace without our work, and wavers as if it were a poor little art before him, you have no doubt that he does not know what he is saying; perhaps he will never know or taste it. For it is not an art that can be learned or boasted of; it is an art that wants us to remain pupils and masters in it." And all who know and understand it well do not boast that they know it all, but feel something of it as a lovely taste and smell, which they seek and run after, marveling at it.

They thirst, hunger and long for it more and more and cannot get enough of hearing about it or doing anything about it. As St. Paul himself confesses in Phil. 3, 12 that he has not yet grasped it, and Christ speaks of those who feel such hunger and thirst for righteousness as blessed in Matth. 5, 6. And if any man thirst, let him think of me by this example, that I may confess. The devil caught me several times when I did not think of this main thing, and plagued me with sayings of the Scriptures so that heaven and earth became too narrow for me. The words of men and the laws were all right, and there was no error in the whole papacy. Recently, no one had ever erred without Luther alone; all my best works, teaching, preaching and books had to be condemned. Also, the shameful Mahometh almost became a prophet to me, and both Turks and Jews became vain saints. Therefore, dear brother, do not be proud nor too sure and certain that you know Christ well. Now you hear how I confess to you what the devil was able to do against Luther, who was supposed to be a doctor in this art; he preached, wrote, spoke, sang and read so much about it, and yet he must remain a student in it and sometimes is neither student nor master. Therefore be advised, and do not say, "Hup! You stand, but see, and do not fall; you can do it all, but see that the art is not lost to you.

do not lack. Be afraid, be humble, and pray that you may grow in this art and be protected from the knowledgeable devil called Klügel or Kündlin, who can do everything and learns everything in flight. (V, 1698—1700.)

Furthermore Luther writes to Ps. 51,!): "Such prayer is also highly necessary for us, as long as we live here, that this knowledge and confidence in God's mercy may grow and increase in us from day to day. As the holy apostles Peter and Paul also told us. Apostles Peter and Paul exhort us to such an increase in faith. For we see what a great danger it is when we have read a book or two, that we soon make ourselves believe that we are masters of the Scriptures. Scripture. We have before our eyes the examples of the sects and cults, who, when they had scarcely drawn a drop of the right doctrine, quickly became such masters and doctors or teachers that they almost filled the whole world with false doctrine, of baptism, of the Lord's Supper, of obedience to the law of God, of obedience to the authorities 2c. For because they never tried this spiritual warfare and temptation, nor understood this doctrine of reliance on divine mercy, Satan could easily deceive and overthrow them. Therefore we should be warned by their example and pray with all earnestness and diligence with the prophet David that such mercy may grow and increase in us, and repeat after him: "Hide your face from my sins and blot out all my iniquities.

so that there may be perfect joy and peace in our hearts. This request of the prophet indicates that this article of Christian righteousness can never be sufficiently studied and learned; indeed, we may all remain students of it throughout our lives. But those who allow themselves to be taught it, they now know and understand it very well, they have certainly never really begun to learn it. (V, 841. 812.)

Furthermore, Luther writes to Is. 53, 7: "If it is true that he suffered for us, then all our righteousness, good works and merit, in which our trust was based, must be considered as nothing (yes, as St. Paul says to Philippians on 3. v. 8), must be regarded as dung, and so we must step out of ourselves and give way, relying and considering with all our heart on an alien righteousness, so that, as if suspended between heaven and earth, we grasp with firm faith and cling to the righteousness that can neither be seen nor felt, which is offered and given to us in the Word alone. And is this the cause that no one can comprehend nor disguise this doctrine of Christian justification without the right Master and Teacher, the Holy Spirit." (VI, 996.)

Luther writes further on Gal. 2, 17: "From this it can be seen that all those who do not understand the article of justification correctly, cannot do otherwise than that they must mix the two pieces, law and gospel, together. (VIII, 1855.) In another place, however, he testifies at the same time: "Therefore, whoever is well able in this art of separating the Law from the Gospel, set him on high and call him a Doctor of the Holy Scriptures. Scripture. For without the Holy Spirit it is impossible to make this distinction. I experience it myself, and I see it daily in others, how difficult it is to distinguish between the teaching of the Law and the Gospel. The Holy Spirit must be the master and teacher here. The Holy Spirit must be the master and teacher here, or no man on earth will be able to understand or teach them. Therefore, no pope, no false Christian, no fanatic is able to divide these two from each other. (S. Sermon on Gal. 1, 4. 5. from the year 1538. IX, 415. 416.)

Finally, Luther writes in Gal. 4:15, 16: "It is very difficult and dangerous to teach that we are justified by faith alone without works, and yet also teach that we should do works. If there are not faithful and wise servants of Christ and stewards of God's mysteries who know how to rightly divulge the word of truth, faith and works will soon be mixed together. Both doctrines, faith and works, should and must be taught and practiced diligently and faithfully in Christianity, but in such a way that no one goes too far with either; otherwise, if one teaches only about works, as has happened in the papacy, one corrupts the faith; but if one teaches by faith alone, coarse carnal men soon make them dream that works are not necessary." (VIII, 2705. 6.) [B]

(To be continued.)

(Submitted.)

Excerpt from Proceedings of the Free Evangelical Lutheran Convention at Fort Wayne, Ind, from 14 to 20 July 1859.

At present were and let themselves be signed in as members:

Mr. Student A. Albrecht, Mr. P. Beier, Past. W. Bergt, Past P. J. Bühl, Past. J. F. Bünger, Past. C. E. Bode, teacher A. Bartel, student W. Bracksabcl, Prof. A. Crämer, Past. A. Claus, Past. A. Detzer, student J. C. Döscher, Past. W. Engelbert, teacher C. Eggers, stnd. C. Eilgelder, Stud. J. P. Emrich, Prof. P. H. Fleischmann, Past. C. Fricke, Past. J. A. Fritze, Past. J. Friedrich, teacher L. Feiertag, Past. F. Föhliger, Stud. F. Fakhauer, Stud. H. Fruchtenicht, teacher O. Gotsch, Mr. C. Griesse, Past. F. W. Husmann, Past. W. Hattstädt, Past. A. Horst, Stud. O. Häuser, Past. G. Jäbker, Past. H. Jüngel, Past. H. Kühn, teacher J. G. Kunz, teacher K. Kirsch, teacher P. Kästel, teacher E. Kunding, Mr. C. Klinsiek, Past. J. C. W. Lindemann, Past. H. Lcmke, Dr. med. L. Meindermann, Mr. H. Ludwig, Stud. H. Loßner, Past. C. Mees, Past. G. Mießler, Mr. F. Mein, Past. F. Nütze, Past. J. A. Ottesen, Mr. C. Piepenbrink, Past. J. Rupprecht, Past. G. Reichardt, Past. G. Reisinger, Stud. J. Röcker, Past. H. C. Schwan, Past. and Prof. Dr. W. Sihler, Past. J. Strieter, Past. F. Schumann, Past. T. Schäfer, Past. P. K. Schuster, Past. H. Schöneberg, Past. C. Stärken, Conrector G. Schick, Past. W. Stubnatzy, teacher G. Stegner, Past. G. Streckfuß, Stud. P. Seuel, Stud. G. Steuben, Past. J. R. Tramm, Mr. G. Thieme, Mr. A. Siemon, Past. F. Wyneken, Past. C. J. Weisel, Past. P. Wambsgans, Past. J. H. Werfelmann, teacher E. Wolf, Past. H. Wunder, Stud. G. M. Zucker.

First session.

In the absence of last year's Praeses and Vice-President, the meeting was opened by the Pastor *loci*, Dr. Sihler, in St. Paul's Church with singing, reading and prayer.

Mr. Conrector Schick was elected president, Mr. Pastor Ottesen vice-president, Mr. Rev. Schwan and Rev. Lindemann were elected

First of all, the assembly expressed its heartfelt sadness that Prof. Walther, who had given the first impetus for these free

conferences and through whom God had bestowed so many blessings on them, had died of a throat ailment that had befallen him. The church is not to be held responsible for the fact that this time it was prevented from taking part in the negotiations; at the same time, with the wish that it may please God to restore this noble instrument soon and to preserve it for His church for a long time to come.

Thereupon the 14th article of the Augsburg Confession was read out. Confession was read out and it was agreed, 1. of the title and superscription, 2. of the necessity of the public preaching office presupposed in this article, 3. of the powers, 4. of the bearers of this office.

Regarding the first point, it was pointed out how the comparison of the heading of this article with that of the 5th article would help to understand both correctly.

The title of the 5th article is "Vom Prediglamt" ("On the Ministry of Preaching"), and this article is opposed to the Anabaptists, who deny "that God gives the Holy Spirit through the bodily word". From this alone it is clear what is understood by the expression "preaching ministry", namely the "bodily word". The same is also evident from the passage of the Schwabach Articles, which formed the basis of the 5th article of the Augsburg Conf. where it says: "To obtain such faith or to give it to us men, God has instituted the ministry of preaching or the oral word, **namely the** gospel, through which He proclaims such faith and its power, benefit and fruit, and also gives faith with His Holy Spirit through it as a means, as and where He wills. Otherwise there is no means nor bridge to get faith." Who could understand here by "preaching office" the parish office, since it is expressly said that the "oral word" or the "gospel" is meant by it, namely as far as it is going and going? From all this it is irrefutably clear that in the 5th article it is not the preaching office in *concreto*, i.e., the parish office, but the preaching office in *abstracto*, i.e., the administration of the means of grace in general, apart from the administrators of the same.

In our 14th article, on the other hand, the heading is "*De ordine ecclesiastico*" (of the spiritual or ecclesiastical state) or "Vom Kirchenregiment. This refers to persons. This article, then, is intended to show how the means of grace, of whose administration the 5th article had spoken in general, should now also be publicly administered by special persons in a special office, namely the public preaching office or parish office, and how the church of God should be governed through this.

Furthermore, if one wants to consider the order of the articles of the Augsburg Confession. Confession in general, it should be noted that the Confession first presents the doctrine of the means of grace that should be administered, then that of the church, to which these means and their administration are first and directly entrusted, and after all of this only deals with the office through which the public administration of these means should take place.

The result of this discussion was then finally summarized in the following sentence, which was agreed upon by all present.

"The Conference recognizes from a comparison of the inscription of the 14th article, both in the German and Latin texts, with that of the 5th article, that the 5th article deals with the administration of the means of grace in general (since, of course, with the institution of the Gospel as an oral word, the ministry of preaching in the narrower sense is also included); but that the 14th article speaks of the ministry of preaching in a narrower sense, or the

Parish Office."

Regarding the second point, the necessity of the preaching ministry, it was stated: If it is said in this article "that no one should teach publicly in the church without a regular profession," then it is taken for granted that there should be continued teaching in the church in a regular profession; thus, this is a testimony to the necessity of the public preaching or parish office.

Where this necessity comes from and what kind it is, is not said here. There can be no doubt, however, that our confessors did not consider the establishment of the public preaching ministry to be morally necessary alone, but that they claimed that it was necessary because they were certain from the word of God in faith that God the Lord Himself had established this ministry and that it was His expressed will and holy order that it should continue until the end of time.

This faith of theirs would also have been clearly expressed by our fathers in some passages of our confessions. Already in Art. V, where they confess the divine institution of the office of preaching in *abstracto*, and Art. 13 of the Apology, where they say of this office of preaching "God has instituted and commanded it," it is, according to their view, a matter which is quite self-evident that the direction of this office by special public bearers of it is also instituted by God. But they also expressed it in the clearest terms, in that they also said of the office of preaching in *concreto* in the 13th article of the Apology: "For the church asked God's command that she should appoint preachers and deacons;" indeed, in that for this reason and in this sense they even wanted to permit that ordination be called a sacrament, although they were far from considering this act, and especially the use of the laying on of hands connected with it, to be more than an ecclesiastical ceremony, as the appendix of the Schmalk. articles and the relevant words of the Apology show. Articles and the relevant words of the Apology itself show: "But if one wants to call the sacrament of the order a sacrament of the preaching ministry and gospel, there would be no difficulty in calling ordination a sacrament.

If mau now asks further what they actually understood by the "order" that the church has to appoint church servants, then he says

The answer to this is the passage in the appendix On the Authority of the Pope "that the ministry of preaching comes from the common calling of the apostles." Our confessors, therefore, do not think of a ceremonial legal commandment; but by "command" they do not understand only that God the Lord has merely made known and concluded His will in this matter; but the "command" they mean is obviously Match. 28: Go ye into all the world, and so on. For here is 1) the command to "take the gospel and the sacrament to all the world," 2) this command is not only pronounced in general, but also the execution of it is given to special persons who have been set apart for it as a special calling, 3) it is decreed and promised, 3) it is decreed and promised that this should remain so until the end of time, 4) therefore the first bearers of this office at that time are commanded to teach the faithful all that the Lord commanded, thus also this part, that the gospel should be publicly proclaimed by persons specially appointed for this purpose.

The summa of this discussion was then finally summarized in the following sentence, which the assembly unanimously accepted: "The 14th article, in rejecting on the basis of Scripture the error of the enthusiasts that the public office can be administered arbitrarily without a definite vocation, confesses by this very fact that according to Scripture only those duly called should administer the public office, and thus teaches the necessity of the parish office also."

Second session.

The conference proceeded to the 3rd punct of the 14th kind: of the powers of the public preaching office.

Of these, it is said here: "to teach or preach or administer the sacrament publicly in the church." So the first question was what was meant by the expression "publicly in the church"? After a lengthy discussion, the conference recognized that public teaching does not occur only when it takes place in a public assembly, i.e., one that has been announced in advance and is accessible to everyone, but always when someone administers the means of grace to the church by virtue of a delegated authority, just as it is also, for example, a public orientation of the ministry when the preacher baptizes in private homes, communicates to the sick, and so on.

If one now wanted to include in the definition the cause of such conferral and the nature of the conferred functions, then it should be said that someone teaches publicly in the church if he does not use the rights and goods of the spiritual priesthood privately, i.e. for his own person, but administers them publically, i.e. in the public office of the community. Whoever does the latter without having acquired the right to do so through a proper profession is condemned by the 14th article.

One could therefore, to speak clearly,

In this matter, both expressions "in public office" and "from community ways" are used at the same time and next to each other. For the first is directed against the enthusiasts, the second against the Romanists.

Their unanimous conviction with regard to what was discussed was then expressed by the assembly in the sentence:

"When it is said in the 14th Art. that no one shall teach publicly in the church, etc., this means that no one shall exercise the rights of the clerical priesthood in the public office of community ways without a proper profession."

Third session.

When it was stated that it is actually nothing other than the goods and rights of the congregation that are administered in the public preaching office, the objection arose: Doctrine and practice seem to be in contradiction, if on the one hand one confesses and teaches that all rights that exist in the church belong to the congregation; on the other hand, however, one is so strict that only through the pastors the public preaching, administration of the sacraments, etc. is done. On the other hand, it is so strict that only through pastors public preaching, administration of the sacraments, etc. takes place, that they are charged with examination, ordination and other things, and that even important congregational rights are exercised by synods.

To this was answered: It is another thing to have a right, another thing to use it in right order and wisely. There were divine and human orders. A divine order is that where several Christians are in community, the public action of the word and the sacraments is done by specially appointed persons. The same God has therefore given the right in this case and also prescribed the exercise of this right. Therefore, there can be no question of a contradiction. Human orders, if they are good, have their root in the fact that everything in the church should be done honestly and properly. It belongs to this and follows from the nature of the matter that, for example, the examination and ordination are entrusted to the church servants, as those who are qualified for this and as the public organs of the congregation. This also includes the manner in which various congregations also outwardly practice the unity willed by God, e.g. by uniting in a synod, national church, etc. Where such a synod exists, in whose associations the individual congregations have voluntarily transferred the exercise of certain rights to the synod, it is no contradiction, but rather right, if this transferred power is now also exercised by such a synod.

The discussion then turned to a more detailed determination of what was included and what was excluded from the authority of the public ministry of preaching. It was mentioned that apart from the actual administration of the divine word in the sermon and the administration of the holy sacraments, there is no doubt that the public praying, the praying of the saints, and the praying of the saints are also included. Sacraments, there is no doubt that the public praying, exhorting, and handing out of the sacraments are also included.

The priesthood is not included in these powers, but rather, even in the establishment of the public ministry, it is and remains incumbent upon individual Christians. Not included in these powers, however, but 'even with the establishment of the public office, to the spiritual priesthood of the individual Christians is and remains primarily:

- a. The private or domestic use of the divine word, as, for example, the Small Catechism so beautifully confesses in the superscriptions: "as a householder should instruct his servants."
- b. The mutual conversation and trough
The first step is the development of a Christian brotherhood out of and according to the word of God (Schmalk. Art. III, 4.).
- c. The emergency case, (Tractate von der Bischöfe Gewalt).
- d. The preaching of the Word among non-Christians (according to the 14th article itself, where the restriction is expressly made that no one shall teach publicly in the Church without a proper profession).

Fourth Session.

The conference resumed the discussion of the four points which, above all, belong to the spiritual priesthood of the individual Christians and are not included in the authority of the public ministry, and discussed in more detail, with regard to the item indicated under d., how far the right of mutual brotherly edification could be extended without encroaching on the rights of the public ministry of preaching.

It was said that it was not possible to determine the boundaries of all individual relationships so precisely from the outset that any deviation on either side would be made impossible; rather, much of what belonged there would have to be assigned to casuistry. However, according to Article 14, it must be stated above all that meetings for this purpose are not public (in the sense stated above) and that the edification according to the Schmalk. Articles is really a *mutua*, i.e. mutual, that therefore not one person arises as a teacher, or accepts from the others a respective call, which would not be a proper profession to an auxiliary office of the public preaching office, but that it is and remains essentially a mutual free conversation, which furthermore does not withdraw from the supervision of the pastor, let alone put itself in the place of, or even in opposition to, the public worship and the official pastoral care.

Concerning c. the case of emergency - reference was made to the passage in the beginning of the Schmalk. Articles: "How then in case of emergency also a bad layman can absolve another and become his pastor, as St. Augustine writes in a Historia" 2c. In that our confession here testifies that in case of emergency also a layman can baptize, absolve, and for such individual cases act like a pastor, it thereby obviously confesses that it is not other, but essentially the performance of the spiritual priesthood, which publicly constitutes the office of pastor.

judges. From the case of necessity it is also particularly clear where the right to these things originally lies, namely in the spiritual priesthood. Necessity cannot give a right, but only break the order in which it is otherwise used. Just as the father who does not know how to obtain a minister of the church and now baptizes his child himself in adversity does not first acquire such a right through this adversity, but rather administers his original right to baptize here himself and with justice.

Regarding 6. the proclamation of the Word among non-Christians, the following explanatory remarks were made: Since a special profession is only necessary for the public proclamation of the Word if it is to be done "in the church," i.e., where a community of Christians already exists, because a work is carried out to which all believers are originally entitled. Since a special profession is necessary for the public proclamation of the word only if it is to be done "in the church," i.e., where a community of Christians already exists, because a work is being done there to which all believers originally have the right, and which therefore, according to divine order, no one may presume for himself instead of others, it follows that every Christian whom God leads among them has the right and duty to proclaim the word among non-Christians, even without a special profession, by virtue of his baptism. It is therefore by no means necessary, indeed it is even inconsistent with the pure doctrine of vocation, that Gentile messengers be ordained from the outset like called church ministers; since without an existing vocation ordination has no proper meaning, but no one has the right to call a preacher for others who neither desire nor know this. Therefore, if the so-called missionaries or evangelists themselves, at the request and encouragement and with the prayer and blessing of the Christians (for such a delegation is of course not to be rejected), went and preached the gospel in pagan lands, in that case they were not acting as appointed public church ministers, but as common Christians, and administered their own priesthood until, through their word, a small group of believers had gathered, which then appointed them properly.

(To be continued.)

(Submitted.)

"United Evangelical Synod of the Northwest."

The world has become richer by another synod. The man to whom it is mainly indebted is without doubt the most praiseworthy Mr. Hartmann in Chicago. Together with eleven faithful, he left the "German United Evangelical Synod of North America". What kind of synod this was, why it was left and the new one was formed, can be learned from the "open word of the president" and the other contents of the first number of the new "Hausfreund".

The association to which the Twelve belonged was founded 14 years ago. Why? "There were a lot of united churches," he said. There was also no lack of unintelligent *reverends*. But the people, unfortunately, had gradually come to realize that "the number of those who carried their rationalism and unbelief to market under the cover of the Union was legion"! The consequence of this was, of course, that these spiritual masters became more and more disreputable, and that the better ones from the motley unruly heaps began to turn more and more to proper preachers, especially Lutheran ones, or, as Mr. "Hausfreund" liked to express it, "that the separatist churches spared no means, by straight, but even more often by crooked ways, to snatch away united Christians and whole united congregations.

That was annoying. The dear uninitiated "venerables" had been sitting so comfortably on two chairs until then, and now they were to end up sitting between two chairs! Until now, they had had such a rich choice of congregations in front of them, which they could alternately delight with their presence, as often as a change seemed beneficial to them. Now they had to watch how one after the other of these good milk cows was lost! Could they bear it?

"Such outrageous evils should now" (at that time) "be countered by the united Protestant Synod of North America as protection and shelter", i.e. a mutual *insurance*, a mutual life, body and job insurance was of the highest necessity, and to meet this need, the glorious Synod of "North America" was founded. What could be done on the part of the founders to create a bright future for it, was honestly done. "The Lord" (should mean, of course, the first President) "gave it a rich field," the whole of North America was to be the modest area which it had to make happy. Could now North America, yes, could only one single municipality in North America be so great and foolish to push such a luck away from itself? How was that conceivable? One left oneself therefore to the sweetest hopes. It could not be lacking, well, now not only the silver, but the golden age had to dawn, both for the happy communities, and, how cheaply, no less for the noble benefactors themselves. Oh, how soon the stupid Lutherans with their few, poor congregations should learn to envy the shining lot of their uninspired neighbors!

Alone, alone, alone, - how can man deceive himself! The plan with the *insurance* failed. For, as the "open word of the president" says, "this synod, which was given such a rich field by the Lord, unfortunately took the germ of death into itself right from the beginning." Ah, most venerable Mr. President, what a pity, what a lamentable pity that was! These must have been pieces of fate! Please accept our heartfelt condolences! - But where did it come from, and what was this evil, evil "death germ" that had raised so many golden hopes in such a "rich field"?

so ruthlessly to water? The president answers: "The indecision in the confession!" because "the arbitrariness in faith and doctrine, as well as especially in church and congregation institutions, was opened door and gate and this lack was also abundantly used by rationalistic preachers and congregations, even (!) by unbelievers".

Hort, listen! the "indecision in the confession" was the death germ! O "open word", O incomparable Mr. President, you flower and crown of American union! But don't you forget a little bit the *pfiffiologia sacra*, the unirkreverent pastoral wisdom? We agree with you from the bottom of our hearts, because (between ourselves) we know well how it looks in the uniate camp, and that it is mostly rather shabby fellows who are found in uniate life insurances (want to say synods), while incomprehensibly the respectable people almost all go to the stupid Lutherans, who have all poor congregations. We agree with you, you are absolutely right, dearest, but was it wise to say such a thing aloud? Up to now, you have always so convincingly explained that this would be the life-germ of the dear Union, the germ from which the world-famous united love, the sweet peace and all other glories of the same would infallibly have to grow, that the fatal doctrines of faith, and especially those which could possibly cause *trouble*, *would be* nicely left "undecided". Up to *now*, you have always proved so irrefutably that it would be the death germ of the Union if such a born-and-bred Stocklutheran with his stupid "decisiveness in confession" would intervene. And now you yourself proclaim the opposite, my dear Mr. President; now you admit that an association which is undecided in its confession, i.e. every union, "carries the germ of death in itself right from the start," yes, that where one "unites the spiritual and the carnal, the divine and the ungodly, Christ and Belial," one only "puts together a mixed work, which in itself is ungodly and void, only causes harm and must end in disgrace; that in most cases "the name "united-evangelical synod or congregation" "is only the cloak which is spread over a satanic society of free-thinking and free-living people." Mr. President, Mr. President, this is, of course, an "open word" and a true word; but, however, what will the dear united brothers say to this, the "Kirchentag", the "evangelical alliance", which, after all, are supposed to do the good, the best, the *nervus rerum gerendarum*, and, as we are glad to hear, have already begun to provide *material aid*? Will they not find this word a little too "open"? Furthermore, what will the Lutherans say according to their innate wickedness, will they not clap their hands? And what will the world do, what will their own congregations do, when they are shown their cards so openly?

lets! Truly, a dangerous word has escaped from you over the wall of teeth in your zeal, oh that you had it back again!

The president, however, thinks that openness inspires confidence and wants to avoid the damage that he could cause by assuring that not all people in that synod were of the same kind. There were also "resolute elements" in it. That's right, Mr. President!

These "resolute elements," as they affirm, have long seen in what clean company they found themselves, between "rationalists," freethinkers, free-livers; indeed, they drop the word "Satan's comradeship." Now, in what did their "determination" consist? Did they recognize that God's wrath and curse were hanging over them, did they go out of Babylon with fear and trembling, did they repent in sackcloth and ashes and confess and renounce sin before God and the world, so lukewarm with knowledge and will to have lived in such a community? Ei, where do you think? Only the crude and carnal Lutherans still have such old Frankish *notions in* "these days of progress and education". One does not have to expect this from such enlightened, unintelligent saints. That would have been directly against "the natural sense of honor and the innate duty of self-respect. No, our people were not of yesterday, had a much more advanced concept of "decisiveness", which was much more reasonable and at the same time far more *expedient*. They acted accordingly, of course. What did they do now?

They "reacted decisively", they fought. And do not think that it was not a hot and long fight! "The fight lasted for several years, swaying back and forth in changing fortunes. Well, couldn't they fight their way out of Babel! Why not? If only they had wanted to. But love, love was in the way, and wisdom advised them to do better. "But we did not want to force it to the breaking point, because we still hoped to save many things (aha!), confidently leaving our cause to Him who always knows how to hit the decisive moment, as He also most definitely showed us the way for such cases in Genesis 18:22 and Matthew 13:24.

So we hear what they did, these "resolute elements". They fought, fought in such a way that they all remained in their places, that they all remained for years in this amiable company of rationalists, freethinkers, even openly unbelievers. See, you simple-minded Lutherans, that is "decisiveness" nowadays, see, so one must "confidently leave one's cause to" 2c., that is, "the way which God Himself has most definitely marked out for such cases," so one reaches the goal without burning one's fingers. So finally take an example and put away your old Lutheran clumsiness! Those who are pretty in the If you remain in the company of God's enemies, trying to "save" something good here and there and occasionally making a fist in your pocket, that is a "decisive element", you have fought, fought much better and more profitably than you coarse plumperjans, who always go straight in with your old battle sword, the word of God!

Finally, however, these "determined elements" found it advisable to leave the glorious company. The economy became too disreputable, the free thinking and perhaps also the free living of some of the dear brothers became too unpleasant for the public. As a result, the shares of the *insurance sank*, the synod no longer fulfilled its purpose. Who wanted to stay in a sinking ship? So an opportunity to escape had to be seriously sought; and fortunately it was soon found.

"Since it was time," one had thus probably "saved" this and that, moreover, finally "the focus and the headship of the synod" had

happily moved "from the eastern to the western district," "the external cause for the separation had to be **provided by** the previous synodal organ, "der Hausfreund. This noble "Hausfreund" had until then, as the new preface admits, brought nothing but "the old rationalistic washing" and therefore the "resolute elements", who always took a wise *nequid nimis* (keeping a measure), "never quite agreed with the way of editing and publishing this paper," but that was still bearable, since it concerned only faith, doctrine and such trifles. But now something happened that was absolutely intolerable for conscience sake. The dear eastern brothers "broke their word as men, did not pay their debts," and left our western heroes in the lurch with the **printing costs**. They were now to **pay** alone, the "resolute elements." That was too hot! As is well known, when it comes to "paying," all sociability, even the great united love, ceases. Now the "time" and the "way" was there, which **God** had most definitely marked out for such cases in Genesis 18 and Matthew 13." Now nothing can hold and appease them, these now very determined elements." *Alea jacta est!* They stepped

from. Bravo!

So they had come out happy. But what to do now? Good advice was expensive.

The "Evangel. Kirchen-Verein des Westens" (Protestant Church Association of the West) had always acted somewhat brittle against the flirtations of the fair twin sister, because her rationalistic foot was peeking out a bit too clearly under the smooth Union dress; and that is just not what the pious association loves. So our heroes turned their eyes to the glorious "General Synod," which likes to call itself "Lutheran. In-

instinct is, according to Fallstaff, a great thing; now this instinct was not bad. There are also the same kind of "resolute elements" and brave fighters. So it would not have been such a bad party. The mutual love letters also really let us expect such an alliance for a while.

Alone, alone - well, it is not delicate to investigate the causes of a broken off love relationship - in short, nothing came of the matter.

Self is the man, thought our heroes. Only four elements were necessary to form the whole universe, and we are twelve of ours, and "decided elements" at that! Should we not be able to form a synod in this world? Who will deny it to us? In the end, this is also the most beneficial thing.

But now the world could rightly ask: If you wanted nothing else, then why do you come out, you lords, and make such a big noise? You could have stayed in the old community. In the end, you are still the same people as before!

In order to prevent such nosy and unpleasant questions, the new synod has now taken three measures that are as pious as they are wise.

1) The lords, most nobly and liberally, assign to these old brothers alone all the dirt and disgrace in which they have hitherto sat comfortably with their Western brethren. They "do not feel called upon to speak the anstbema over them." Beware! From such gross sin as the Lutheran Paul Gal. 1, 8. committed, their unite love recoils. But "rationalists" self-preservation demands to call their brethren. To hint at something of "Satan's cooperatives" they cannot refrain. What do you want, they say, admittedly we howled with the wolves for a long time, but dear God, out of pure love and wisdom. We first wanted to "save some things. But we have always been as afraid among them as the Loth in Sodom".- After they have loaded all the dirt onto their dear eastern brothers in this way, they submerge themselves in the sea of oblivion and now suddenly present themselves to the astonished world as pure and white as newly fallen snow. This is a capital maneuver, which we cannot deny our admiration. This is "the way that God himself has marked out for such cases.

2. take their mouths full, call heaven and earth to witness that from now on the synod and the synodal body will no longer be godless, but pious, very pious, even a paragon of piety. Listen to what the preface says: "the journal of a united-evan- With this prejudice, many will put this paper aside, unread and unexamined. We can excuse this prejudice; for even the Often the name "united-evang. synod or congregation" is only the cloak which is spread over a Satanic genossenschaft of free-thinking and free-living people. On the other hand we declare most definitely that".... Summa, that everything is to become completely different now. Before, of course, it was only humbug, mockery and ridicule that the "Hausfreund" called itself a "Christian" magazine; but now it is serious, bitter, cruel seriousness. It is now "meant seriously and to be understood literally, when the "Hausfreund" calls itself the Christian journal of a Protestant synod." And should you still have doubts If you have any doubts as to whether it is not the old Humbng again, since we are still the same people who wrote and recommended the "Hausfreund" in the past, you will certainly leave all doubts behind when we now reveal to you the firm foundations on which our "Christian" faith and confession now stand. Sebet "in the present time of progress and education, who can still speak for views of life and principles which have always found their most zealous representatives only among the class of the most frivolous and unworthy people? *) or more clearly: Christianity has once again become so fashionable in the world today that one comes off badly as a preacher if one is not a "believer"; for "the class of unworthy men" is "the most unworthy".

The "Schen" does not pay a preacher, or at least not well. Now you will not think us so stupid that we should not be believers now? And if that should not be enough for you, then we say even more: "Already the natural sense of honor, the inherent duty of self-respect (should probably mean: self-preservation) commands us to believe in him.

..... i.e. since the sense of honor and the duty of self-preservation make it absolutely necessary for us to be "Christian" under present circumstances, how can you now still reasonably doubt that we are completely serious about Christianity? We would lose honor, bread and credit if we did not. No! We are Christians, Christians, Christians! We preach now on and on "about the basic desire of conversion and blessedness in Christ," Christ, Christ is our first and last word. Woe, woe! whoever thinks we are windbags! - Whoever does not believe it, pays a thaler!

After our heroes have thus established their piety beyond all doubt, they proceed to erect the platform on which the new synod is to stand. Two things had to be taken into consideration. On the one hand, the confessional principles expressed must not obviously contradict what they had just trumpeted about their resolute faith and Christianity. On the other hand, the confessional platform could not be

The reader notes that the words marked with speech marks are really the self-same ones of the "house friend".

D. Luth.

but also not be too narrow at any price, if otherwise the golden hopes for a "rich field" were finally to be realized. So it was not an easy task to build a suitable platform. All twelve of us show that they have not been in vain in the great country of America, where so many platforms are made every day. The work succeeded them quite excellently for their purpose. For while a "Christian" sign is

appropriate for simple-minded "Christians," at the same time the platform itself has been made so handsomely broad that no one is easily deterred.

First, they profess the holy scriptures. Scripture. Of course! Without that it was already not possible; is also quite harmless.

Then it says, "We hold to the Apostolic, Nicene, and Athanasian Creeds." Well given! For there it remains pretty undecided whether they hold to it letter by letter in the proper sense, as to the short summa of the true word of God, or approximately in the way that

their old brothers, the rationalists, hold to the Bible. - So it fits both sides.

Further: "We recognize the equal rights of the confessions of both the Lutheran and the Reformed Church, namely those of the Augsburg Confession (which one?), the Lutheran and the Heidelberg Catechism. Catechism." - Here, indeed, an even deeper wisdom is revealed and, at the same time, a tender respect for consciences. Simple-minded people will, of course, think at these words: "Well, he who accepts two creeds at once must surely have twice as much faith and godliness as he who has only one confession. But what harm does that do? Let them rather stay with this good faith, the simple-minded! That is what the Twelve want. Yes, in order to lure even simple-minded Lutheran fish into the net, first, as bait, Luther is highly praised, but then, in an extraordinarily surprising way, from Luther's writings, even from the 7th, 13th and 15th articles of the Augsburg Confession, everyone is taken but one.

It has been clearly proven that Luther and the entire Lutheran Church have never been of Lutheran, i.e. biblical, faith, but have always been well-disposed. A true masterpiece of interpretation, what Unirte Fa-

The D.D. will certainly be awarded to the faculties soon!

All intelligent, enlightened and advanced people, on the other hand, will immediately notice how lovingly and generously the Synod opens the door to them in these words. They would have to have fallen on their heads if they did not immediately conclude with a fine smile: Whoever accepts two mutually contradictory confessions as having equal rights, in fact accepts none. Can every Jew and Turk sign these confessions in such a way, why not we? And that, of course, is also the conclusion they should make, isn't it, honored one?

MrPresident? We understand each other. You just don't have to make a big fuss about it!

If our dear confessional fabricants have already anxiously ensured that the previously expressed enormous Christian seriousness, which was necessary for another purpose, would not repel anyone from the decent enlightened, and that on their platform there is room for pretty much everyone, with the exception of man-eaters and the like, they are now finally making the boldest and happiest grab, which cannot possibly lack success and which will give them the

The fact that the synod will soon outstrip all other synods in the world is a certainty.

The world-famous "Evangelical Alliance" comes to their mind just before the conclusion, i.e. just at the right time. They remember how nowadays everything in the world that is nevertheless, glorious, powerful, intelligent, wise, scientific, liberal and yet "faithful", reaches out to each other in this great alliance; how all the world is full of its fame; what a radiant splendor must consequently fall, yes, perhaps golden rain on the new Synod, if it too were a flower in this glorious wreath. It is true that in the confessional statements of even this Alliance there are still things that our "resolute elements" would wish for, if we knew them differently. (Isn't it, Mr. President? It remains among us, by the way!) In the meantime, Bunsen has shown the way with his Japhets Bible, how even a pantheist can sign them with complete confidence. Therefore, they do not reflect for long, but also profess the Alliance and its sentences.

This puts the crown on the work. Now the name "Hartmann" will shine among the stars of first magnitude in the Alliance sky, between Ritter Bunsen D.D., Naß and Onken. Now "Alliance and Kirchentag" will bring gold and incense. Now not merely Quasilutherans, Reformirte and Unirte, no! but all that sighs so longingly for the great Allerweltsnnion, now Baptists, Methodists, Hoffmannians, Chiliast 2c. 2c. will gather in bright heaps around the folds of the new synod, their congregations will swell, and the number of their contributing members will become legion.

Now it will rain baptisms, confirmations will snow, that one can only work *wholesale*. In Copulations one will "make," more than any *Squire*; *funerals* will fall to them, more than an *undertaker* in Chicago has on MisenThe "rich field" is open, the golden time is here!!!

Woblau then, good business! my esteemed gentlemen! Go ahead, gentlemen!! Three cheers for Hartmann & Co. !!!

H. C. S.

Church consecration.

On Palm Sunday of this year, the municipality of the undersigned had the pleasure of meeting in its newly enlarged and enlarged interior for an audience twice as large as before.

The church was rebuilt in the late 19th century and was able to hold services again for the first time.

Likewise, on. IX. Sunday, p. Prin. many participating co-religionists from near and far gathered in the branch of town Wilson to attend the dedication of the newly built St. Peter's Church there. After the ceremonial address by Fr. E. Rolf of Sheboygan Falls, an afternoon service was held. May the faithful God, who has graciously helped to bring the building to completion with joyful zeal after overcoming severe challenges from "Methodists and Albrecht people", and against their prophecies, "he will never make anything of it", let the new church "be and remain a true Bethel".

A. D. Stecher.

Sheboygan, Wisc. in August 1859.

Ecclesiastical message.

After Mr. G. Bernthal, hitherto a pupil of the seminary at Fort-Wayne, had passed the prescribed examination and had received a call as assistant preacher of the congregation of Mr. P. Stubnatzy, the same was appointed on July 22 of this year by order of the Presidium of the

Western District Synod of Missouri, Obio n. a. St. by Mr. P. Stubnatzy with the assistance of Mr. P. Kühle solemnly ordained and inducted into his office. May the Lord also be with this servant and make him a blessing for many.

G. Schaller, d. z. President of the Western District of the Synod of Missouri 2c.

St. Louis, Aug. 29, 1859.

Display.

This year's meeting of the Middle District of the Evangelical Lutheran Synod of Missouri, Ohio, &c. St. will be held at Indianapolis in the congregation of the Rev. Fricke on Oct. 5. J. begin.

The gentlemen of the synod are reminded: 1 that to the pastor looi notice of their
Coming to the synod must be done at least one week in advance,

2, that the Pastoral - Conferences take place after the closing of the Synod.

Th. Wichmann, Secret.

Receipt and thanks.

For W. Bartling from some members of the congregation of Mr. Past. Franke in Addison, Ill-, namely: by Messrs. H. Kruse sen. \$3.00, Fr. Meyer \$5.00, Fr. Kruse \$7.00, D. Rosenwinkel \$3.00, Fr. Krage \$2.00, F. Wolkenbauer \$2.00, H. Frömmling \$2.M, W. Stünkel \$10.00, W. Precht \$1.00, W. Heuer \$10.00, H. Rotermund \$1.00, W. Ficne \$2.00, L. Blecke \$2.50, R. Mitten \$1.00, H. Lange \$1.00, D. Kruse \$5.00, H. Buchholz \$1.00, by Mr. Past. Franke \$2.00; from Wittwe Backhaus \$1.00; from some members of the congregation of Mr. Past. Meyer in Pro- viso, Look Co., Ill: from H. Mesembrink sen. \$5.00, H. Mesemdrink jun. \$2.50, H. Heidorn \$1.50; from some members of the congregation of Hrn. Past. Kühle in Matteson, Cook Co, Ill: from H. Kruse \$1.00, F. B. \$8.00, H. Gieske \$0.50, W. Maier \$1.00, F. Marquardt \$2.00,

F. Buchholz \$1.00, F. Rathse \$1.00; of the

Mr. L. Fiene in Chicago \$5.00\$90 ,00

For August Neineke, namely: from the congregation of Mr. Past. Franke \$60.00; further from the gentlemen: H. Mesenbrink \$2.50, H. Degener \$1.00, W. Plagge \$3.00, Past. Franke \$1.00, H. Pöhlcr \$2.00, H. Pfortmüller \$2.60, Krage \$3.00, H. Nviernund \$1.00, H. Lange ,00, F. Meier \$1.00, Mrs. Backhaus \$1.00 and Mrs. Krage 2 pairs of stockings\$78. 50

„ Never. Sorget: from the community Past. Kühle'S

\$7.50, from the school's MissionS box Hrn.

Cant. Büngr'S in Chicago \$1,60\$9 ,10

"H. Albrecht by Mr. Past. Dicke, Town XII, Wisc. by Mr. Past. Dicke \$1,38; A. Borchardt \$1,00 ; Teacher Becker \$1,00 ; Joh. Müller 50 Cts.; Fr. Buddahn 50 Cts. Borchard 25 Cts. ; collected at the wedding of Mr. Oerthwig \$1,376 ,00

"B. Kohlstock from Mr. Phil. Theis, Sheboygau Wisc, 1,00

By Mr. Past. Beyer gcs. at the wedding of Mr. Menk, Town Hermann, Sheboygan Co. 1.56 Collected by Mr. Lehrer Lücke bci some parishioners in the same parish \$1.44 ;

on a child baptism \$2,003 ,44

"H. A. Allwardt by Mr. Past. Dörmann from the infant baptism of Mr. Geuder \$2,28; from Hru. Kühl'aus der Gem. des Hin. Past. Dörmann \$3,005 ,28

Further, \$1.00 from Mr. Ludw. Bauer; \$2.00 from Mr. J. Sutter; \$2.00 from Mr. Fr. Egel; \$1.M from Mr. H. Bauer; 50 CtS. from Mr.

I. Housekeeper6 ,50

" Hermann Neifert from some friends in Fort

Wayne 4,00

"Fr. Keller, B. Kohlstock and H. Lochner through Mr. Past. Steinbach received from the women's association of his community \$10.94; a collection collected at the baptism of the child of school teacher Weigle 2.20; from Heinrich Trost in Neu - Cologne 25 Cts. from Mr. Past. Steinbach himself \$1,6115, 00

"Wilh. Hoppe by Mr. Past. WambSgans collected last year at the wedding of Mr. Heinrich Schröder in Adams Co, Yes. 5.00

"W. Fr. Aug. Richmann by Mr. Thies \$5,00 Mr. W. Becker \$1,00; Conrd. Salzes \$1,00; Mr. Teacher Fürstenau \$1,008 ,00

From the Women's Association of the Trinity DistrictS of the parish of. St. Louis were donated to the college from January 1858 to July 1859: 10 pairs of pants, 10 skirts, 2 wsten45 shirts, 2 undershirts, 12 neck ties, 10 handkerchiefs, 13 towels, 5 pairs of socks, 3 sewn-off blankets and pre, hängdD^ college.

Also from the same women's association for the hospital in St. Louis: 10 covers, 2 sheets and 7 yards of flannel.

\$5,00 from Mr. P. P. Schulze in Buffalo, hereby certifies with gratitude

verw. pinkcpank.

Received for the payment of our church debt: By Mr. Past. Strassen from his congregation in

CoUinsville \$13.25

From F. S. in St. Louis5 ,00

" Past. Hattstädt's Gem., Monroe, Mich. 10.00 " Mr. P. Zagel2 ,00

By Mr. Past. Kühle from his church 6,00

From the Philadelphia congregation by Mr. Past.

Summer 5.41

Heartfelt thanks to the dear donors for this gift! May God bless them with heavenly goods in Christ according to His promise.

On behalf of the Dreifaltigkeitsgem. zu Cincinnati Fr.

Cincinnati, O., Aug. 16, 1859.

Ju of the synodal treasury northern district has been received by the undersigned":

By Mr.	Past. A Wagner1	,00
" " G. Gerbis2		,00
" " Teacher Kundingcr1		,06
" " Fr. Schultheiß in Frankenlust1		,50
" " Fr. Keith in Frankenlust1		,1K>
" an Ung. in Frauenlust0		,45
" of the Gem. of Hrn. Past. Lemke6		,14
" " " in Monroe22		,00
"Mr. Mich. Gottfried1		,00

To the College Maintenance Fund:

Bon Mr. Fr. Schultheiß in Frankenlust1 .50
 ... Past. Vrose4 .00

For poor students and pupils of Concordia:

Law City for students Berten- itself 5,00

For the mission:

Collecte of St. Peters Mein, in Middleron, Canada. 3.30 Bon Mr. Mich, "chucul there0 .50
 " " Fr. Keih1 .00

W- Hattstädt, Cassirer.

Held

1. for the synodal treasury of the middle district: receipt of the congregation of Mr. Rev. Werfelmann\$10 .00 ,, a member of the same Gem.
 5,00

" Heinrich Nerge 1,00
 ,, Mr. Past. Daib 2,00
 For synodal reports 0.10
 Von der Gem, des Hrn. Past. Jäbker 0,00
 ,, Fricke 12,00
 Festcollecte of the Frauon-Berein in Tefianee 4,50
 Gem 4 .20
 Don Dr. W. Sible Ncberschnfi of travel expenses 2,00
 ,, the comm. of Mr. Past. SLürmann5 .00
 ,, Reichold0 .25
 ,, the community of Mr. Past. Reichbardt5 .00

5,16 Pentecostcollecte of the same

For the general pres:

Collecte of the congregation of Mr. Past. Stürken on the feast of Pentecost 7 .15
 From the Gcm. of Mr. Past. Werfelmann 5,00 ,, a member of the same community . 5,00
 " of the municipality of Mr. Past. Bergt 2,00

2. for the Synodal Missious-Casse:

From the congregation deö Mr. Pastor Schöneberg1 .70
 ,, " " Junget0 .40

Collecte der Gem. des Hrn. Past. Stürken am Him- melfabrtssese 5,50 "" Fricke on the 4th of July. 10,00

From a member of the congregation of Mr. Past. Werfelmann 5,00 " Carl Nerge1 .00

For the teaching staff at Fort Wayne:

From the comm. of Mr. Past. Schöneberg5 .00

For seminar construction:

From the comm. of Mr. Past. Reisinger2 .20
 " " " " Strengths8 .50
 "a member of the congregation of Mr. Past. Werfel

man 10,00

For Mr. Pastor Röbbelen -.

From the Gem. of Hrn. Past. Swan39 .40
 " some members of the Gcm. deö Hrn. Past. Junget 1,75 From Mr. Pastor Neft'S congregation0 .50
 From W. Brüggcmrnn0 .50
 of the congregation of Mr. Pastor Daib9 .18
 By Prof. Crämcr22 .72

For Mr. Pastor Fick:

From the comm. of Mr. Past. Lindemann57 .33
 "Mr. Past. Shepherd0 .50
 " W. Brüggemann0 .50

3. for widowed Mrs. Prof. Biewend:

Bon Hrn Haserotb0 .50
 " " Pastor Ringel0 .50

For the Fort Wayner Institution:

By Mr. Past. Fick sent to the general Cassirer half of 8 Tblift Pr. Crt. 2,80 C. Piepenb rink, Cassirer.

u. To pay off the debt of the ConcordiaCollege construction:

From Mr. Joh. Deeg, Bridgewater, Washtenaw Co, Mich. 0.50

By Mr. Past. Wüstemann, Detroit, Mich, from
 From an Ung. \$>.00 ; Fran Herbst 25 Cts. 1,25 Don Hrn. Mtch. Gottfried by Mr. Past. Hattstädt 1.00 From the comm. of Mr. Past. Great, Nichmond, Ba. 10,00

d. To the synodal treasury weftl. district:

By Mr. Pastor Bünger, St. Louis, Mo. 2.00
 From the cross comm. of Pa.r. Birkmann near Waterloo, Ill, 3.05 Of the congregation of Mr. Past. Lehmann in Batwin,

Mo. 3,60

From the community of Mr. Past. Baumgart, Elkbom
 Pra., Ill. 28.75 E- Roschke.

For the church building of the congregation of Mr. Past. A. Hoppe in New Orleans:

From Mr. Past. A. Selle'S Gem. in RockJsland JllS. 5,00 ,, "" C. W. N. Jredcrking'S Gem. in Po-
 c'hontas, Cape Girard. Co., Mo. Collecte on Svnn-

taac Crandi 4th Ill

For Mr. Pastor Röbbelen:

From the mem. of Mr. Past. Löber in Frohna 3,40 ,, some members of the congregation of Mr. Past. Fr.

King in Cincinnati 6,00
The amount sent in by Mr. Past. F. Steinbach sent in 5.60
Amount from the municipality of Hr.

By Mr. Engclmann in Mr. Past. Riedel's branch

Past. A. Franke in Addison III- 1,13

Common to Dissen, Mo. 0,50

For Mr. Pastor Fick:

From Mr. Sterthmann, Benton Co, Mo. 0.50
,, some members of the congregation deö Hr. Past. Ott

man, in New mile 4,00

,,,, "" of Hr. Past. Fr.

King in Cincinnati 7.30

The amount sent in by Mr. Past. F. Steinbach sent in 5.61
From Philadelphia through Mr. Past. Sommer 3,50 AIS half tcs amount from the Gem. of Hr.

Past. A. Franke in Addison 1,13

From Mr. Engclmann in Mr. Past. Riedel's branch -

Gem. to Disscn, Ms. 0.50

From Mr. Past. Dörmann0 ,50
Vvir rinem member in his community0 .50

F. Böhlau.

se. To the general synodal treasury:

From the congregation of Mr. Past. NLder in Cannada
West \$4,50
Eden congregation's Christmas collecte, N. A.---- 4.23 Same congregation's New Year's scvllccte 3 .68
Two collects in new top pants 4.02
Bon der Dreieinigkeits-Gemeinde des Hr. Past. Föhlinger in N.^ft: Ergebnis einer in Versammlung am 2. Aug. vorgenommenen Collecte 24,35
" of the community in Saginaw City, contribution from their
rer Collecte, by Mr. Georg Streeb- 10,<10
" of the municipality zn Richmond, Va. 10,00
From sewingvercin dieftr community ... 10,M
By Mr. Past. Sommer in Philadelphia 0.50 namely-. \$0.25 from 61. Pfeiffer
0.25 " Thoufsaint.

b. To the Synodal Missionary Fund:

From the Dreieim'gkeitS-District of the Gem. in St. Lonis -. 5.Z(> From the Gem. of the Hr. Past. H. Löber in Frohna,
Perry Co, Mo, Mission Collecte on Pentecost 3.85 " of the First Elementary Cigsse of the Lutheran J'mma- nuelS Parish in St. LouK 5.00
Yield of the HauSmiffionöbüchse of Hr. Past. A.
Wüstemann in Detroit, Mich. 4,00
Of the schoolchildren of the community of the Hr. Past. F.
Steinbach in Milwaukee, Wisc. 1,7,3
By Mr. Past. H. Grätzel von J. Trapp 1 ,sso Von der Gem. zu Nichmond, Va. 4,^)
From sewing vcrein in this comm. 10,00

6. to the college maintenance fund, for teachers' salaries:

Pentecost collect of The ImmanuelS congregaTion of The Rev.
I. M. Jobanncs, Cole Camp, Mo. ... 2.50 From the ImmanuelS Diltrict of the Gem. in St. Louis- -- 11.00 " DrcieinigkcitS District of the
same Gcm. 11.00 From the congregation of the Rev. J. P. Beyer in Alten
burg, Perrv Co., Mo. 1000
By Mr. Past. W. Keyl in Baltimore141 ,83 namely: \$131,83 from his Gem.
10.00 from the sewing vercin there.
By widowed Mrs. Brandt in St. Louis, through
Mr. Grüber 1, 00
By Mr. Past. E. Nidrl in Paitzdors, Mo., from
C. C., as a thank offering for his recovery- 5,00

ä. For poor students and pupils in the

Concordia College and Seminary:

By Mr. Past. A. Wüstemann in Detroit, from
Mrs. Wirth going to church 2,00
"Mr. Past. H. Grätzel 1,50
namely: \$1.00 by J. Trapp
0.50 ,, J. Momberger.
Don of the comm. at Nichmond, Va. by monthly
Collect 3 .0!)
From nabvercin in the same municipality III,00
"Young men's club from the community of Mr. Past. Link 10,00

6. to the Unterbalts-Casse for Prof. Biewend.

By Mr. Past. Fick, sent in by the Stadcr Verein
8 Thlr. pr. Cour., half of which is intended for this fund - 2.80

F. Böhlau, Cassirer.

Note: The fund for the maintenance of the widowed Prof. Biewend is empty, and the general synodal and college maintenance funds for the teachers' salaries are in constant need of strong support if the necessary expenses are to be met.

For the Lutheran have paid:

The 12th year:
Mr. G. Weil.

The 13 year: >

Gentlemen: G. Tröller, G. Weil.

The 14 vintage:

The gentlemen: G. Tröller, Bechtold, Höhl, Herbst, BriP last, Dietz, Fr. Brandes 30 Cts, H. Niemann, Fr. Meyer, F. Buchholz, Aug. Heivvrn 50 Cts, H. Borges, Rieben, RvhrborN, G. Weil, G. Meister, A. Bär, C. Schcpp".

The 15th year:

Messrs: Teacher Erk \$1.75, G. Beöller 25 cts, C. Große, Nöthe, Geislcr 50 cts, J. Wcndler 50 cts, A. L. Bartel 20 cts, D. Vornhold 50 cts, D. Westing bO cts, H. Mefter50 cts, Past. F. W. Föhliger, g. F. Fischer, Dettje 50 Ctö., W. Brumwort, Fr. Vrockschmibt, Höhl, Herbst, Lauden, Mintzlaß, Runzel, A. Otto, H- Keiser, H. Sievers, M. Ackerbauer, J. Keiscr, Fr. Brand" 70 Cts, Schlagcnhauf, C. Fischer, H. Ziemann, Niiüiz, Fr. Meycr, F. Buchholz, F. Stünkel, L. Willen, H. Me- senbrink, Aug. Heidorn, H. Graue, Past. E. Rolfs 11 Er., Albr. Knaus, H. Osse, Hniningcr, L. Jordan, J. W. Raum, J. Bodenstein, E. Wetzcl, H. Nudolph, H. Albrecht, C. Bauer, G. Zillior, J. Kienle, G. Weil, M.. Appel, Past. F. Ruff, Past. Ph. Sprengling, Jde, Tersch, Grunig, M, Herrmann, Past. Friedrich, F Wyneken, M/ Weber, Vornhold, Past. Klinkcnbcrg, G. v. d. Fange Knoke, Brockmann, P. Pardick, Zur Oewcst, Dorfmeyn Midvendorff, Nordmann, Albrant, Kuhlmann, Grtsch, Rittmann, H. Pardick, Hazcnberg, Willmer.

The 16th year:

The^Herrcn: Past. Ottmann, teacher Erk 81,75, D." Vornhold 50 Cts, H. Birkner, J. Birkncr, Blanken 5Ü Cts, HänSgen50 Cts, Haas 82.55, Past, F. C. Clau"- fen, Detlmann, Past. Lochner, Britzlaß, Past. M. Moll, E. Ahrens, W. Precht, V. Krnsc, H. Mosenbrink, F. L. Weiß, L. Weiß, D. Kornhans, Fr. J. Gninther, Past.A. D. Stecher, Disselborst, E. Joas, J. B. Hahn, Past.Pd. Sprengling, Past. F. Dich, J. Maurer, R> Wenkheimer, I. F. Wolfs, Past. A. Fürbringer.

F. W. Barthel.

Where is August Schulz?

born at Leppin in Pr. Pomerania, 30 years old, emigrated in the summer of 1855 to Wisconsin, first in Milwaukee, and in 1856 and 57 still in Watertown, from where two of his letters were dated. Whoever can provide information about him is asked to do so to his brother:

muv. 86111)1.2, your c>k Uev.. I). Aecker,

S>4ebor/Ktrn.. DU.

For your kind attention.

It is hereby brought to the attention of the general public that the agency of the Evangelical Lutheran hymnal will be led from now on by the undersigned.

St. Louis, Sept. 5, 1859.

L. Volkening, No. 54 Franklin Av. ^

The following books are always in stock:

Dr. M. Luther, Church Post\$5M	
Walther, Prof., Church and Amtl	,5l
Muller, H-, HcrzenSpiegel 2 Lände, b.	3M
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Nicolai, FreudenspiegelIM	
Burk, mirror noble Pfarrsrauch1	,2z
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Herbergcr, V., Heart Postillic-	1,50
,,, LInAnalig. voi1	.50
... Funeral SermonsOM	

Graul, Journey to East Indies via Palestine & Egypt 7M

L. Volkening.

St. Louis, Mo,

Synodal printing house of Aug. Wiebusch n. Son.

Volume 16, St. Louis, Monday, September 20, 1859, No. 3. Unit,

abgestatter for the meetings of the German Lutheran Synod of Missouri, Ohio a. St. Western Di
May 5, 1859 and the following days at Addison, Du Page Co. Days to Addison, Du Page Co, Ill.

(Continued.) § 3.

Because Luther, by God's grace, came to a pure and clear understanding of the article of justification, he was born, anointed and equipped as a reformer from above.

So Luther himself tells about it in 1545 in the preface to the first part of his works written in Latin: "I had in truth a hearty desire and lust to understand St. Paul's epistle to the Romans actually and had so far nothing else prevented me from it, but only the single little word *Justitia Dei* (righteousness of God), in the first chapter verse 17, where Paul speaks: The righteousness of God is revealed in the Gospel. I was very familiar with this word "God's righteousness" and, according to the usage and custom of all teachers, had not been told and instructed otherwise than that I had to understand it philosophically of such righteousness in which God is righteous in Himself, does and works righteousness and punishes all sinners and the unrighteous, which righteousness is called essential (*formalem*) or real (*activam*) righteousness. Now it was so with me: although I lived as a holy and blameless monk, I still found myself a

I was a great sinner before God and also had a fearful and troubled conscience, and did not dare to reconcile God with my satisfaction and merits. Therefore I did not love this righteous and wrathful God at all, who punishes sinners, but I hated him and (if this was not blasphemy or should be considered blasphemy) was secretly and earnestly angry with God; I often said: Is it not enough for God in this, that he should afflict us poor, miserable sinners, and those who are condemned by original sin to eternal death, with all kinds of misery and affliction of this life, in addition to the horror and affliction of the law, so that he should add to this misery and heartache through the gospel, and by preaching and proclaiming his righteousness and severe wrath? Here I was often angry in my confused conscience, but nevertheless I stopped to think about dear Paulo, what he was crying about in the same place, and I had a hearty thirst and desire to know the same. With such thoughts I spent day and night, until I realized by God's grace how the words were connected, namely: the righteousness of God is revealed in the Gospel, as it is written: the righteous lives by faith. From this I have understood the same righteousness of God, in which the righteous lives by the grace and gift of God through faith alone.

and noticed that the apostle's opinion was this: that through the gospel the righteousness would be made manifest, which before God applies, in which God justifies us by grace and vain mercy through faith, which in Latin is called *Justitiam passivam*, as it is written: the righteous lives by faith. Here I immediately felt that I was born whole and new and had now found a wide open door to go into paradise itself; I also saw the dear holy Scriptures now much differently than had happened before; therefore I soon ran through the whole Bible as I could remember it and also gathered together in other words according to this rule all its interpretations, as: That God's work means that God works in us Himself; God's power, that He may make us strong and mighty; God's wisdom, that He may make us wise; so the others: God's strength, God's salvation, God's glory and the like. As I hated this little word 'God's righteousness' before with real seriousness, so I also sing against it, to hold it in high esteem as my very dearest and most comforting word, and the same place in St. Paul was to me in truth the right gate of paradise." (XIV, 460-62.)

Luther testifies the same to Gen. 27, 38, when he writes: "Since we were monks, we did nothing with our casteism. For we did not want to recognize our sin and ungodly nature; indeed, we knew nothing of original sin and did not understand that unbelief was sin. Yes (which is even more),

We also taught that one should doubt God's grace and mercy. Therefore, the more I ran and desired to come to Christ, the farther he went away from me. After confession and when I had said mass, I could never be satisfied in my heart; for the conscience cannot have a right certain consolation from the works.... I worked diligently and anxiously, as I should understand the saying of Paul, Rom. 1, 17, where he says: The righteousness of God is revealed in the Gospel. There I searched for a long time and always knocked on the door, because the word "the righteousness of God" was in my way, which was commonly interpreted as follows: "The righteousness of God is such a virtue that he is righteous in himself and condemns sinners. Thus all doctors had interpreted this saying, Augustinum excepted, that they said: the righteousness of God is the wrath of God. But as often as I read this saying, I always wished that God had never revealed the gospel. For who could love the God who wraths, judges and condemns? Until finally, through the enlightenment of the Holy Spirit, I considered more diligently the saying of the prophet Habacuc, where he says in chapter 2, v. 4: "The righteous shall live by faith. From this I deduced and concluded that life must come from faith, and thus I changed the *abstractum* into the *concretum* (as it is customary to call it in the schools), that is, I changed the word "righteousness" to the word "just," namely, that man would be justified before God through faith, and so on. Then all the Scriptures were opened to me, and heaven itself also." (II, 467-69.)

From this time on, Luther underwent a great change, which he describes in the preface to his interpretation of the Epistle to the Galatians: "In my heart, this article alone reigns and shall also reign, namely, faith in my dear Lord Christ, who is the one beginning, means and end of all my spiritual and divine thoughts, which I may always have day and night. (VIII, 1524.)

Therefore, after the Augsburg Confession was handed over in 1530, when the imperial decree that was so threatening to the Evangelical Lutherans appeared, Luther wrote a so-called "gloss on the alleged imperial edict", in which he, among other things, makes the following confession: "Because I see that the devil must always blaspheme this main article with his pillars and cannot rest nor stop: I, Doctor Martin Luther, an evangelist unworthy of our Lord Jesus Christ, say that this article: Let the Roman Emperor, the Turkish Emperor, the Tartar Emperor, the Persian Emperor, the Pope, all cardinals, bishops, priests, monks, nuns, kings, princes, lords, all the world together with all devils, and let them have hellish fire on their heads and no thanks.

Let this be mine, Doctor Luther's, the intercession of the Holy Spirit and the true holy gospel. For there is the article which the children pray: I believe in Jesus Christ, crucified, dead 2c. There is no one who died for our sins but JEsus Christ, the Son of God; again I say, JEsus, the Son of God, alone has redeemed us from sins; this is certainly true and all Scripture; and if all the devils and the world should tear themselves apart and burst, then it is true. But if it is he alone who takes away sin, we cannot do it by our works; for it is impossible for me to grasp and obtain such a one and only Savior from sins, Jesus, other than by faith; by works he is and remains beyond our grasp. But since faith alone, before and before works follow, takes hold of such a Savior, it must be true that faith alone, before and without works, takes hold of such redemption; which can be nothing else than being justified. For to be redeemed from sins, or to have sins forgiven, must be nothing else than to be or become righteous 2c. But after such faith or received redemption from sin and forgiveness or righteousness, good works follow as such fruits of faith. This is our doctrine, and so teaches the Holy Spirit and all holy Christianity, in which we remain in God's name, Amen! (XVI, 2046-48.)

§ 4.

Luther already complained that in his time only a few understood and presented the pure doctrine of justification thoroughly. Many, however, had grown tired of it, and that this doctrine would therefore be obscured and lost again after his death.

Thus, in 1525, he wrote in a sermon on St. John's Day: "We who cling to Christ, who have based our confidence on this rock alone, know that the word is not to be so disregarded or rejected; as we, unfortunately, now see that there are so few of them who stick to the pure word and keep it. How many are they who now all want to write books, among which there are hardly three or four who keep the pure word of God? There are sects everywhere, the word is polluted and so darkened that we can hardly recognize it; there are so few of them who keep it right, even among those who think they have a good grasp of it and stand firm; but before you look around, they are up to their ears in mud. Therefore let him that standeth see that he fall not, 1 Cor. 10:12, for the treasure is too precious, and is given even to their few." (XI, 3023.)

Luther also writes on Gal. 3:19: "Here I ask and admonish all lovers of godliness and especially those who are to teach other people in time, that they learn this article, which teaches what is the law's right and proper work and how one should use its law, from St. Paul's writings with all diligence.

be suppressed altogether. For even now, when we are still alive and most diligently show what both the law and the gospel, each in particular, serve, there are very few of them who profess the gospel and know how to boast of it gloriously, who understand and know this office of the law rightly and truly. What do you think will happen when we have laid the head?" (VIII, 2257. 58.)

Furthermore Luther writes in 1530 to Joh. 17, 21. I say it on my soul, as much as I have seen and experienced, both preachers and scribes, who now want to be the best and are supposed to be (with very few exceptions), know nothing at all about this piece;

and even if they occasionally advise and take action, it is still as if they had spoken or heard it in a dream, they can all well rebuke the pope, monks and priests; but they really know little about the right reason for overthrowing the pope and all kinds of false teaching. That is why I have to admonish so diligently that such sayings and this whole chapter should be well looked at, because I do not know anywhere else this main piece of the whole Christian doctrine so abundantly and summarized in one heap and with such powerful words, namely, that we have everything in Christ that we should have, and nothing in us or in some men. Simple and silly are the words: this also makes the clever spirits rush about and despise it, as if they had long trodden it on children's shoes, and meanwhile write and preach the world full with their dreams and own thoughts." (VIII, 788. 789.)

Regarding Joh. 6, 57, the dear man writes: "I do not treat the article so diligently in vain; for I fear that one will not remain with the article. And there are, unfortunately, already many among us who despise it and will not take the article seriously. So the pope and the bishops fight hard against it. If preachers come later who preach and practice the article sleepily, lazily and lazily, it will soon be done and one error will follow another. For already in the territory of our sovereign there is such contempt for the Gospel, ingratitude and forgetfulness that my heart would break. I would not have thought that the misery and wretchedness in which we are plunged in the papacy should have been forgotten at once and no longer remembered. We live as securely as if we had been in this freedom forever. So no one wants to give anything more to churches, preachers' chairs and schools. If the preachers could die of hunger, they would do it most willingly, persecute the preachers too; and if they could chase them out to the country, they would do it much more willingly. But it happened to the gospel before, and it will happen to it again. The children of Israel were in

Egypt, that their young children were drowned, and they were oppressed: but when they came out, and were delivered of the Egyptians, it was soon forgotten. They thought only of the onions and fleshpots. Such things are still done today; we only think of what serves peace and lust. Well, all kinds of plagues will follow, so that the poor people will be oppressed by evil times and pestilence will strangle the rich, even bloodshed will come, many tyrants and evil spirits will arise, and the word of God will also fall again. But I will learn and teach by the article as long as I live; it shall be diligently urged in my preaching; for I well see what it does where it is, and on the other hand what harm it does where it is not." (VII, 21 29. 30.)

Thus Luther finally speaks in the last sermon he preached in Wittenberg: "Until now you have heard the right truthful word; now beware of your own thought and wisdom. The devil will kindle the light of reason and bring you from the faith; as happened to the Anabaptists and Sacramentists, and now there are more heretics. I have had before me more than thirty of the spirits of the Gentiles, who would have taught me; but I refuted all their things with this saying, Matt. 17:5, "This is my beloved Son, in whom I am well pleased; hear him. And with this saying I have preserved myself by the grace of God until now; otherwise I would have had to accept thirty faiths. The heretics are always trying to persuade us to yield to them, to give in, to concede; but we will not do it with God's help. So they say: You are proud drops. I will gladly suffer all manner of reproach, but will not depart a finger's breadth from the mouth of him that saith, Hear this one. I see before my eyes that if God does not give us faithful preachers and church servants, then the devil will tear our churches apart with the spirits of the wicked, and will not "pale nor cease until he has ended. That is what he has in mind. If he cannot do it through the pope and emperor, he will do it through those who are still united with us in doctrine. (XII, 1534. 35.) By way of appendix, M. Stephanus Tücher adds to this last Wittenberg sermon of Luther: "Dr. M. Luther, of holy memory, has often said these words before many others of faith and also before Dr. Augustin Schurff: After my death, none of these theologians will remain constant" (Id. 1538.).

Such prophetic words of Luther went deeply to the heart of Chemnitz. He therefore writes-. "All the more must we strive to retain the true meaning and apostolic purity of the doctrine of justification and to propagate it to our descendants, and not to allow it to be either snatched away from us or falsified by any sophistical trickery, either by force or by cunning. And this we will do all the more easily with God's help.

For it was an immense and more than herculean labor to bring forth the true light from the densest darknesses and from the most hideous smut of the Antichrist and to restore the apostolic purity to the wells of Israel, which could not have happened if the kindled light of the Word had not shone forth. Shameful and ungodly, therefore, would be our laziness if we were to lose what has been handed down to us and shown to us from the prophetic and apostolic basic writings in this article with such great labor and out of such astonishing goodness of God, .either by careless learning and by cold teaching, or by letting it be snatched away from us in the struggles by a certain softness. Nor should we think that in this so great light there is no darkness to be navigated. For we carry this treasure not in vessels of iron and brass, but in earthen vessels, 2 Cor. 4:7, and in this life in which we walk there are many stones of offence on every side, against which we easily bump in our weakness. I often shudder together that Luther, I do not know in what foreboding, very often repeats in his interpretations of the Epistle to the Galatians and the first book of Moses that word: This doctrine will be darkened again after our death." (Loc. theol. II, 201.)

(To be continued.)

(Submitted.) **Excerpt** from

the proceedings of the Free Lutheran Conference at Fort Wayne, Ind,
from 14 to 20 July 1859.

(Continued.)

Fifth session.

After the necessity and the authority of the public office had been sufficiently illuminated in the previous sessions, the meeting began with the discussion of the 4th point in the 14th article (of the holders of this office) and dealt with the necessity, the originator and the concept of the ordinary profession.

The necessity of the profession follows from God's command and order. God, who gave the gospel to the world, also gave the command to proclaim and distribute it and the treasures of grace it contains. For this purpose, people are needed. According to God's will (Jeremiah 23; Hebrews 5), no one should refrain from carrying out this ministry publicly of his own choice. For God Himself has reserved the right to appoint and send such persons. Just as He is the founder of the office, He is also the actual and supreme author of the calling. But this He is in two ways. Either He calls directly, in that He does not call without the means.

He calls and sends his servants without the mediation of the church, which he then also uses to authenticate with miraculous gifts. Or he calls indirectly. Now the question arises, who, according to the meaning of the 14th article and our confessions in general, it is to whom God has given the order to cooperate in this work, or to whom He has given the power to call? The answer is: not to an

individual person or an individual state in the church, but to the church; not to the church as something that hovers over the congregations (for Scripture and the Confession know absolutely nothing about this misty concept, which unfortunately confuses so many senses today and plunges them into foolishness over foolishness), but to the church as the congregation of believers; and, furthermore, not only to the church as a whole (the totality of individual congregations), but to the whole church, even in its smallest parts, thus also to the smallest local congregations. (Schmält. Art. "Where two or three 2c.")

This right and authority of the church or congregation is derived from our confessions: first, from the fact that the church essentially consists of only spiritual priests, consequently these alone could have the right and authority, as well as the commandment, to not relinquish to others and for their own person the duties of their priesthood (which are also the duties of the public office), but to assign them to special persons for the public direction of common ways. For so it would read in the appendix of the Schmalk. Art:

"Lastly, this is also confirmed by the saying of Peter, when he says: You are the royal priesthood. These words actually refer to the true churches, which because it alone has the priesthood, it must also have the power to elect and ordain church servants."

Furthermore, our confession bases this right of the church on the fact that the church or congregation "originally and directly" received the keys from God. The keys, however, "are nothing else than the ministry, by which such promise (of the gospel) is communicated to everyone who desires it. Consequently, she who has the office must also be able to confer it. See Schmalk. Art. Appendix:

"About this it must be confessed that the keys are not given to one man alone, but to the whole church, as this can be sufficiently proved with light and certain causes. For just as the promise of the Gospel certainly and without means belongs to the whole church, so the keys without means (Latin: *principaliter et immediate*, i.e. originally and immediately) belong to the whole church, since the keys are nothing else than the ministry by which such promise is communicated to everyone who desires it.

is that the church has power to ordain ministers. And Christ speaks at these words: "What you will bind" 2c. and indicates to whom he gave the keys, namely to the churches: "Where two or three" 2c.

Likewise, the confession proves this authority of the congregation from the fact that whoever has the command to preach must also have the power to establish the office of preaching. Art. Schmalk. Appendix:

"Where the church is, there is the command to preach the gospel; therefore the churches must retain the power to demand, elect and ordain church ministers. Now, of course, only the true believers are the rightful owners of this authority, but the hypocrites and the godless, who are in outward communion with them, have no right to it. Nevertheless, since the true believers can only be found in the congregation of the called, but the hypocrites mixed in with them cannot be distinguished from them with certainty and cannot be separated from them, and since the establishment of the office must therefore take place through the congregation of the called, hypocrites are often co-administrators of this right (which cannot be prevented until they are revealed as such). This, however, in no way cancels the validity of the calling, since it is and remains only the true believers who are called, even though through the mouth of the ungodly!

The question arose whether, since the congregation had the right of appointment, the priests of the papal church, who were appointed by the pope or bishop without the active participation of the congregations, really had a vocation, and whether it could therefore rightly be regarded as an interference in a foreign office, if someone missionre in their congregations?

The answer was that a distinction had to be made between the papacy and the Roman church. The first, however, was nothing else but a wicked antichrist. But under the latter, because even there, through God's mercy and long-suffering, Word and Sacrament had not yet been completely and essentially eradicated, believers still remained (the Roman Church). These are those to whom alone the right of calling is due. But the fact that this right of theirs is not administered by them, as it should be, but by godless tyrants (which they let happen for lack of knowledge or because of oppression), does not yet make the calling of their preachers a nullity. The Roman priests would therefore have profession and office. Even the fact that the Antichrist sends them with false doctrine and to mass and other abominations is a reason to flee them as false prophets, but does not overturn the fact that they have office and profession in the church, which (namely, the church) does not appoint them to this, but to nothing else than to administer the

pure word. Therefore, it is an interference in a foreign office if someone takes the liberty to teach publicly in their "parish" (among their people). But it is something completely different when an unsought opportunity presents itself to give an account of the hope that is in us, to confess and answer for the truth and to reveal the lie. This is not forbidden, but God's express command.

(To be continued.)

Is God looking at the person of the Jews in the last days?

This is what many now believe, thinking that in the last times immediately before Christ's future (the millennial kingdom) the Jews will be converted all together, or at least in extraordinarily large numbers, in an extraordinary way by a miracle, be led back to the holy land, and there form, as it were, the center and residence city of Christ's kingdom.

The Lutheran pastor C. Becker in Königsberg in the Neumark, who not only wrote about the conversion of the Jews in the Pilgrim from Saxony, but also worked zealously for the same himself, writes in the aforementioned sheet no. 15 of the present volume, among other things, the following about the hope that the Jews would have great advantages in the very last time:

The Lutheran Church in its biblical, clear sobriety is far from such exaggerated, half rapturous expectations, as they have probably partly turned out in England. We hold that in Christ there is no longer Jew or Greek. Gal. 3, 28. In Him only the new creature counts for something. And Paul says: "We ourselves no longer know Christ according to the flesh," i.e. we do not boast that we have known Him in life, or that we have descended with Him from one people, 2 Cor. 5:16. John the Baptist already told them clearly: "Think not that ye will say among yourselves, We have Abraham for our father. I say unto you, God is able to raise up children unto Abraham out of these stones. Match. 3, 9. compare Joh. 8, 39.

It is strange, however, how special traits of enthusiastic views from England, especially in relation to the millennial empire, in which the Jews, even if converted, are supposed to play an outstanding role, have been mixed in with individual Lutherans. Dr. Graul himself found it so in the East Indies, where, of course, the English influence could easily be explained. He tells in his: Reise nach Ostindien, Theil IV, p. 227. 228. that he visited not far from Tanjore an aged pupil of the old father Schwarz, Vedanaichen by name,

and welcomed in him the first Christian poet of the Tamulen people. He then continues: "I remarked to him that I myself had been in

Jerusalem and Bethlehem. He looked at me with great interest, and then asked me about this and that. Especially he inquired whether there were still Jews living in Jerusalem. He has a great love for the brothers of the Lord according to the flesh. Some time ago some Persian Jews came to Tanjore. They were led to him, among others. "So you are the brothers of our Lord! O you are the real olive tree, we Gentiles are only the grafted wild branches! Saying so, he embraced and kissed the rare guests, who did not know what was happening to them. His special love for the Jews, by the way, was also connected with peculiar ideas of the millennial kingdom. "When you return to Jerusalem, you will ride on the backs of the Gentiles," he said in the course of the conversation, "and that is peculiar enough; but Missionary Bower, who had introduced the Jewish guests to the poet, thought it advisable not to interpret this remark.

Not so, we say. Scripture and the confession of our church say nothing about the Jews now returning to Jerusalem as Jews, or even having a temple with a Mosaic cult there, or even, according to the opinion of some Christians, appearing there as a separate Christian people after their conversion. Passages like Deut. 30, 1-6, Jerem. 30, 16-21, were fulfilled at their return from Babylon. For the present conditions we have to keep to the word of the Lord. "I will bring you, there one from a city, and there two from one generation, one family" (so according to the basic text). Jerem. 3, 14. And if only one Rahab were saved from one city, would not such a soul be worth more than the whole world? But just as Rahab was taken up from the Gentiles into the people of God, and because of her faith came to high honors, so that she also became, as Luther says, a grandmother of our Lord Jesus: so now the Jews should go over to and into the Christian church, and be absorbed into it; for in this, too, before God, there is no respect of person. But if they become believing Christians, then with thanksgiving and bowing before the Lord the individuals can rejoice in their earlier descent, but not boast. For whoever wants to boast, let him boast of the Lord. 2 Cor. 10:17, Jer. 9:23, 24.

Therefore, in our present work among the Jews, we will always have to pay attention to this first: That we bear witness to them of the truth, according to the word of the Lord, Ye shall be my witnesses. Joh. 15, 27. If they do not accept it, it is for a testimony against them, for our vindication at the last day. Match. 8, 4. Further: That we should accept the New Testament and Christian

We have to bring writings among them, and some of these scattered seeds will certainly give up under the dew of divine grace and bear fruit. We should sow in general and not want to see immediately. God already lets the outward seed germinate in secret. And who tells us that all seeds fall by the wayside or among thorns? Behind such a thought often only our laziness and fear of man wants to hide. For instruction and strengthening, here is only one example from my earlier experiences. When I once preached a sermon in a service in Berlin, especially for Jews, a master tailor came to me in the sacristy and introduced one of his journeymen to me with the words: Preacher, here I bring you a lost sheep from the house of Israel, which would like to be blessed! I was pleased, took the Israelite for instruction, and saw to my joy how the Word of God found its way into his heart. After I had taught him for four or five months, he became ill and had to be taken to the hospital. However, he took his New Testament with him, in which he read diligently, which made me happy during my visits. Many sick people were lying in the same room, and next to him was a young miller's apprentice who, together with the others, became aware of the quiet nature of the inquiring Jew and finally asked him to read to them from the new testament. He did so, and according to his knowledge pointed them to the Lord Jesus, without them suspecting him to be a Jew. After some time he recovered, came to me and I resumed the lessons. The time of his baptism was now approaching, and I could think of it with joy. The day of baptism was approaching, but as usual I had the announcement of the baptism and the Hebrew text to be read inserted in the *Intelligenzblatt*, because this attracted many Jews. That miller's son had also been discharged from the hospital in good health, had also read the announcement in the paper, and thought: You want to attend the baptism of a Jew. It happened. He listened to the sermon, and after it, to his utter astonishment, he saw that the Jew to be baptized, who came to the altar, was the same young man to whom he owed his first Christian inspiration from the hospital! After the baptism was over, the Christian could not refrain, but fell around the neck of the baptized before the altar, where a most touching scene took place!

(Submitted.)

The "Apologist".

The dear readers of the "Lutheran" will probably still remember an essay in this paper which bore the inscription: "That no one in the church teach publicly, or preach, or Sacraments, without a proper profession," in which the sneaking and the so frequent, principled intrusion of the Methodist preachers into foreign congregations was punished. This had now, as the I. readers from No. 19 of the previous volume of the "Lutheran" The result was that a certain Methodist preacher by the name of Krehbiel, who felt hard hit by it, sent a letter against it to the editor of the Methodist "Apologist", who, because it was against his mortal enemies, the "Old Lutherans", took it up with pleasure, added a little to it and then served it up to his readers in his newspaper as a delicious titbit. The quintessence of the whole scribble, however, was nothing other than mean name-calling and vituperation. There was no thought of a reasonable, honest examination and weighing of the assertions and their reasons made in that essay. The essay sought to distort the point of contention, which is actually at issue, and to throw sand in the eyes of the readers.

Pastor Eirich has now, as the first readers have seen in No. 19 of the "Lutheraner" (in the previous year), written an "evaluation" of this, in which he sets all this out even more clearly.

But what does the "Apologist" say to this? - In the number of July 28, he does bring an answer to this "assessment" of Pastor Eirich; but the whole thing again does not contain any reasonable, honest proof of how, where, or why those accusations against the Methodist preachers are false *), but a mere sophistical chatter, whereby the "Apologete" tries to play the actual question, which is at stake here, out of the eyes of his readers with sleight of hand. In short, the whole thing again boils down to this: The Krehbiel has "offered" after all.

Therefore, instead of replying to this, we point the Christian reader, who is really concerned with the truth, whether he is a friend or an enemy, to the relevant essays themselves and ask him to read them impartially and to examine them for himself. We are then not afraid of the outcome.

But to Mr. Krehbiel and the editor of the "Apologete", who thinks "that Pastor Hügli feels defeated," serve as news: We will not enter into any further dispute with him about this, unless he wants to go to work honestly; for we do feel defeated so far, but of course only as in the fable of those animals who entered into a dispute with a certain long-eared animal, which, instead of advancing on grounds, began to scream so horribly that its opponents involuntarily covered their ears.

This would not have been possible at all. The other day such a clean subject of a Methodist preacher came to our church during the session of a congregational meeting, and made an appearance to try his arts there; so that we could get rid of the meddlesome troublemaker only with the words of Luther: "Go and preach to the geese.

and finally had to leave the battlefield to him, whereupon, of course, the proud son of wisdom shouted triumphantly after them: Gelt, I was right? - —

(Submitted.)

Example of a lost and recovered sheep.

A poor widower had the misfortune that his eldest daughter was seduced into the sect by an Anabaptist family in whose service she was. This family not only sought to divert the daughter's heart from her old father by means of dazzling gifts, but also sought to make her so suspicious of our baptism and of the church and congregation in general that she believed she would have to sin greatly if she entered her father's house or even our church again. The old father was unaware of all these events, and therefore it is easy to imagine that the first news brought to him that his daughter would be baptized the next day in the Creek would have almost cost him his life if God had not miraculously strengthened him. He hurried to bring his daughter home immediately; but she not only would not obey her father, but would not even dignify him with a look or an answer. Just as futile was a second attempt to lead the daughter back from her erroneous path with the help of a close relative. After these futile attempts, the old father dares to make the last one, and with weeping eyes and a bleeding heart, he goes with his staff to the very place where his daughter was to be baptized, in order to persuade her to turn back by his tears and piteous words; but all his pleading, warning and admonishing, which he expressed here in the most piteous manner, reaches a closed ear and a stiff heart. Yes, when he holds up his scrawny staff as a testimony that he has tried his utmost to bring about the conversion of his daughter and that she cannot accuse him before Christ's judgment seat, the Anabaptist, with whom his daughter is in service, rushes over with great fury and strikes the old man to the ground with his own staff. He has this man taken into court because of his hideous thar; he alone is acquitted by a bunch of witnesses of the like-minded brothers of this man, as if he had only given an emergency defense to the daughter, who herself also swore: she had to fear a life-threatening maltreatment from her father. However, the court decided that the father had the right to decide over his underage daughter, and that the employer had to have her immediately put to death at the father's request. I was then called to search for the lost sheep, with God's help, and to lead her back to the right pasture of the Word. I then sought to explain the teachings of the Anabaptists according to God's Word.

which had the blessed result that this daughter publicly confessed in front of all the witnesses present: she had only been blinded by the beautiful words of the Anabaptists, with which they had disparaged and rejected our church and doctrine, and the outward holy appearance of their church, to take this step of rejecting our church and adhering to theirs; but she recognized that she had hardly sinned against the Lord her God by denying her faith, by breaking her baptismal covenant and her vow of confirmation; indeed she had fallen even deeper: For she had unjustly begotten and sworn that her father had wanted to mistreat her in a way that endangered her life, as shown above, since she knew that her father had only wanted to express his ardent desire to deter her from the baptism of the Anabaptists. At this expression, she sank down at her father's feet and, crying loudly, asked for forgiveness of her grave sin, so that all those present were overwhelmed to weep loudly with her. That the old father was ready with a thousand joys to give her forgiveness, since his dear daughter, as the Lost Sheep, was now found again, needs no mention.

C. H. G. Schliepsiek.

Confessional fidelity.

Harms relates the following in his missionary journal: "There is still room to tell a little story that happened a long time ago, namely in the year 1717, which is told by a local preacher named Christoph Gabriel Stock, who was pastor here from 1687 to 1729. At that time there was the Great Turkish War, in which the pious and brave commander, Prince Eugene, won such glorious victories over the Turks. There were troops from all German countries with the imperial army, also from our country, and especially from our village a gentleman of Staffhorst with two horsemen, one of whom was called Peter Paasch and the other Hans Püffel. In the great battle of Belgrade, which the Germans won, Hans Püffel met his death by cutting his hard-pressed master loose from the hands of the Turks. In the subsequent storming of Belgrade, the Lord of Staffhorst had fallen, having already entered the city. Peter Paasch, full of grief over the death of his beloved lord, had pursued the fleeing Turks so carelessly that he was surrounded and captured by the fugitives outside the city. They tied him to his horse's tail, a Turk sat on the horse, and Paasch had to walk naked and barefoot beside it, for the Turks had taken everything from him. Late in the evening they stopped in a forest, where the Christian was to be avenged, for the Turks had seen Paasch cut down several Turks in battle. They first they laid two sticks in the shape of a cross over each other, spit on this cross and wanted to force Paasch by blows and torture to spit on the cross as well. Paasch, however, who had been untied from his horse and was not expected to resist, chivalrously beat every Turk who spat on the cross behind the ears until his hands and feet were tied together again. Now he was stabbed with knives and daggers to force him to spit on the cross, and when all this did not help, they nailed both his hands above his head to a tree trunk and tried to force him to pronounce the name Muhamed with lashes, strokes of the cane and inflicted wounds. But as often as he was promised this name, he said: Jesus Christ. Then the enemies of Christ decided to light a fire at his feet, and thus either make him deny, or let ihu die under fire agony. When Paasch saw that his death was near, he prayed an Our Father with a devout voice and then faith, and the Lord gave the brave man of war such peace in his heart that he could even pray for his murderers, as the Lord did and St. Stephen. But no sooner had he finished praying than he was filled with such high, heavenly joy that he could not refrain from singing the old, glorious passion hymn with a mighty voice that drowned out everything: "O Lamb of God, innocent, slain for us on the cross," etc. He had just finished the third verse. He had just finished singing the third verse and concluded with the words: "Grant us your peace, O Jesus. Amen", when bright trumpets sounded outside the forest, German horsemen burst into the forest, the Turks burst out of each other, and with amazement the horsemen saw the nailed Paasch and the fire at his feet. They hurriedly untied him and he fainted and fell into their arms. After they had bandaged his many wounds, cleansed him and provided him with clothes, he came to again and his first question was: how did God send you here just at the right hour? They answered: we were sent out to persecute the Turks, when we heard singing in the forest: O innocent Lamb of God. This is a Christian, we cried, and chased into the forest, the Lamb of God, in whom you trusted, has saved you. Now they brought Paash to Belgrade. The story came to the ears of the pious Prince Eugene, who had him fed in the best way, visited him himself a few times and rejoiced in his childlike, simple faith, and then, since he was no longer fit for military service, sent him back to his fatherland. Stock says that he lived for another ten years in the church on Paaschen Hof in Bonstorf, from which he came, and wore the wound marks of the Lord Jesus on his body, for the strengthening of the church in the faith, and in 1728 he died in the faith, after he had just sung: O Lamb of God innocent! This was also a confessor. The Lord Jesus teaches us in this example the saying: Whoever confesses Me before men, him will I also confess before My heavenly Father. Amen.

An example of divine long-suffering.

When a faithful servant of Christ once severely reproved the recklessness of the children of the world who were manifesting themselves in his congregation, and added: "Well, he has done his official duty, he is innocent of their blood, they will not be able to accuse him before God one day and say that he did not warn them" - then one of the listeners was struck violently in his conscience. But instead of going into himself and repenting, he hardens himself all the more. He goes home and immediately writes a letter to the preacher with the following content: "Since he sees that the preacher is so worried about the account he will one day have to give to God for his soul, he wants to reassure him, the preacher, at least for his own person. He wants him to have acknowledged with this handwriting of his that he should by no means give an account for his soul on that day; but if God would want to claim his soul from him, he has sent him this handwriting for this very reason, so that he can present it for his vindication in God's judgment," The preacher reads the note sent to him with horror. The mocker, however, remains merry and in good spirits for a long time. But what does God do? - He carries him for a long time with great long-suffering and patience, finally lays him on a painful, protracted bed of sickness and turns his natural cheerfulness into restlessness and sadness. And behold! at last the wretch remembers his outrage, and now he cries day and night, "O my handwriting! O my handwriting!" The faithful pastor hears this and now hurries to his bedside with the handwriting, which fortunately had been well kept, tears it up before his eyes and, after confessing his great sin and wickedness and asking for consolation from the Gospel with the deepest melancholy and shuddering, announces holy absolution to him. Thereupon the wretch comes to rest and becomes a different person.

Does it matter which church you belong to?

Pastor Harms in Hermannsburg gave a sermon last summer on the question: What is the church? In it, he shows, among other things, that although souls are saved even in false-believing congregations because of the Word of God, which they have still retained, it is by no means indifferent to which church one belongs. He then writes: "Let this be shown to you by a parable. Think of three streams (he means the Lutheran, Refor-

The first has only pure water; the second has two-thirds pure water and one-third manure; the third has one-third pure water and two-thirds manure. From which of the three streams I drink, I get pure water to drink; but will it be all the same to me from which I drink and whether I have to swallow more or less dung manure with the pure water? Not at all. And if someone came and said: "Shall we not unite (uniren) our two streams, so that they become one big stream, I would immediately agree? No, I would say: I want to keep my pure water, I thank you for your manure slurry!"

Luther's judgment on a house rent -- usurer.

In Luther's Table Talks we find the following strange story, which is also applicable to American conditions.

A citizen of W. had bought a house for 30 guilders; since he had now used it for a long time, and had not built anything special in it, except four rooms glued with glue and whitewashed, he wanted to sell it afterwards again for 400 guilders; he put on the same four rooms, and made the calculation, since they would be rented, one could take 20 guilders from them.*) Then Dr. Martinus (Luther) said: "Does he want to treat a rotten beam and a glued top wall as equal? If he will do so, I will banish him and excommunicate him, so that he will express himself and abstain from the sacraments and Christianity. And only do not think that he belongs in heaven. It would be more than enough if he sold it for 150 guilders. We must restore the excommunication.

Missionaries murdered.

A terrible conspiracy has broken out on the luse Bornes, namely in the southeast, where there are partly Dutch possessions, and in Bandschermassing, where a sultan who is obliged to pay interest to the Europeans reigns. It was first directed against the Sultan, but soon extended to the Dutch and all Europeans. Unfortunately, the missionaries sent out by the Rhenish Missionary Society, Klammer, Rott, Wiegand, Kind and Hofmeister, partly with their wives and children, met their deaths, also Hupperts, who had formerly been a Rhenish missionary and became a civil servant. All the Rhenish stations were completely looted and plundered. The entire missionary work on Borneo, which had been cultivated for 24 years with much effort, work and privation, was thus destroyed in one fell swoop. The first Christian to be murdered was the son of a Chinese, Andreas by name, who answered the summons of a gang that had attacked him to confess Muhamed with the words: "I am and remain a Christian!" and was immediately riddled with several lance wounds when the first Christian Borneo blood witness fell.

I *) Calculated thus: Twenty gilden is the annual interest from a capital of 0)0 gilden, if the interest rate is 5 per cent.

The Men of Darkness.

A

Revealing the machinations of secret societies. Edited by Adam Schlitt.

Ephes. 5, 11. 12.

Baltimore, Md, 1859.

Under this title, a booklet of 108 octavo pages against the secret societies has just been published and sent to us. We consider it our duty to draw the attention of our esteemed readers to it. The secret societies, which are so numerous here, are a real cancer to the local population. They belong to the most terrible tools of the kingdom of darkness; they not only maintain large crowds in their contempt of the church, but also make thousands and thousands, who did not yet want to reject religion, strangers to the church and finally lead them into the abyss of the most obvious unbelief. Even preachers - to their shame it may be said - not infrequently pull at the same yoke with these societies, so that sometimes even inexperienced Christians allow themselves to be lured into them. Therefore, the above-mentioned writing is worth to be spread as far as possible. Besides two essays, in which former Freemasons present their experiences to the public, and besides several documents, which reveal several secrets of those societies, the booklet contains a conversation, written with the hand of a master, in which the question is answered: "Is it permissible for a Christian to join the so-called secret societies? Also included are several illustrations of scenes from the Freimaurei. The price is 20 cents. Whoever wants to have the booklet, send this amount with indication of his post office to the following address:

your ok 0.

Isso 20 Buruek 8t.

Baltimore, Nä.

"The Treasury of Lutheri by Philipp Gärtner."

Under this title, a work in five parts was published in 1613, which contains the history of the origin and progress of the Reformation, a number of Luther's most important writings and a defense of him against all kinds of attacks. Teacher Habermehl intends to have this work reprinted unchanged in Baltimore. It is to appear gradually in five monthly issues in large octavo format of 125-170 pages each. The price of each issue is set at 30 cents. Although we do not know the work ourselves, we do not doubt that it is worthy of all recommendation, since the author of it, then provost of Herbrechtigen, was a recognized righteous and capable Lutheran theologian. Whoever wishes to sign the work, please contact us in writing at the address:

H. Hadormöul, Botterdoh 1001, Baltimore,

Display.

On behalf of the Preaching Conference of the Eastern District of the Missouri Synod, I take the liberty of calling attention thereby to the fact that the whole complete volume of Rev. Key's sermon outlines is to be printed at once, if the necessary funds can be procured. The expense will be about \$1.30. If each of the preachers of our Synod will send in a dollar prenumeration price for his copy, the book may appear.

The dear brethren are therefore urgently requested, if they wish to have the sermon drafts, to kindly notify Pastor Key in Baltimore immediately, so that it can be determined for the time being whether the book can be printed or not. If the necessary number of subscribers comes together, this will be announced immediately in the "Lutheraner" and then each subscriber can send in his dollar. If we are somewhat prompt, the drafts can be in our hands by the first Advent. - —

E. Brewer.

The Pastoral - Conference of the St. Louis District.

will meet on October 7 in St. Louis. The topics of discussion will include: 1. Luther and the Protestant theologians of the 16th century, compared with Arnd and the so-called Pietists. 2. the legal relationship of the synods to each other. - Those arriving want to report to the Concordia-Collegium.

Receipt and thanks.

(Delayed.)

With heartfelt thanks, it is hereby certified that the Lutheran Missionary Society of Nuremberg in the past year 1858 has graciously sent the missionary Mießler at Bethany two monetary donations, one of H409.00, the other of 8405.00, so that the needs of his person and family would be covered. May the Lord reward the givers with a very great reward!

Frankenlust, September 5, 1859.

Ferdinand Sievers, d. Z.-Präses der Misstvn's-Commission.

For poor students and pupils with heartfelt thanks received auS New Aork from the Dasigen luth. Frauenverein 845,00; from the gentlemen: A. Lamprecht K5,00; J. Birkner K5,00; H. Birkner P5,00; Willens L5,00; Cd. Bergman K2,00; Stallmann 49,00.

C. F. W. Walther.

Received for the College Library with thanks from Mr. Georg Willner in Washington, D. C.: biarnbivs ok tüe Lxpollition ok an ionn LguAriro" to Um 6trimr Sen" nnä llspsn, 3 vol. ; from Hrn l)>. Friedrich Schmidt in Washington, D. C.: 9'üo tt. 8t, Anvsl "stionormrcrU Lxneäition to tüo 8ouUrein Homigzrü'i s, 3 vols.

C. F. W. Walther.

Sincerely thankful certified by Mr. Past. Bernreuther from his sister Maria for poor students 1 bedderte and 6 Kopfkissen-Ueberzüge ru have received.

' C. F. W. Walther.

For C. Sruel of the Young People's Club of West Cleveland

SO/>6 ; from Jungt. - Verein zu West Cleveland 89,98; from the Jungi. - Verein zu Cleveland Dsi Srüe 85,27 from the Gemeind des Hrn. Past.

Lindemann 87,27; from Hr. Limperl sen. 48Cts; H18.71 " Heinrich Walker vom lungfr.-Verein der Gem.

of Mr. Past. Lindemann 59,17 ; from the Jüngl.- Verein daselbst 83,27 ; from the congregation of Hr.

Past. Lindemann ^7,27; from Valentin Limpert 82,00; from Messrs: Hellmann and H. H. Bohrung L P1.00; from Mr. Voigrlä'nder 52 Cts; from Messrs: Johann Böhning, H. Hehmann, Fr. Stockbaus, from deßcn Baier, & from Franz Fable L 50 Cts; from Messrs: Jodst H. Walker. Fr. Uthof, Ernst Heller, and Mr. Thies 25 Cts.

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22,03

From Wilhelm Walker a pair of new leggings For G. M. Schumm from the Gem. deS^{rn}. Past.
Werfelmann by Christian Psüger \$2,50; Fr. Schumm \$2,00; Wittwe Schumm \$1,50; Jacob Dieterich \$1,00; Adam Dieicrich 50 Cts.; Johann Büchner 50 Cts. 8
00

"Fr. Will". Stelhorn from the men: A- She-

mon, F. Kanne and H. Hilbrecht ü \$2,00 ; Mr. Brandes \$1,00; Mrs. Plinke \$1,00; Mrs. Westerbausen \$3,00; N. A. Fraucnv. \$5,00-- 16,00

"L. Schick from some members of the congregation of Mr. Past. Franke in Addison, Ill, namely: from the gentlemen: H. Rvtenuud, L. Fiene, WRabe, W. Stiinkel ä \$1,00; Marquoröt 50 Cts.; H Buchholz \$1,00; W- Heuer \$1,00; H. Degencr in the Gein. of Hrn. Past. Meyer, Proviso, Look Cv. 40.00; the Jungfr.-Verein m der Gem. des Hrn. Past. Müller in Chicago, Ill. \$5,00; W. Stünkei in the same parish 22,00 11,50

A. Maschy received as a collector's item from his congregation in Pinb. through Pastor Brauer - - -18 .38

By W- Bartling of W- Stünckl in Mr. Past. Franke'S (parish Addison Jlls. 1,00

"S. Keyl of the Baltimore Women's Association, Md. 5.00 " H. Partenfclder of the Saginaw City Congreg.

by Mr. Past. Hügli 22,50; collected from the same parish from the wedding of Mr. M. Blank 22,00 4,50

„ A. Mennicke of the Altenburger Jünglingsverein 25.00 " Leonhard Küntzcl of the St. Panilus-6öcm. zu

New Melle, St. Charles Co , Mon. 11.00

"Ludwig Lochner 17,60

namely: from Mr. Vogel 40.00 ; Past. Jor 60 Cts.; H. Meyer \$2,00; on Past. Jor infant baptism ges. \$2,19; N. N. 81 Cts.; N. N. \$1,00 Louis Otto 1,00 ; N. N. \$1,00; H. Huck \$1,00 H. Pritzlaff 85.00; J. Pritzlaff 50 Cts.; Kronenberger A) Cts.; D. Knak 21.00.

Further, from the Milwaukee Women's Club: Three bust shirts, 2 undershirts, 2 uuterhoscen, 3 pairs of stockings, 3 neckerchiefs, 3 handkerchiefs, 1 quill.

"H. Koch of the Young Men's Association in Buffalo \$5.M; likewise 75 cts. collected on Heinrich Joxcnö Kindtaut and 75 cts. on Heinrich Haas's Kindtaufe -6 .50

"Ad. Biewend of the Ev. Lutb. Jüngl. - Verein in Addison 210,00; by Mr. W. Heuer in Addison \$1,00; Mr. C. Heidman ibid. 21,00 and Hru. L. L-tünkel ibid \$1,00; Mrs. Degener in Proviso, Cook Co, Ill 50 cts; Wittwe Backhaus in Addison 50 cts; Mr. W. Reinke, Jr. in Addison \$1; Mr. H. Postier in Addison 21; Mr. C. SeegerS in Proviso 50 cts, *from Mrs. Crage in Addison a pair of woolen ttrimpse; from Mr. Crage 21; from Mr. Plagge \$1; from Mr. H. Degener in Proviso a skirt, trousers and vest 18,50

Karl Rittmaier from the community of Frankcnmuth 20.00 " Joh. Walther from Mr. Past. Sievers zu Frankenlust, Mich., \$5 ; from Frankenmuth, Mich., from Mr. Ranzenberger \$5; Mr. Dr. Koch \$2; Mr. Joh. Huvinaer \$2; Mr. Georg Hubinger \$1,50 ; Mr. Schullehrer Nüchterlein 50 Cts.; Mr. Georg Beierlein \$1; Mr. Schullehrer Riedel \$1; Mr. Ferd. Nüchterkeit" -- 19,00

50 cts; Mr. Frank 50 cts. -- 19,00

"Joh. List from the gentlemen: A. Ranzenberger in Frankenmuth 23; Leonb. Rodamer \$1,50; Joh. Schroll \$1,25; Ferd. Nüchterlein \$1; J. Ordners! ; Fr. LateS 50 Cts.; collected from Wwe. Schleier \$1; on the wedding deö Mr. Michael Geier \$2 13,25

"F. W- Spindlcr from the members of the congregation of Mr. Past. Fohlinger at New Jork the travel expenses from New Jork to Fort Wayne and a surplus for the acquisition of a travel suitcase, a travel bag, a Hntc and the most urgent Bibliotbek; in addition an almost new cloth trousers and a black silk tie received.

From the women's association of the designated community by Mrs. Past. Föhlinger 2 woolen undershirts, 4 top shirts, 2 pairs of woolen stockings, 1 black silk neckerchief, 1 white handkerchief, 3 chemisets, 3 towels.

"H- E. F. Westrumb of Mr. August Sievers in the parish of Mr. Past. Renncke 1.00 Bon Mr. Vogelsang in the parish of Mr..

Past. Schliepstek - - - 1,50

"L. Hölder of Mr. N. N. in the parish of Mr. Past. Strieter 2,00

"C. Schmit from the community of Mr. Past. Reisinger- 8,00

"E. Engelder by Mr. Past. König on the child baptism of the Hm. Crane collected 1.50

"J. Zimmermann von der Gen", of Mr. Past.

Werselmann 4,50

"J. Ungemach of Mr. stemler, Zanesville, O. 2.00 " A. Müde of the women's association of the mr.

Past. Steinbach to Milwaukee 7.25

"Karl Brensingcr of the Women's Association of the Gem.

of Mr. Past. Fohlinger to New -fort 8 ,00

"Conrad rush money from the women's club to ZaneSvitte 5.10

From the Women's Club of Philadelphia - - 3,00

and 3 shirts, 1 neck tie, 1 pair of suspenders and 2 pairs of stockings.

From members of St. John's parish in Philadelphia: Mrs. Bohn 1 shirt, Mr. Bohn 25 cts. and 2 handkerchiefs, Mr. H. Müller .50 cts., Mr. H. Menlikig 50 cts., Mr. Klein25 cts., Mr. H. Pfeifer \$5.00, Mr. H. Wemborgcr \$2.00, Mr. H. Dusing 50 cts. 9.00

For Heinrich Grosse of the 1st Women's Association in the community of Mr. Past. Wunder in Chicago 2 shirts.

Get

For the general synodical treasury:

Don Prof. Dr. Sihler Surplus of travel expenses ... -	\$2,00
" of the community of Mr. Past. Schürmann	5,00
" Mr. Reichold	25
" of the community of Mr. Past. Reichardt	5,00
„ Mr. Teacher Kolb	75

For the synodical treasury of middle districts:

From the Gem. of the Hrn. Past. Jüngel	2,10
" an unnamed person	10,00
" of the community of Mr. Past. Heid	15,00

For teacher salaries:

From the comm. of Mr. Past. Reisinger	1.85
"Mr. teacher Kolb	1,00

For the Synodical Missionary Fund:

From the Gem. of the Hrn. Past. Rinkcr	4.31
" Mr. A. Lchmann - - 2	,00

For seminar construction:

Don of the parish of Mr. Past. Frederick, Whittly Co, Ind. 5.00
C. Piepenbrink.

For the school teachercr seminar:

By Mr. Past. Kleincgens by members of his congregation	\$1,00
--	--------

Prof. Ph. Fleischmann.

a. To the general synodical treasury:

By Mr. Past. Sommer in Philadelphia	\$0.50 and namely:
\$0.25 by G. Pfeiffer,	

25 " Tboussaint.
"Hrn. Past. F. W. Richmann, Schaumburg, Ill. 16,03 and namely ?:
§10.78 of his St. Peter's congregation, 5.25 " " John. ,,
From the Synodal-Casse of the Eastern District by Mr. J. H. Bergmann 90.00
By Mr. Past. Sievers in Frankenlust 7.38 and namely:
§1.50 by A. Götz there,
1,00 " M. Forester "
1.88 ,, of the municipality in Frankentrost.

For the aügem. president:
Vonder Gem. des Hrn. Past. Hosts in Columbia, Ill. 7.35
By Mr. Pastor Wunder, Chicago, full Jacob Kirchner 50
d. To the Synodal Missionary Fund:
Bon Hrn. Past. J. Schladermundt in PeterSburgh, Mahoning Co., O. 1.00
From Trinity District of St. Louis Gem. 5.95
By Mr. Past. A. Saupert of Meicrding 50
"Mr. Past. F. W. Richmann, Schaumburg,
Ill, from his St. John's parish 5.30
"Mr. O. Noack in New Orleans from the Lt. John congregation there Missionary Collckte in August 11,25
"Hrn. Past. F. Sievers, Frankenlust 8.90 namely:
§2.64 from Saginaw City parish school children for Missionary O. Cloter, 1.00 from W. S. in Saginaw City, 2.71 at J. M. Bcchinger's wedding in Frankenmuth,
55 from a parishioner there,
1,00 " A. Götz in Frankenlust,
1,00 " M. Forester, there.
" Mr. Past. W. Hattstädt, Monroc Co, Mich. 12.53 and namely:
§1.00 by M. Angerer,
1,00 " H. Kurt;,
1.25 " G. Matches,
5,00 " to the unnamed,
1.66 " the school children,
54 ,, " Readers of the Missionary Papers,
79 " some members, 1.29 on Hrn. Joh. Lvffler'S Kindtaufe ges. o. Zur College-Unterhalts-Casse, für die Lehrergehälte:
From Trinity District of St. Louis congreg. 11.00 " ImmanuelS- " "" ,,,11,00
By Mr. Past. A. Saupert 3,25
namely:
§3.00 by B. Spindler,
25 " Mrs. Tschoppc.
By Hrn. Past. Wunder von Christiane Kartschr 5l> " Hrn. O. Noack in diew Orlcaas 19,50
namely:
§1.00 byMr . Tbalbert,
2,50 "" Mohr,
1,00 "" John Funk,
10,00 "" Half step cr,
5,00 " Unnamed.
" Hrn. Past. J. J. F. Also in Sibiwaing, Mich. 12.60 and namely:
§j),76 by ibm itself,
5,00 ,, Mr. Ebr. Bach,
50 ,, A. Haag,
5.74 Gemeindcopfcr on 10 Sonnt, n. Tun.
Bon Mr. J. M. Cstel in St. Louis 5,>iV
ä. For poor students and pupils in Concordia-Cvllege and Seminary:
By Mr. Past. Dulitz in Buffalo for H. Koch on
the wedding of Mr. teacher Bürger collected- 3,50 " Mr. Past. Stubnatzy, Thornton Stn., Ill, for
the students from Pittsburgh 11,51
namely:
§1.00 of W. u. N.,
2,00 " N. N.,
5 46 from virgins club in scincr Gem., 2.80 " Fiauenvrcrcin ,, ""
25 from Mrs. Zum Mailn.
" Hrn. Past. Wunder, Chicago, for N. Scrgcl of the Jünglingsverein in his Gemünde 6,00
"Mr. Past. F. Sievers, Frankenlust, sür Bartenfelder 10,00
e. To the maintenance fund for widowed woman

Prof. Biewend.
From Mr. H. W. B. in St. Louis 2.00
"" J.M. Cstel " 5,00
,, a community member of the Concordia District-- 5.00
By Mr. Past. Sievers 6,00
namely:
§5.00 by himself,
1,00 " A. Götz daselbst.
F. Böhlau, Cassirer.

7

For the **Lutheran** have paid:

The 9th-11th year:
Mr. A. Intervener.
' The 12 -13 year class:
Horron: A. Einwächter, Chr. Köhn.
The 14th year:
Messrs: Einwächter, H. Waltjcn, M. Friedrich, C. Hcise, Past. G. Rcichhardt, H. Niemann, J. Nafc, J. Metzger, L. F. Sälen, C. Kvhn, S. Ehrhardt, E. T-, Past. H. König.
The 15th year:
Messrs. Past. C. L. Knapp, A. F. Sicck, A. Reu- 1 ter, W. Tormöle, J. H. Komker, J. G. Ströbel, R. Lange, " E. Ortmann, L. Meyer, G. Wiedemann, W. Schaum-

1 loffel, N. Muth, L. Waldschmitt, D. Kalcnkamp, M. z Schlers, H.Ruppel, Fr. Louis, J. Briel, C. "Lchultz, H. 1 Waltjen, C. Dunker, I. Hülsgärtner, H. Schäfer, Z. Regner, C. Brauer, M. Friedrich, Dr. G. Scistarh Heinz, z C. Hcise, A. Cstel, G- Lconhardt, Markwoub, C. Müller, CD Müller, Gvtlfr. Müller, Johann Schmidt, C (streb, s Jut. ^chilmpert, Aug. Weber, Past. G. Reichhardt, Pass. I I. Trautmann, Past. Weyei 8 ex., F. Wendt, I. Schro- V der, C. Rost, D. Stricker, W. Hiller, W. Schäfer 50 cts, I I. Waldschmidt, I. Achenbacher, I. Schmidt, C. Mach-1 Muller. Tetzen 50 Cts, Brühl 50 Cts, Mirly 50 Cts, I Koch 50 Cts, Weltmann 50 Ctö., Ncircubächlc 50 LIS., Fr. Weiß, Fr. Bolberding, I. Lauer, L. Nitschkowsky, Pass. D H. Wunder, I. Nafr, W. Kruse 50 Ctö., I. Bcckman" I 20 Cts, Past. H. König, H. Gilster 50 cts, A. Bohn 2? ' ex., Past. I. 6). Streckfnß, Past. H. Lemke 6 ex., Pass. F. Köstering 10 ex., Dr. Brückcr, Past. M. Eirich, Hetznn, C. Weber, Past. H. Kübn 10 Er., A. Noc-bacher, C. Wöbking, Henning, Johannes, L. Grieball, Fr. >le!!er, E. - Boß, C. Müller, Gottfr. Thieme, A. F. Siemon, G- Thamert, L. F- Sälen, Past. H. Schönberg, Past. F. Schiede 6 Ex., Past. Schieferdecker, C. Hiiikclmann, Pass. Th. above, Kleinichmidt, I. Deingcr, H. Thiimling, Ä. Hambaum, I. Braun, Runge, F. Maul, P. Maul, C. Blödel, L>. Ehrhardt, C. Tröster, C. Wirth, G. Hermann, E. T. 50 Cts.

The 16th year:

The gentlemen: A. H. Siek, E. Beck, D. Wildemuth, L.. Horn, H. Bapler, Dr. G. Seyssarlh, Past. G. A. Stab, E. Dörschlen, H. Rauscher, Klcinsorge, I. B. Sa'Mer, H. Resing, Gottfried Schmidt, H. Knrth, H. Grebmng, M Sckuhrts, H. Syenglcr, W. Kruse 50 Cts, I. BcckmnlW 80 Cts, P. Burbes, H. Gilster 50 Cts, Past. G. KranM L. Grieball, Fr. Keller, E. Voß. C. Müller, W. Baate, ^ Fr. Haupt, V. Brackhage, L. Schauer, Teacher Kastei, Dr. 1 L. Mcindermann, L- F. Sälen, Past. Schieferdecker, L. I Hinkclmann, Past. Th. Grüber, I. Schammcl, I. Manb H. Sufick, Dr. A. Haynel.

F. W. Barthel.

St. Louis, Mo,

Synodaldruckerei von Aug. Wiebusch u. Sohn.

Volume 16, St. Louis, Monday, October 4, 1859, No. 4.

Unit,

abgestatter for the meetings of the German Lutheran Synod of Missouri, Ohio a. St. Western Di
May 5, 1959, and the following days. Days to Addison, Du Page Co, Ill.

(Continued.)
§ 5.

The Papal Church not only falsifies the article of justification, but also condemns and curses the same.

For example, in the main symbol of the Pontifical, in the resolutions of the Council of Trent, in the sixth session, it says: "Justification is not a mere remission of sins, but also the sanctification and renewal of the inner man through the voluntary reception of grace and gifts.- The only formal cause (that is, the cause for which a justified person is actually and truly justified and bites) is the righteousness of God, not that by which he himself is justified, but by which he justifies us, by which we are gifted by him, renewed in the spirit of our minds, and not only counted righteous, but are called and are truly righteous, receiving righteousness into ourselves, each according to the measure which the Holy Spirit dispenses to the individual. We are called righteous and are righteous by receiving righteousness into ourselves, each according to the measure that the Holy Spirit distributes to the individual as He wills, and according to each one's own willingness and cooperation. For though no one can be righteous but he to whom the merits of the suffering of our Lord Jesus are due, he is righteous.

But even if the sins of Christ are imparted, this happens in this justification of the ungodly, in that through the merit of the most holy suffering, the love of God is poured out into the hearts of those who are justified, and indwells them, so that in justification with the forgiveness of sins, man receives all these things poured into him, faith, hope and love, through Jesus Christ, into whom he is implanted. For faith, if hope and love are not added, neither unites perfectly with Christ, nor makes him a living member of his body.- Just as no pious person should doubt the mercy of God, the merit of Christ, and the power and efficacy of the sacraments, so too, looking at himself and his own weakness and ineptitude, everyone can be afraid and anxious about his grace, since no one can know by certainty of faith, which can contain nothing false, whether he has obtained the grace of God. *) - No one may be afraid of the

Concerning this teaching of the Pabstics, Luther writes: "Even if everything else in the Pabstics were right and good, as it is not, the fact that they teach people to doubt God's grace and will in this way would be such a tremendously harmful error that it cannot be said.... Therefore, we should thank our dear God for eternity that we have been freed from your desperate error and can now truly know and believe that the Holy Spirit, as St. Paul says, cries out in our hearts and causes unspeakable groaning. And this is our foundation. The Gospel does not tell us to look at

The Lord does not make use of the presumptuous saying of the Fathers under the tree, that it is impossible for a justified man to keep the commandments of God. For God does not command the impossible, but commands you to do what you can, and to ask for what you cannot, and he helps you so that you can: his commandments are not hard, his yoke is sweet, and his are our good works and perfections, but God himself who makes the promise; item, Christ, who has set forth and brought to light that which was hidden. On the other hand, the pope is not called God who promises, nor Christ who is our mediator and high priest, but our works and merits; nothing else can follow but that one becomes uncertain whether God is gracious to us, and finally despairs. For the matter is founded on our works, merit and righteousness 2c. But if it is based on God's promise and Christ, the right and immovable rock, one is sure of the matter, secure and joyful in the Holy Spirit, because it stands on God, who is faithful and cannot lie or deceive. For thus saith he, Behold, I give my own Son to die, that he by his blood might redeem thee from sins and death: and I cannot be uncertain of the matter, but I will deny God. This is the reason by which we can truly know and prove that our theology or doctrine is righteous and certain, namely, that it does not let us rest and build on what we have done, but leads us away from what is ours and bases us on another foundation that is outside of us, so that we do not rely on our powers, conscience, feelings, person and work, but on that which is apart from us, that is, on God's promise and truth, on Christ, who sits at the right hand of God and is our righteousness, which the devil cannot overthrow or take away from us. Of this the pope and his crowd know and understand nothing at all; therefore he denies and blasphemes such an abominable and unchristian thing with his crowd, claiming that no one knows, however pious and wise he may be, whether he is in grace or in disgrace with God." (On Gal. 4, 6. VIII, 2449.) [E]

Burden is light. Those who, through sin, have lost the received grace of justification, can be justified again, if, on God's impulse, through the Sacrament of Penance, they strive to regain the lost grace through Christ's merit, for this kind of justification is the restoration for the fallen, which is appropriately called by the Holy Fathers the second plank after the shipwreck of the lost grace. For Jesus Christ instituted the Sacrament of Penance for those who fell into sins after baptism, saying: "Receive the Holy Spirit, whom you have received for sins. Spirit, by which ye remit sins 2c. Therefore, it is to be taught that the penance of a Christian man after his fall is quite different from that which belongs to baptism, and that it includes not only the renunciation of sins and their remorse or a contrite and humble heart, but also their sacramental confession, at least according to desire, and as to be performed in his time, and the priestly redemption.

Luther says about the passage Match. 11, 30: "In truth, the law itself is an unbearable burden, as Peter says Apost. 15, 10. 15, 10. For the law demanded such things which nature could not keep nor fulfill, and so it increased sin, then it condemned it, and so it threatened death. Therefore the law is called a ministry of sin and death 2 Cor. 3, 9. But the yoke of Christ is an encouragement to take the cross, so that the old man may be killed. The creed is light when the burden of the law is taken away, i.e. sin and death. . Those who here interpret the yoke of Christ by the evangelical law, i.e. by the commandments, insofar as they were given by Christ, are greatly mistaken ... O blindness! which is suitable for such people who do not want to read the gospel out of contempt. This should rather have been taught, how wonderful is the power of Christ in his saints, who through faith in the hearts of men turns death into laughter, punishment into joy, hell into heaven. For those who believe in him laugh at and despise these evils, from which the world and the flesh fearfully flee and bear abhorrence. This is what Christ calls a sweet yoke and a light burden; it is bearing the cross with joy, just as Paul says, "We glory in tribulations," Rom. 5:9." (VII:213).

About this Luther wrote in the book of the Babylonian prison of the churches: "Because the devil cannot extinguish the power of baptism in the children, he has nevertheless got the upper hand, that he exterminated it in all adults, that now almost no one is left who remembers that he was baptized, much less that he boasts of it, after so many other works have been invented to remit the sins and to go to heaven. To these opinions it has caused a dangerous speech of Jerome, which is either badly spoken or badly understood, since he calls repentance the other board after shipwreck. Just as if repentance were not repentance. For this is why, when they fall into sin, they despair of the first plank or ship, as if they had lost it, and begin to make do and rely on the other plank alone, that is, repentance. Hence have sprung up the innumerable burdens of vows, spiritualities, works, penances, pilgrimages, indulgences, and sects, and of these an exceedingly great number of books, questions, opinions, and human statutes, which the whole world cannot now comprehend, that this tyranny plagues the church of God far worse than it ever plagued the synagogue of the Jews, or any other nation under heaven. But the bishops should have done away with all this and pointed the Christians with all diligence only to baptism, so that they would understand what they were and what Christians had to do. But by this alone do they now go about leading the people far away from baptism and plunging them all into the flood of their tyranny." (XIX, 65. 66.) [G.]

The same is true for the eternal punishment, which is remitted at the same time as the guilt, either through the sacrament or the desire for the sacrament, but for the temporal punishment, which, as the Holy Scriptures teach, is not always completely remitted, as it happens in baptism, to those who, ungrateful for the grace of God they have received, have grieved the Holy Spirit. Spirit.*) - It must be firmly asserted that not only through unbelief, by which faith itself is lost, but also through every other mortal sin, although faith is not lost thereby, the received grace of justification is lost, in defense of the doctrine of the divine law, which excludes from the kingdom of God not only unbelievers, but also believers, fornicators, adulterers, wimps, rapists, thieves, miserly men, drunkards, blasphemers, robbers, and others who commit mortal sins. For this reason, eternal life is to be presented to those who work good to the end and hope in God, both as a grace mercifully promised to the children of God through Jesus Christ and as a reward faithfully granted to them according to God's own promise for their good works and merits. .. Let it be believed that the justified have nothing to fear.

that they should not be presumed, by the very works done in God, to have perfectly fulfilled the divine law according to the nature of this life, and in their time, when they depart in grace, to have truly deserved to attain eternal life.-If anyone says that the ungodly are justified by faith alone, he means to imply that nothing else is required for the attainment of eternal life.

The Apology says of this: "The third part of this game is the *Satisfactio* or satisfaction for sin. There they teach even more clumsily, more confusedly, throwing the hundred into the thousand, so that there not a drop of good or necessary consolation may find a poor conscience. For there they themselves invent that the eternal chastisement is changed for God into the chastisement of the purgatory, and a part of the chastisement is forgiven and remitted by the keys, but for a part one must do enough with works." [H.]

Luther writes on 1 Pet. 1:5: "If God creates faith in man, it is as great a work as if He created heaven and earth again. Therefore the fools do not know what they say who say:

How can faith alone do it, which does no good work? For they think that their own dream is faith, and that faith can be without good works. But we say, as Peter says, that faith is the power of God. Where God works faith, man must be born again and become a new creature, and good works must naturally follow from faith. Therefore it must not be said to a Christian who believes, "Do this or that work," for he is doing good works of his own free will. But this must be said to him, that he deceive not himself with the

false imaginary faith. Therefore let the rag-washers leave, who can talk a lot about it, which is nothing but foam and useless gossip. (IX, 643. f.) [I.]

If anyone says that men are so righteous through Christ's righteousness that their righteousness consists in it (*per eipsam formaliter justos esse*), let him be accursed. If anyone says that men are so justified by Christ's righteousness that their righteousness consists in it (*per eam ipsam formaliter justos esse*), let him be accursed. If anyone says that men are justified either by the imputation of Christ's righteousness alone, or by the forgiveness of sins alone, to the exclusion of the grace and love that is poured into their hearts by the Holy Spirit, and is poured into their hearts by the Holy Spirit, let him be accursed. Or that the grace by which we are justified is only the favor of God: let him be accursed. If anyone says that justifying faith is nothing else but a trust in divine mercy, which remits sins for Christ's sake, or that this trust alone is how we are justified, let him be accursed. If anyone says that the

righteousness received is not preserved or increased before God by good works, but that these works are only fruits and signs of the justification obtained, and not the cause of its increase, let him be accursed. If anyone says that together with the grace lost through sin, faith is also always lost, or that the faith that remains is always lost, he is cursed, that faith is not true, even if it is not living; or that he who has faith without love is not a Christian: let him be accursed. If anyone says that after receiving the grace of justification, the guilt of every penitent sinner will be so remitted and the eternal punishment forfeited that no debt of temporal punishment will remain to be paid either in this world or in the future in purgatory before the entrance into the kingdom of heaven can be open, let him be accursed. If anyone says ... that the justified, by the good works done by him through the grace of God and the merit of Jesus Christ, of whom he is a living member, does not truly deserve the increase of grace, eternal life, and, provided he is in the

Grace separates, the same eternal life attainment . . let him be accursed." [K.]

Luther's final verdict on the papists' whole doctrine of justification is: "Where otherwise the papists would have won in all matters, they are nevertheless lost in this main matter, since they teach that one must doubt God's grace where we are not worthy enough beforehand through our own satisfaction or merit and intercession of the saints. There are their books, letters and seals, monasteries and foundations, and even their present plates and masses. But because they teach this piece, that they stand on their works and doubts, as they cannot otherwise: so it is certain that they must be the church of the devil; for there are and can be no more ways than these

Two: one who relies on God's grace; the other who builds on our merit and work. The first is the way of the old churches and of all patriarchs, prophets and apostles, as the Scriptures testify; the other is the way of the pope and his churches; no one can deny this, not even the henchmen and all the devils themselves. (Scripture against Duke Henry of Brunswick. XVII, 1681.)

Finally Luther remarks in his warning to the people of Frankfurt: "After they (the papists) noticed that their abominable abomination has come to light, since they have purely condemned the Savior Christ and his faith and have taught and almost shouted to build on their own work, they now pull in the pipes and also take up the word "faith" and preach about faith and good works; but secretly they remain with their old abomination under the word faith. For they say: It is true, one must be justified by faith, provided works are with it; for before and without works faith is nothing. With these words they call faith that which justifies, but at the same time give righteousness to works and nothing to faith alone; and therefore they preen themselves: faith makes one righteous if works are present, otherwise it is nothing. That is, blowing hot and cold out of one mouth when I say, Faith makes righteous, and yet without works it is nothing. For if it alone is nothing without works, then the works must be nothing, if the same nothing, (that is, the faith) is already there. Such is their secret opinion and the other previous abomination, brought forward under the new words, and a new skirt put on the old idol-" (XVII, 2438.).

(To be continued.)

(Submitted.)

Excerpt

from

the proceedings of the Free Evangelical Lutheran Conference held at Fort Wayne, Ind. from July 14 to 20, 1859.

(Continued.)

After the necessity and origin of the profession had been discussed in this way, the order and form of the profession were discussed, and the question arose as to what was actually meant by "*rite vocatus*" or "proper profession"?

The answer was: These expressions wanted to say that the calling must not only come from those who have the power to call (which the 14th article presupposes as a matter of course), but that it should also be carried out in the order that is customary in the church in question. On the one hand, our fathers wanted to reject the defamation of the papists that had been raised against them, as if everyone preached at their discretion without a vocation; on the other hand, they wanted to bear witness against the swarm spirits, where this had indeed been the case.

They therefore confess that it is not enough for them that someone has the spiritual priesthood from his baptism or, moreover, has special gifts or feels an inner urge. No, if someone is to teach publicly with them, he must also be called by people who have the power to do so, and in the form and order that rightly exists in the place in question.

To the question raised, whether an appeal is to be considered invalid, if it lacks this and that part with regard to this order, it was answered: There is a difference between *recte* (correct) and *rate* (valid); *recte* is an appeal admittedly only then executed, if it has proceeded as it should be; but an appeal can be *rata* without doubt, if it is also not executed *recte*. And this, namely valid, it is, as long as the essence of the vocation is still present. But to the essence belong 1) that those call who have power to call, 2) that they really call to the office, i.e. to the administration of the means of grace. Of course, only the church has the power to call. However, the church does not call only when it does so as *ecclesia synthetica*, i.e. in the full number of its members, but also when it does so as *eccl, repraesentativa*, i.e. through representatives, even if there are only a small number of them. The church is pointed to a certain representation by the Scriptures themselves, in that the women are required to be silent in the congregation, but the boys are required to be heard by their parents. Even if the church does not accept the election made by its representatives, it still calls for tacitly acknowledges.

Sixth session.

As a result of the discussion held at the previous meeting, the assembly unanimously agreed on the following sentences:

"When in the 14th article of the A. C. it is said: 'No one shall teach publicly in the church 2c., without a proper profession,' the Conference understands by the term 'proper' that the profession has not only the essentials, as that the person to be called is eligible, that the appellants really have the right of profession, that they are called for the purpose of the office, and that there is consent on both sides, on the part of the appellants, that they want the man to be their preacher, on the part of the person called, that he wants to serve them as a preacher; but that the calling also takes place in the usual order, that is, that the man has the right to be called.

of the church in question had been accomplished."

"Now, if in reality so much disorder should still be involved, nevertheless the vocation would still be considered valid as long as the essential pieces were not completely missing from it."

"With regard to the cooperation of the so-called three Christian estates in the appointment of church ministers, which our doctrinal fathers mention several times, their opinion, as the Conference observes, is not this, as if the Christian church in its

external form were a church.

They knew that there was essentially only one Christian state in the church, namely the Christian state. For they knew that there was essentially only one, namely the Christian state, in the church, irrespective of whether these and those individual Christians were ministers of the word or persons in authority or fathers of the household, who all, precisely as Christians, have the same right in the appointment of church servants. And they were not less aware that it was a matter of chance that such and such an individual Christian in a calling congregation, e.g. a person in authority, was or was not, likewise a married or single man. Our doctrinal fathers, recognizing and adhering to the pure doctrine of church and ministry, express themselves in this quite unobjectionably according to the ecclesiastical constitutional relationships existing at that time as their place, and in so doing have directed their attention primarily to rejecting the more unbiblical and unchurchlike assertions, as if any one of the so-called three Christian estates were exclusively entitled to the right of appointment.

"However, it should not be denied herewith that, because under all forms of ecclesiastical constitution every congregation consists of teachers and listeners, in the appointment of a church servant the due natural order is observed, that the examination and ordination of the appointed person is predominantly due to the teaching authority, but the election and appointment is predominantly due to the listeners. And if there should be persons in authority in the audience who represent the national authority, then, according to custom, a kind of confirmation could take place from them.

"Since the indirect calling is just as truly from God as the direct one and can therefore only be taken away from those entrusted with it by God Himself, it is the unanimous conviction of the Conference that the hiring of preachers for a certain longer or shorter period of time, which occurs in this country, is an abomination which is contrary to God and His Word.

It now remained to speak of the relationship of ordination to profession, and the following was the essence of this debate:

About the reason, the meaning and the effect of this action, there is at present the greatest diversity of opinion. One wants to claim that our fathers at the time of the Reformation were too busy with more necessary things to have been able to devote the proper attention to this subject. They claim that our Confessions are obscure, insufficient, and even self-contradictory in this respect. Therefore, it is considered that one has the freedom to interpret this plot according to one's inclination. The opposing opinions, however, come down to two main points. On the one hand, ordination is considered to be nothing else and nothing more than

the ecclesiastical confirmation of an already existing profession; on the other hand, for the actual conferral of the office itself. What does the Lutheran church teach in its symbols? Quite obviously the first for everyone who wants to see. In the Schmalk. Art. Annex, it is clearly stated that "the church must have the power to elect and ordain church servants": "The common custom of the church also testifies to this; in ancient times, the people elected pastors and bishops. In addition, the bishop came to the same place, or sat nearby, confirmed the elected bishop by laying on his hands, and at that time the *ordinatio* was nothing else (*nil nisi*), but such confirmation! But does not Apology 13. art. contradict this, where it says, "it would have no weight to call ordination, even the laying on of hands a sacrament?" Not in the least. For 1) "Sacrament" is obviously taken in a broader sense, since it is of course already "without difficulty" to attach this name to other sacred acts as well. 2) But the condition is also expressly added: "Where one wants to call the sacrament of the order a sacrament of the sermon camouflaged and evangelio it is good that such an election be highly praised and honored," thus only then would mau allow it, if by *ordinatio* one understood the election to the office of preacher, i.e. everything that belongs to the establishment of the office, but not an act of God that makes the profession valid in the first place, or even that carries it over. 3) If it is said that "such election is to be highly praised and honored," what is the reason why our confessors want to call ordination and the laying on of hands a sacrament? None other than that, because ordination serves to praise and honor the election (which has already taken place and is therefore valid), but in no way to make it valid and strong or even to create it.

Furthermore, according to Scripture, despite all attempted exegesis, it is purely impossible to think otherwise of ordination. For it certainly mentions the laying on of hands as an observed use; but where is there a word about divine appointment and command? But to make a thing of which this cannot be proved a divine endowment, and to attribute to it almost the power of a means of grace, is basically nothing but superstition and idolatry. The blindness that now unfortunately prevails so generally in this matter is due to the fact that one does not know or does not want to know what the church is and what it has. If we now add to this the way in which some of our doctrinal fathers quite guilelessly and innocently call the office of preaching a divine estate, we draw the sad conclusion that the office is a privilege of this estate; and since no one is able to give it except he who has it himself, it must be propagated by those who belong to this estate, and that by ordination. But according to Scripture and the Confession it is the church or congregation which originally had the office, consequently only it could confer it. Their calling is therefore the act by which it is conferred; consequently, nothing remains for ordination but the ecclesiastical public confirmation and blessing.

By recognizing the authority of the congregation in this matter, however, the preaching office is in no way deprived of its due participation in the establishment of the office. For 1) the already existing church ministers are also members, and indeed primary members, and they, as those qualified to do so before others, are entitled to examine the persons to be elected; 2) as those who are the public mouth of the congregation, they are entitled to ordination; 8) even as the ordinary rulers and governors of the congregation, they are entitled to the leadership of the entire matter by means of the divine word. As freely and unhesitatingly as we must confess and teach the rights given to the congregation by God, we should, of course, uphold ordination and teach it in high esteem as a most lovely, praiseworthy and comforting order of the Christian church, which, even if it does not function in a sacramental manner and imparts special gifts of anus and grace *ex opere operato*, nevertheless, without any doubt, cannot remain without great blessing because of the word and prayer performed in it.

Seventh session.

As a result of their association on ordination, the assembly made the following statement:

"Concerning ordination, the Conference declares on the basis of Scripture and our symbols: Since the office is conferred by election and profession of the congregation, ordination can be nothing else than a public and solemn confirmation of such profession. Apolog. Art. XIII; Schmalk. Art. Appendix. As much as we consider ordination to be a general and apostolic custom for the sake of the honor of the preaching ministry, it lacks a divine foundation and is therefore not necessary. But that the office should only be conferred by ordination is a Roman myth and a consequence of the gross error that not the church but the state of preachers is the original and exclusive holder of the office, which groundless assertion, formerly unheard of in the Lutheran church, we heartily reject and condemn. Nor does the ceremony of laying on of hands equip the ordained minister with the necessary gifts for his office and increase them, nor does it express an indelible character, all of which are the pope's lies and lies. But the office of preaching has glorious promises from God, which is why, for the sake of the faithful prayer of the church, ordination is accompanied by an increase in the gifts necessary for the office.

"Since ordination is only a confirmation of the profession received, missiouars, itinerant preachers 2c. who do not yet have a profession to a particular congregation are admittedly not to be ordained."

"If, however, in more recent times, the notion has arisen that there is a double vocation to the ministry of preaching, a general one, which is granted by the church, for example, through ordination, and which is special for the ministry of preaching, and only then a special one for the service of a particular congregation, this is all the more to be deplored, since this new doctrine, like so

many others, is based on the frivolous assertion, which has never been substantiated, nor can it ever be substantiated, as if in the Lutheran church, in the church of the Reformation, which had not only fought the Pelagianism of the Roman church, but also the antichristian pabstry, this secret had been kept secret. Church, in the Church of the Reformation, which not only had to fight the Pelagianism of the Roman Church, but also discovered and denied the antichristian pabstacy, this secret of wickedness, the doctrine of Church and ministry is a so-called open question.

As against the customary practice of temporarily renting preachers, the conference also believed it had to give its testimony against the liouuse:

"The Conference deems it decidedly and rightly and reprehensible to ordain a man as a minister of the Word of a congregation without first having sufficient human evidence of his fitness for such a highly important office. If one has these, one should not deny the confirmation of a proper profession by ordination. The Conference declares the contrary to be contrary to Scripture, frivolous, and contrary to the great importance, grave responsibility, and divinity of the office. With this, the negotiations on the 14th article were concluded, and the conference expressed its unanimity in this understanding and its commitment to this article according to its custom by standing up.

(Conclusion follows.)

Conrad Dietrich from the right to impose the ban.

In "Informatorium," No. 7 of the current volume, Mr. Deacon Hochstetter in Buffalo makes new attacks on our catechism. After we had already written the answer to this for the: "Lutheraner", we have finally come to the decision to rather give this answer in "Lehre und Wehre", since obviously the largest number of readers of the "Lutheraner" have no interest in having the baselessness of the expositions made on our catechism shown to them *). Only two points

*) Those Lutheran readers who are interested in learning about the impotent fencing pranks, which the Buffaloers have launched against our Catechism, which contains nothing of our own, but only words of Dietrich, the Dresden Creuz-Catechism, the symbolic books and the holy scripture - can obtain this knowledge through the next issue of "Lehre und Wehre".

we consider worthy of mention in the "Lutheran".

The first is this. We accused Mr. Hochstetter before your year in the "Lutheraner" that he had falsified Dietrich's definition of the church by inserting the word "visible". We accused him of this because all our editions of both the small and the large, both the Latin and the Catechism of 1677 and 1709, translated into German by Dietrich himself, do not have the word "visible", and secondly because this word is also not found in Dietrich's broader definition of the church, which is found below the text. But since Mr. Hochstetter proves by witnesses that the word "visible" is in his edition, we consider ourselves obliged to believe this, hereby mimic our accusation, as is fair, and therefore ask him cordially for forgiveness.

The other point concerns the doctrine of the Baun. Mr. Hochstetter claims that the author of our catechism, Conrad Dietrich, teaches, as do the Buffaloes, that the ministry or, what is the same, the preachers alone can impose the ban without the congregation. The Buffaloes give this assertion the appearance that Dietrich calls the ban a proclamation of the keeping of sins, which is done by a proper minister of the church, whereby the banished person is then actually excluded from the congregation. But they do not mention that Dietrich does not speak of the ban proceß, who has to impose the ban and to decide and recognize it, in the catechism. So the Buffaloes fill in what is missing with their doctrine, which is thoroughly papal, and attribute it to the old orthodox Dietrich. We therefore consider it our duty, partly for the honor of this faithful theologian, partly for the sake of probity itself, to prove how Dietrich taught about the right of excommunication.

Our college library has a work with the title: "Dr. Conr. Dietrich's Concilia und Bedenken," (Dr. Dietrich's Conciliation and Concerns), which contains, among other things, a concern of his about the fact that a preacher, on his own authority, denied a person Holy Communion. The preacher had denied Holy Communion to a person on his own authority. From this concern, we will share some of it with our readers, from which it will be clear enough what our Dietrich taught about the said subject.

Dietrich writes page 304 and the following:

Holds entirely consideratis considerandis (after consideration of the circumstances in question) that such customs are not due to Mr. M. N. and that he has therefore committed no small offense against the common practice of the Protestant Church. For the aforementioned decision was made for no other reason than that he considered the appointed Mr. N. unworthy of Holy Communion and therefore excommunicated him from it, as much as was in him, and expelled him from the church.

want to conclude. Now it is the general opinion of Protestant theologians that no preacher should or could *excommunicatee magori*, by banishment, or *minori*, by exclusion from Holy Communion. For it is precisely for this reason that the consistoria *) were established, writes Philipp Melancthon, so that clumsy, malicious preachers would not condemn people without rightful knowledge; for it is evident that irascible preachers have often confused their churches in this unjust manner.

"It is evident that the excommunication and exclusion from Holy Communion should not be done and executed according to each one's own head, mind, and will, much less out of his own private effect, movement, and presumptuous beginning, but out of a certain order in the churches, shown and founded in God's Word. But what kind of order this is and what kind of process is to be kept in it, Christ showed us and taught us Matth. 18, 15 ff, from which the teachers and rulers of the evangelical churches take this procedure and observe and keep it in a Christian way in general: That if one or another preacher either sees for himself or hears from other certified persons or hears by a secret murmur or common cry that he is leading an evil life, is notorious of this or that sin, shame and vice, in which he also really 1) discovers this privately, reminds and warns him in a friendly manner about it on account of his office; If this does not work, but he continues in his sins one way after the other, he, the preacher, will then 2) take some of his colleagues or, in their absence, from the churchwardens or overseers and punish them in the presence of the seriousness due him for his crime. If this still does not help, the matter should be brought before the consistory or church council, and from their advice and opinion, excommunication should be sought, first of all for rejection and exclusion from Holy Communion. Communion. After that, if this does not work and the sinner remains unrepentant despite all punishments, admonitions and warnings, and exclusion from Holy Communion. If this does not work, and the sinner persists in his impenitence and becomes hardened in it despite all punishments and warnings and exclusion from Holy Communion, then the excommunicationem majorem (the greater ban) should be taken in hand and such a person should be excluded and banished from the church altogether, which excommunication should also be carried out with the prior knowledge and **consent of the sinner**.

*) The consistories were not ministers, which consisted solely of preachers; rather, laymen were also members of the consistories, indeed, most of the time, even the president of the consistories was a layman. In a representative constitution, therefore, the consistories are indeed the legitimate representatives of the congregations, but not the ministries. The mere priests are considered representatives of the whole multitude only in the Pabst Church.

of the whole church and community 1 Cor. 5, 4 *).

"Above this, the excommunication belongs to the whole Christian congregation, or its presbyters and elders, as representing the whole congregation, according to Christ's and Paul's saying Matth. 18, 17. 1 Cor. 5, 4. 2 Cor. 2, 6."

"Christ commanded, concerning church discipline and especially excommunication, to judge and execute it in a certain way to the

church, spiritual and secular, Matth. 18, 17. What Christ commanded, Paul complied with by commanding the Corinthians to excommunicate and banish the desecrator of blood, and that they should put him away and hand him over to Satan, 1 Cor. 5, 2, 4, 5. 5, 2. 4. 5. This is required by the great need itself, since excommunication is the highest, most terrifying punishment in the world, on which the temporal and eternal welfare and destruction of souls depend, so it is highly necessary that it be handled with great care and reasonable counsel. For the sake of this, God the Lord has decreed that not only the bishops and preachers, unquestioned by the presbyterate, consistory or church council, but **also the congregation itself**, should act and proceed in this matter with sound counsel.)

In view of these and other motives, the Protestant Princes and Estates have set up their special Presbyteria, Synedria, Consistoria, Seniores, Aeltesten, Kirchenpfleger, Kirchenanfseher and Kirchenrätthe in their lands and people in a praiseworthy manner and have so far kept them in constant practice and training, from which not only all kinds of church matters in general, but also excommunication matters in specie (in particular) have been dealt with, and are still being dealt with; as then in the Electorate of Saxony such Consistoriavier, in Pomerania but three †),

Even there, where the congregations are represented by a consistory, according to Dietrich not even this should impose in sole authority, but have received beforehand the approval of the whole congregation for it! It is also important that Dietrich, in order to prove this, cites 1 Cor. 5, 4. which passage the Buffaloers misinterpret against Dietrich to the effect that according to it the ban is a matter of the ministry, i.e. the preachers.

Dieirich refers to Brochmand, who writes: "These two things are different: to proclaim to an impenitent sinner that he has neither a part nor an attack in the kingdom of God; and to exclude an impenitent man completely from the congregation of the saints, so that his access to the sanctuary is now closed to him, and no pious person is allowed to deal with him confidentially. This can be done by every servant of the divine word according to the command of Christ Matth. 18, 18; but this is a matter of the church, as Cbristus malmt Match. 18, 17. and Paul 1 Cor. 5, 1. 2. 3. ff." (Dom. 2. 8M. td. cle llieli). oecl. c. 5. s. 10. p. 1008. a.)

†) If the Buffaloers, who have managed to get their laymen to accept the Pomeranian Church Order, persuade their charge that here the ministry is as much as a German consistory, that therefore bier the mi-

in Württemberg one, in Denmark and Norway not only in cities but also in noble villages are presbyteria, so on the Inwohner customs, life and change diligent supervision have".

"In this way, the authorities may and shall establish certain presbyteria, synedria, upper and lower church consistoria and church councils....They shall have the power to cognoscir, deliberate, consult, dijudicir, decidir (decide), as they do over other forfeitable disputes of church matters and persons, so also over the *excommunicandos* (over those to be excommunicated), which as unrepentant, vicious, publicly committed and known persons are to be excluded with the entire council. If, however, the excommunication is lawfully decided, **then the execution of the** same shall be left to the *ordilnariis ecclesiae ministris* (the ordinary church servants), that they *de facto* (in fact) exclude the declared persons to be excommunicated; For it is their duty alone and no one else's to carry out such **execution in the church** *); everything in its proper order according to the norm of the divine word and well-established customs and rights, for the salvation and welfare of fallen sinners and the common benefit of the common church, so that everything may be done honestly and properly. 1 Cor. 14, 40."

Thus Dietrich teaches about the ban. - Compare with this what Mr. Hochstetter writes: "It is well known that the Missourians call a ban, which is not recognized by decision of a congregational assembly, but by decision of the ministry (i.e. as Dietrich says (!) the rightful successors of the apostles), a false and unjust one, who are banished by the ministry as public and unrepentant sinners. But it is bad for the Missourians that also C. Dietrich, whom they now pass off as their catechism teacher, has this doctrine of banishment, far different from theirs, for the sake of which the Buffaloes are called godless sectarians." **)

If the church is to have the same right and the same power as the consistories in Germany, they betray them and commit a terrible theft of the church.

*) Here Dietrich clearly states what he means and what all Lutheran theologians mean when they say that the power to banish belongs to the preachers and to them alone. By this they do not mean the decision that someone belongs in the ban, but the execution of the judgment, which judgment, however, is to be made by the church or congregation itself, which does it, not, as in the papacy, through the ministry, but either through all its voting members or through a committee, through a presbytery, consistory, etc., which must consist not only of preachers, but also of laymen. In the latter case, too, the committee must be assured of the consensus, the "approval" of the entire congregation before the execution.

Since Mr. Hochstetter has wisely not attached any particular importance to the fact that we have not included Dietrich's doctrine of ordination in his large catechism, we omit to show how decisively Dietrich rejects Buffalo's doctrine of ordination. On another occasion, however, we intend to show this with respect to the doctrine of the church. We re-

The dear readers do not want to be annoyed that we spend so much space of the "Lutheran" on revealing the gross errors of the Buffaloes. You may think that there are many ignorant and at the same time domineering preachers here, who gladly fall for the teachings of the Buffaloes, since they find satisfaction of their lust for domination in them. It is more convenient for them to force their congregations to do whatever suits them with their supposed authority as ministers than with reasons from God's Word and experience. May our readers realize what a terrible yoke would be put upon them and what nameless distress of conscience would be caused to them if those masters could drive their hierarchical system into the consciences undisturbed. God have mercy on our poor American Lutheran Zion and help it not to be robbed of the Christian freedom so dearly acquired by Christ through his blood of God and brought to light again by the Lutheran church reformation by partly ignorant, partly dishonest people. Gal. 5, 1.

Submitted.)

Call to all Lutheran young men. *)

It is already known to all within our synod that pious young men have joined together in order to be able to work powerfully and salutary through love and charity to fellow students.

In order to gradually achieve this purpose better, we have agreed to solemnly and most solemnly call upon all Lutheran young men of our Synod to join this Young Men's Association as soon as possible, for the ever-widening spread of the pure doctrine through love and charity and for their own salvation.

Dear young men! If you are in a place where there is not yet an association in this sense to join, do not fail to form one quickly. Get to work, you who love and honor God's word! Save yourselves and lay the foundation stone, even if you are still so few! Remember the words of our Savior, when he says: "Where two or three are gathered together in my name, there am I in the midst of them!" If you have Jesus in your midst, your work must succeed; who then can be against you? Blessings will accompany your works, and from the tiny mustard seed a mighty tree will sprout, bringing refreshment to the whole world. Do not think, therefore, that yours are too few, but that a hundred cents will give a dollar, and that many raindrops will give a dollar.

only think here that in his "Analysis" of the pericopes he

in defense of calling the Lutheran Church Catholic, although it is not spread over the whole earth, writes: "Catholic is the same thing that is orthodox, and is opposed to the heretical- *Catholicum idem est, quod orthodoxum, et opponitur haeretico.*" (4., e. p. 409.)

This beautiful appeal is currently circulated as a pamphlet by the Lutheran Young Men's Association in Baltimore.

The result is a stream that can irrigate and fertilize entire countries. Therefore, go to work fresh and with confidence.

It is now the time of the associations. Associations upon associations are being formed! But can Christians rejoice in all the associations that have come into being? Can and may they participate in any of the associations that have arisen? Certainly not; Christians can never rejoice over associations, much less join them, which either openly set as their goal the persecution of the true religion, or gradually undermine it, and are thus contrary to God's Word and the salvation of men. Unfortunately, there is no lack of such associations in our day! May they at least pretend to enlightenment and human happiness.

Oh, it is only a beautiful figurehead to deceive the inexperienced! Such associations are an object of distress and disgust for all true Christians; all must be warned against such associations with the greatest seriousness. But where the intention is to spread the Kingdom of God: Where people unite to do something for the promotion and maintenance of the pure beatific doctrine; where people unite to warn one another against the seductions and temptations of this world and to encourage one another to zeal in godliness - and especially when this happens among young people - then every Christian's heart laughs; Every Christian father and mother will welcome the association with joy with regard to their sons; all young people can be exhorted with a good, happy conscience before God to join such an association, where it exists, or to form one of its kind: It is an enterprise pleasing to God. We are to take heartfelt care for the spread of the Kingdom of God here on earth; if we cannot go ourselves to preach the Word of God, we are to participate in these necessary Christian works through prayer and help. The more the godless and unbelieving world unites in our days to suppress and eradicate the Word of God and the proclamation of it from the earth, the more young and old should unite in order to preserve the Word of God and to give it more and more momentum. The more the world rages against the holy office of preaching ordained by God, and would like nothing better than that no one would give himself to this office and that the seminaries would stand empty, the more we should stand up against the attempts of the devil and work with all diligence so that quite a lot of people devote themselves to the office of preaching and that the orthodox seminaries are received and attended more and more. Certainly, God demands a double zeal from us now; especially in our Lutheran church, which by God's grace has and preserves the pure, clean confession of the truth, it is very necessary that preachers be educated. And we-

here are so few who want to prepare for the sacred ministry of preaching, and those who would like to do so are mostly poor and impecunious.

Should now, if here and there a young person is found who has the desire and gift for the important and difficult profession of a preacher, which is despised in the world and usually poorly rewarded, and because he has no means to pay the costs of a preparatory period of several years, be rejected or stopped? That would be truly irresponsible! The synod as a whole ensures that seminary teachers are maintained and that everyone who studies theology has free instruction. It is only a matter of the 50 to 60 dollars that the annual upkeep of a poor student costs; if these are provided, then there is again the prospect of a preacher of the Word of God. But how easily such maintenance costs can be raised even by the impecunious, if several join together. It is gratifying when several circles of people from all classes and ages form to support a poor student; but it is especially gratifying when young people do so.

Let me introduce to you, beloved young men, a few things that should especially motivate you to this work. The young man who wants to devote himself to preaching is of your age, he is one of you; therefore you should support him. The family The father has a special interest for the father of the family, the wife for the wife, the boy and youth for the boy and youth. But even more: The young man enters, as it were, for you into the difficult, denial demanding profession, while you are already well rewarded in the preparation for your profession, as it is especially here in the country, and have the prospect of a carefree life with diligence and faithfulness; so those who prepare themselves for the holy preaching ministry can earn nothing in the preparation time: they have enough to do with the

Learning foreign languages and all the knowledge and sciences necessary for a Lutheran preaching ministry. And what usually awaits the Lutheran preacher here in America? Where they faithfully administer their ministry, it is work, worry, hardship, danger, poverty, failure. Therefore, you, as the approaching

The growing generation must see to it that you also have well-prepared preachers of the Word of God one day. Here in this country, the authorities do not take care of the provision of preachers; if you cannot find righteous and capable preachers later on, who do you have to blame? Yourselves! You cannot excuse yourselves with that: Yes, we would also like to have

but we lacked the means. God gives you enough means! If only all the money that young people earn were put to good use! Here is a proper use of it. The small tax for the support of a student will not repent you; the good God will bless you abundantly what you earn from

We do not want to ask those who have poor parents in need to withdraw even a penny from them. But you should not let your dear parents go hungry because of this, and we do not want to ask those who have poor needy parents to withdraw even a cent from them. But not all young people are in such a situation and many will please their parents only if they become active and zealous members of such an association.

O, be moved by this little idea, dear Lutheran young men! Come together in the name of the Lord and leave all doubts behind; for where there is only a desire and love for the cause, all difficulties will certainly be overcome. What a joy it would be if such associations were to arise here and there, and if, where they already exist, they were to be joined by all. What emulation would be aroused, what blessings would be bestowed both within and without! Many a young person joins the association because he is attracted by the fellowship of young people and is won over to the church and learns to recognize the true nature of a living Christian from Christian young men. How glorious such a young man has become through joining the association. Come on, young men! Make a beginning! Do not wait until you become many; unite so that you become many. Do you want to let the cries of the unbelievers stop you? They will rebuke you if you spend a cent for the church, but they will also rebuke you if you pray, if you hear God's word and believe, and if you strive to be blessed. They will ask you to join their unchristian associations.

Especially against them, the unbelievers, you must make a frank confession for the truth, for the kingdom of God, for the highly praised King and Lord in this kingdom, for the Lord Jesus Christ Himself. Confess Him even in this way actually before men in our evil, denying times, and the Lord Jesus will also confess you one day before His heavenly Father and all His angels on that great day when all unbelievers and ungodly will come to shame and all believers will come to glory and reap without ceasing.

But to you, beloved Lutheran friends, and to those of you who may well be Lutheran youths, but who are not yet members of our association, we would like to call upon you to take part in the beautiful work which we have begun by God's grace. Perhaps there are some in a city or in the countryside where an association already exists without having joined it: such a one is hereby earnestly asked not to stand alone any longer; he should consider how dangerous it is to be alone. It is much easier for the devil to listen to us. That is why our dear Lord Jesus Christ commanded it so often. The blessing that one enjoys in a Christian community is unspeakable.

Therefore, up, up, all you young Lutherans, let us be serious about our Christian duty! Let us unite our forces, so that the kingdom of darkness can be greatly broken and the kingdom of light can be greatly promoted.

May this be done by the faithful and merciful God, to whom be praise, glory and thanksgiving through His Son, our Lord Jesus Christ. Amen.

Luther from stolen letters.

Once Luther wrote a letter to W. Link in Nuremberg, in which he accused of a treacherous
The alliance, which Duke George had formed in
who was known to be a great enemy of the gospel. George now knew how to obtain a copy of that letter through his
Secretary Heiden to procure and now made
Luther was forced to publish a book in 1529 that was entitled: "Von heimlichen und stehlen Briefen sammt einem Psalm ausgelegt gegen Herzog Georg. As a result, Luther was forced to publish a book in 1529 with the title: "Von heimlichen und gestohlenen Briefen, sammt einem Psalm, ausgelegt wider Herzog Georg zu Sachsen. We did not think that this writing would ever be used again in America. And yet it is so. Not long ago, a similar theft was committed in a private letter written by us, which we will publish in due course, should those involved in the theft, who even had the audacity to make misleading public use of it, not recognize and admit their wrongdoing. In order to help them to repent and to warn others against similar shameful sins, we are sharing some of that writing here. Luther writes, among other things, as follows:

"If the letter to Dr. Wencelaum (Link) is not mine, then it is a fictitious, false, untruthful letter, which shall be without harm to me. *)
But if it is mine, as I have accepted above on Duke Georgen's confession and deed, then Duke Georgen is my earnest demand for my sake, but for God's sake his earnest, strict commandment, that he return said letter together with all copies, which are copied or printed from it, to me or Dr. Wencelaum, in case of a mortal sin and loss of divine graces and his blessedness. Wencelao, as stolen and robbed property to his rightful lord and owner; and thus, with full restitution, make the letter secret again, and place it where he had taken it. For there is God's commandment: Thou shalt not steal, to which Duke George must be subject as well as other people. And he knows well that he has such a letter, as our money and property, against our knowledge and will, according to his own confession and this
my public writing. Besides also us
both refund thou our deprived ebr

The original of the letter was lost, so that Luther could not even be sure whether the alleged copy was correct.

R. d. L.

and misery and other damage and harm, which has arisen to us through him because of our letter of free revelation, and apologize for this, as a Christian should, Matth. 5, '23: If you bring your sacrifice to the altar, and become inside 2c. With such a burden we want to burden Duke Georgen's conscience: not we, who have no power over him, but God's commandment (as all the world knows) compels and demands such from Duke Georgen. If he will despise this, let him see whom he will despise. And the parish priests and confessors may take care that they do not absolve him, nor pass the sacrament, so that they do not participate in such sins against God's commandment, nor does he himself pray or sacrifice, because he has done enough beforehand according to God's commandment and the gospel of Matth. 5, now indicated. In the same way, we want to complain, that is, we want to report God's commandment to all his officials and servants who have advised, helped and served with this letter, and we want to warn them to learn to make a joke of it. For though we have no authority or power over them, yet we, as their neighbors, point to him who is over them and requires this of them by his commandment, which says, "Thou shalt not steal. (S. Luther's Werke. Erlanger Ausg. Vol. 31. pp. 12-11.

By the way, those concerned may also realize that we do not live under a despotism that thinks it has the right, without anyone being allowed to complain about it, to open secret letters, to copy them and to use them for its own purposes. Thank God, there is still the freedom that such works of darkness are punished by the light. Ephesians 5:13.

Announcement.

Public notice is hereby given that this year's Great Michigan Pastoral Conference will be held at Monroe, Mich. from the 14th to the 17th of October, and the gentlemen pastors and school teachers intend to meet at the residence of Pastor Hattstädt not later than the evening of the 13th of October.

Ferdinand Sievers, d. Z. Secretary of the Pastoral Conference.

Frankenlust, Sept. 20, 1859.

The new Lutheran calendar of 1860, edited by Mr. Pastor Brobst, has left the press. The deserving editor, as we can see from his "Luth. Zeitschrift", has again provided it very richly and beautifully. The hundred costs D.OO, 37-1/2 cents the dozen and 5 cents individually. With postage \$4.00 the hundred, 50 cents the dozen and 6 cents the piece. For \$5.00 cash, 200 pieces are sent in one package by express. Address the orders: Rev. 8. X. Lrod^t, lclento^h,

Why can't and shouldn't a true Christian, for the sake of his salvation, join any so-called secret society?

Sermon against the secret societies

about Matth. 10, 02. 00.

Held at Cincinnati, Dom. 4. p/sir. 1859. bon Hr. entirely.

Whoever desires to have this timely sermon, preached under great blessing and submitted to print at the request of the congregation, may contact the undersigned. It may be obtained postage paid for the price of 3 cents. DDD1VIO K0D1Z,
cnro 0? llcv. 1'. lviiniZ, Dim murr:, Ohio.

Public Statement.

The undersigned declares that Mr. Otto Ernst is no longer an agent of the Lutheran Central Bible Society of the West, and that therefore all those who are in debt for Bibles, New Testaments and Altenburg Bible works received from Mr. Ernst must make payment of the same under no condition to Mr. Otto Ernst, but to the undersigned. L. E. Ed. Bertram, Agent, IM o'MM;. WIMLL L L8H

Undersigned declares that Mr. Otto Ernst is no longer agent for the sale of the St. Louis hymnal, and that therefore all those who are in debt for St. Louis hymnals received are to make payment of the same on no condition to Mr. Otto Ernst, but to the present agent, Mr. L. Volkening, St. Louis, Mo.

On behalf of the Board of Directors: Johann Fürchtegott Schuricht, Trustee.

Illustrated Evening School.

Since Mr. Otto Ernst made the further appearance of the above paper impossible by "secretly escaping", the undersigned uses the kindness of the "Lutheran" to make this announcement to as many subscribers as possible, as well as to declare publicly herewith that the previous editor has neither received any fee for his work on the paper, nor has he had anything to do with the financial affairs of the paper.

Alex. Saxer.

Receipt and thanks.

With heartfelt thanks for the college - budget a barrel of butter weighing 325 pounds from the Common Mr. Past. Hahn s in Benton Co, Mo. to have received, hereby certify!

C. F. W. Walther.

Messrs: W. Maler, C. Ohlenhorf, G. Bö'gler, > hann Ströter, Past. C. Küster, S. Tolle, J. Beck, I. Steible, A. Michel, S. Merz, Past. T. Brohm, Graue. F. stünkel,
H. Bruns, G- Frerking, H. Röge, st. H Stallmünn, C. G. Pfeiffer, Fr. Rccse 27 Er., H. I. Hoppe, F. Nahe, F. Bodcmer, Znttermeister, A.LiIM
Autumn.

F. W. Barthel.

St. Louis, Mo,

Synodal Printing Office of Anq. Wiebusch u. Sobu.

Volume 16, St. Louis, Monday, October 18, 1859, No. 5.

Unit,

abgestatter for the meetings of the German Lutheran Synod of Missouri, Ohio a. St. Western Di
May 5, 1959, and the following days. Days to Addison, Du Page Co, Ill.

(Continued.) § 6.

It is true that, apart from the Lutheran Church, most of the so-called Protestant churches confess the proposition that man is justified before God by grace alone through faith for Christ's sake and not by the works of the law; but by their doctrine of the means by which man is justified before God, they overturn this doctrine. First, they teach falsely about the means of grace or the means of God's giving, namely the word and the holy sacraments. These errors are again based on erroneous teachings about Christ's redemptive work and person, as well as about God's will and call for grace.

Thus Luther writes to Deut. 4, 28: "Behold, what do our new mobs and enthusiasts do but lead the people to works? .. The Anabaptists, what do they do, what do they teach? They say that baptism is nothing; they take away from baptism pure grace, that there is no grace and mercy of God, no forgiveness of sins in it, but only a sign that you are a Christian.

You must first be pious before you are baptized, or baptism is a sign that you have the same piety. They take grace away from baptism, leaving me a mere outward sign; there is not a speck of grace, but it is cut out altogether. So when the grace of Christ is gone from baptism, there remains a mere work. So, in the sacrament of the Lord's Supper, the revelers take away the promise that is offered to us, saying that it is bread and wine if you eat it or drink it. The grace offered to us in it is cut off and denied. For so they teach: You do a good work by confessing Christ alone; and if you only eat and drink the bread and wine in the Lord's Supper, there must be no grace. Thus it is, that if any man depart from the first commandment, he soon maketh an idol and a work to trust in. Therefore Moses says: Dear children, take good care of yourselves, stay with God, follow him, otherwise idolatry is inevitable for you, you must fall into idolatry, you cannot help it; for grace is always contested by the devil, no heresy can suffer the grace of God. The heretics of this day also all push the first commandment; saying, We also preach grace and mercy through Christ, and do not reject the article of the first commandment, and say, I, Luther, lie to them. But behold them thereupon: they confess the confessed But they deny that by which we receive him, that is, the means, the way, the bridge and the path, which they break down. The Jews also believe that there is one God, but they deny the way by which one comes to God, namely through Christ, through Christ's humanity. The Turk also confesses God, but denies the way, the means, the bridge by which one comes to God, that is, the grace of God, they do not want to have Christ, nor any sacraments by which one comes to grace. It is like and goes with them as if I preached to a man, "Here I have a treasure," and yet did not hold the treasure up to his face, nor give him the keys to it; what good would this treasure do him? They shut up the treasure they should put in front of us and lead me on a monkey's tail: the access and the handing over, the use and possession of the treasure is denied and taken away from me. That is why the fanatics say a lot about God, about the forgiveness of sins and the grace of God, even that Christ died: but how I obtain Christ and how grace comes to me, so that I get it, so that we come together, they say: the Spirit must do it alone; they lead me on the monkey's tail; they say that the outward and oral word, baptism and sacrament are of no use, and yet they preach of the

Grace.)* This means to proclaim the treasure to me and to say fine about it; but the key and the bridge have been taken away, on which I am to come to the treasure. Now God has arranged it so that this treasure is given and presented to us through baptism, the sacrament of the Lord's Supper and the outward word. For these are the means and instruments by which we come to God's grace. This they deny. I say this because the devil is so quick to deny it.

is and confesses these words, but he denies the means by which we come to it, that is, they deny not the treasure, but the use and benefit of the treasure; they take away and deprive us of the manner, means, and ways by which we come to it and enjoy the treasure, and how we should and may come to grace. You must, they say, have the Spirit; but how I can have the Spirit they will not let me have. Now, how can I have the Spirit and believe if I am not preached the Word of God and given the sacraments? I must have the means, for faith comes from hearing, but hearing comes through the oral word, Rom. 10:17. Summa Summarum: No mob can arise, it must run against the first commandment and reject Christ, and in this article all heretics are summed up in one sentence.

Thus writes; B. Zwin gli in his Augsburg Confession: "I believe, indeed I know, that all sacraments, far from conferring grace, do not even bring it or administer it. In this I shall seem too bold to you, most powerful emperor. But it remains so. For as grace is produced and given by the divine spirit (but I use the word grace in Latin for pardon, forbearance and gracious benevolence), so that gift comes to the spirit alone. But the spirit does not need a guide or a chariot, for it is itself the power and the carrier by which everything is carried, which does not need to be carried. We have never read in Scripture that sensual things, such as the sacraments, certainly bring the Spirit with them, but if sensual things were ever brought with the Spirit, then the Spirit was already there, bringing non-sensual things. Just as a violent wind was blowing, at the same time the languages were brought by the power of the wind, not the wind was brought by the power of the languages. In short, the wind blows where it wills, i.e. the wind blows according to its nature, and you hear its whispering, but you do not know from where it comes and where it goes. So anyone who is born of the spirit, i.e. he is born invisibly and in a non-sensual way, is not a spirit.

shines and is drawn. This has spoken the truth; the grace of the Spirit, therefore, is not brought by this immersion, not by this drink, not by that oiling; for if this were so, one would already know how, where, whither, and into what the Spirit would be carried; for if the presence and efficacy of grace is bound to the sacraments, they work where they are brought, where they are not applied, there all withers.... From this it is concluded (which I willingly and gladly admit in the matter of the sacraments) that the sacraments are to be a public

The baptism is given before the church to those who, before receiving it, have either confessed the religion of Christ or have the word of promise, from which it is known that they belong to the church. Thus baptism is given before the church to him who, before receiving it, has either confessed the religion of Christ or has the word of promise, from which it is known that he belongs to the church. The Church, therefore, publicly receives by baptism him who is previously received by grace. Baptism, therefore, does not bring grace, but testifies to the church that grace has been given to the one to whom it is given. I therefore believe, O emperor, that the sacrament is the sign of a holy thing, i.e., of the grace that has come to pass," and so on. (2. Cyprian's Impressed Instruction of Ecclesiastical Derringingug. Supplement p. 19-22.) fDj

collects. Therefore let us stick to the article: Thou shalt not have other gods; and to this end and scopum diligently give heed. For if we let it pass out of our sight, then the gate and the door is shut to all the "red spirits. God has never wanted to have his worship in the world without external means. In the OT he gave the Jews a way to find him; there was a certain place of the tabernacle or tabernacle of the congregation, the altar, the lampstands, the Levites, and God would not be found without external means and ways. He proposed an outward means to them every way, that they might find him; he did not let them go astray without a way and outward means. But, as our enthusiasts now run away from the way God gave us in the N. T., so the Jews also left the same way and sought other ways. God

cannot be our God, if he gives us something external to find him in, such as the oral word and the two sacraments. If I do not grasp God through external things, how can I meet him? Therefore all heretics have been against the first commandment, and have trespassed against it in all manner of works of men, and cut off the promise and grace of God which is put therein, yea, denying God himself, rejecting the benefit and custom, that one may not come to grace." (III., 2500-2504.)

Furthermore, Luther writes in the interpretation of the 117th Psalm: "Therefore Christ is also called a cornerstone in the Scriptures, on which everything must be built and founded that is to stand before God. But whatever is built without him and not based on him must be destroyed and cannot stand. And what is lacking now in the mobs and mad saints?

What else can they do but leave this cornerstone and go back to their works? They cannot come out of this, but must continue and make of baptism and sacrament (which are God's word and commandment) a vain work of their own. The Anabaptists say that baptism is nothing if a person is not pious beforehand; they do not want to become pious through and from baptism, but they want to make baptism holy and good through their piety. This means (I mean) that this cornerstone is thoroughly lost, and that we do not become holy by Christ's grace, which baptism gives, but first by itself, so that baptism gives nothing, creates nothing, brings nothing, but we bring and give everything to baptism beforehand, so that it is nothing, but a merely useless and unnecessary gift.

Sign, so that such holy people can be known; but baptism cannot be such a permanent sign or characteristic, so that someone can be known, but happens once, after which no one can be seen. So do the enthusiasts also with their sacrament; this must not make pious, nor give grace, but show and testify how pious and holy they are without such sacrament." (V, 1701.1702.)

Luther also wrote in his house postilion about the Gospel on 19 Sunday after Trinity: "When our dear Lord Christ preached to the gout-ridden man and forgave his sin, the scribes began to think that Christ was blaspheming God by forgiving sin. This is also a necessary thing, since much is needed; therefore we should also be diligent to remember it. For this is evident from all the fanatics

and the spiritualists, that they are all in error, that they do not understand how sins are forgiven. For ask the pope and all his doctors, and they will not be able to tell you what absolution accomplishes; for the whole papacy insists on this doctrine: that grace is poured into man by a secret effect, and that whoever wants to come to it must repent, confess, and do enough. But if one asks what absolution and the keys do, they say that it is an external order that is kept in the church. So they do not place the forgiveness of sins on the word and faith, since it must be established, but on our repentance, confession and satisfaction. But such is definitely a false doctrine, by which people are deceived and led onto the wrong path. So the Anabaptists also say: What should baptism do for the forgiveness of sins? It is only a handful of water! The Spirit must do it, if we are to be truly cleansed of sins; water cannot do it. So they also take forgiveness of sins away from the word and do not want to leave it at that, as the pious people here say that such power is given to men. The devotees of the sacrament also say that there is only bread and wine in the sacrament, therefore one cannot find forgiveness of sins there, the spirit must give it, the flesh is not useful. In sum, no spirit of the church, no priest nor monk has been able to see that the forgiveness of sins is a power given to men, as it is written here in the Gospel. Therefore learn here, that you may speak of the matter: I know well, I also confess, that God alone forgives sin; but I must also know this, whereby I may know that sins are forgiven me, or what is the means whereby sins are forgiven me. Since The Holy Scripture teaches me and all Christians. Scripture teaches me and all Christians that if I want forgiveness of sins, I must not sit down in the corner and say: My God, forgive me my sin, and then wait when an angel comes from heaven and tells me: Your sins are forgiven. For God promises that he will come down to me and himself promise me forgiveness of sins. This happens first in holy baptism, for there is his command that I should be baptized in the name of the Father and of the Son and of the Holy Spirit. And with such a command there is also the promise: Whoever believes and is baptized will be saved, Marc. 16, 16. Yes, say

You, baptism is only water! True, but it is not only water, it is also the word of God. So if you go to your pastor, who has such a special command, or to any other Christian, and ask him to comfort you and absolve you from your sins, and he says to you, "I, instead of God, proclaim to you forgiveness of all your sins through Christ, you can be sure that your sins are truly and certainly forgiven by such an outward word, for baptism and the word will not lie to you. That is why the Anabaptists and other mobs have lost forgiveness of sins, baptism, the sacrament, the Christian church, and all Christian works, because they throw away the word they hear from their neighbor and do not consider it any different from the way some cow bleats. Now, if God speaks through a cow or other animal, as he once spoke through an ass, one should not despise his word, but accept it; why should one despise the fact that men speak it out of God's command and order? For though thou hear a man's voice, yet hearest thou God, and findest surely forgiveness of sins thereby, if thou but receive it with faith." *) (XIII, 2078 -80. 2084.) [M]

This is not to be understood as if the speaking of the formula of absolution by an ordained preacher had the secret power to take away the guilt of a person's sin. Rather, Luther ascribes such great things to absolution on the basis of Scripture, because he ascribes such great things to the gospel. He writes in his Lutheran Church Postil in the sermon on Easter Tuesday: "Absolution is nothing other than the preaching and proclamation of the forgiveness of sins, which Christ here empowers both to preach and to hear. But because such preaching is necessary to receive in the church, absolution is also to be kept; for there is no other distinction here, except that such a word as is otherwise preached in the preaching of the gospel everywhere publicly and generally to everyone, the same is said in absolution to one or more in particular who desire it. As then Christ ordained that such preaching of the forgiveness of sins should go forth and resound everywhere and at all times, not only generally over a whole house, but also to individual persons, where there are such people who need it; as, however, he says in the following Sunday Gospel, "Whose soever sins ye forgive, they are forgiven them ...". Preaching forgiveness of sins means nothing else than absolving or absolving from sins, which is also done in baptism and sacrament, which are also ordained to show and assure us of such forgiveness of sins. Therefore, to be baptized or to receive the sacrament is also an absolution, in that forgiveness is promised and awarded to each one in particular by Christ's name and command; you should hear it wherever and however often you need it, and accept and believe it as if you were hearing it from Christ himself. For since it is not our absolution, but Christ's command and word, it is as good and powerful as if it were heard from his own mouth." (XI, 985-87.) In the sermon of the following Sunday Luther writes to the words, "As my Father has sent me, so I send you. Receive the Holy Spirit, by whom ye remit sins," etc. The following: "Christ will say this much: If you speak a word concerning a sinner, it shall be spoken in heaven, and shall be counted as much as if God himself spoke it in heaven; for he is in your mouth, therefore it is as much as if he himself spoke it. Now it is ever true, when Christ saith a word, because he is Lord over sin and hell, and saith unto thee, Thy sins be forgiven; they must be forgiven, and nothing can be done contrary thereto. Again, when he says, Thy sins shall not be forgiven thee, they remain unforgiven, so that neither thou, nor angel, nor saint, nor any creature, can take away the sins.

Melanchthon writes in his disputation on the power of the keys and absolution: "The keys are the office of binding and absolving sins. That is, they are the office of the gospel itself, for the gospel is the binding and remitting of sins. Some understand the keys not of the office at all, but of the jurisdiction in the church to bind or absolve individuals. But whether they are understood of the ministry or of the jurisdiction, it is certain that the gospel can be preached both collectively and announced to individuals; as Christ absolved many individually and commands Petro to forgive the brother who has sinned. Private absolution is therefore valid and is the true voice of the gospel, because the gospel is equally valid whether it is preached to many or to individuals. He is an unbeliever who thinks that the gospel, when applied to individuals, is uncertain. It is not contrary to this that some cry out that men cannot forgive sins, for since it is certain that men are commanded to preach the gospel, it is certain that men are commissioned to forgive sins. And the same confess that they forgive sins in general when they preach the gospel publicly. Or if they deny that they then preach forgiveness of sins, they understand neither what is gospel, nor what is forgiveness of sins." (Corpus Ref. Vol. XII, p. 492.)

(To be continued.)

Sin can be forgiven, even if you torture yourself to death. Precisely this power is with every Christian. . . And this is the power we have from his resurrection and ascension . . . But in this we must be careful not to do as the pope does, for they have drawn it to this, that they had power over how and what they speak, so that it must be so, because they speak it. No, you do not have the power, but only the divine majesty. So they say: If the pope speaks a word, and says: The sins are forgiven you; then they are gone, if you already do not repent nor believe. By this they mean that it is in their power to give and take away heaven, to open or close it, to put it into heaven or to throw it into hell; this will not happen for a long time yet. For from this it would follow that our blessedness would be in human works, powers and authority. Therefore, since this is contrary to the whole of Scripture, it cannot be the case that when you shut up or open up, it must be shut up and opened up. Wherefore it must be rightly understood, when Christ saith, Whose soever sins ye remit, they are remitted unto them, 2c. That the power of him that saith is not set up, but of them that believe." (XI, 999-1002.) Elsewhere Luther writes: "It follows that the forgiveness of sins does not rest either in the office of a pope, bishop, priest, or in any human authority or power on earth, but solely on the word of Christ and your own faith. For he did not want to base our comfort, our salvation, our confidence on the words or deeds of men, but only on himself, on his words and deeds. The priests, bishops, and popes are only servants who hold up the word of Christ to you, on which you should dare and place yourself with firm faith, as on a solid rock, so the word will keep you and your sins must be forgiven. Therefore words are not to be honored for the sake of priests, bishops, popes, but priests, bishops, popes are to be honored for the sake of the word, as those who bring the word and message of your God to you, that you are free from sins." (X, 1482.) —

(Submitted.)

Excerpt

from

the proceedings of the Free Evangelical Lutheran Conference held at Fort Wayne, Ind. from July 14 to 20, 1859.

(Conclusion.)

Thereupon, because of the coherence of the matter, the 28th Art. Augs. Conf., which expresses the opposition to the papists,

while the 14th is directed against the swarm spirits.

To this end, the following brief content overview was first provided.

The 28th article mainly deals with three main parts:

- I. The difference of spiritual and temporal power; and become there
 - a, the reason given to make such difference clear;
 - b, showed what the same consisted of.
- II. the scope of spiritual power according to divine law. Here is acted:
 - a, that the power of the bishops is none other than the power of the Church;
 - b, of the power to judge doctrine; c, of jurisdiction and excommunication, insofar as both belong to the bishops.
- III The power of the bishops regarding the ceremonies;
 - a, from where the popes derive such power;
 - b, that the bishops have no power to make such ordinances whereby grace shall be obtained;
 - c, that they might otherwise make some orders;
 - d, what is the meaning of such orders as Sunday, for example;
 - e that the bishops should temper their ordinances;
 - f, otherwise they would be revealed as wolves and the guilt of the schism would fall on them.

Eighth session.

To I. a, the assembly recognized that the atrocious mixture of spiritual and temporal power in theory and practice, which had made the papacy such a terrible power with spiritual and temporal sword, had driven our fathers of faith with necessity to make the difference between the two powers quite clear from the word of God; But that in our days, when on the one hand the Antichrist has not abandoned any of his claims, but rather since the Tridentino has only increased them wherever he can, and on the other hand the equally pernicious *Caesaropapism* (domination of secular authorities over the church) is still in full swing. On the other hand, where Caesaropapism (the rule of worldly authorities over the church) rears its head high, and the secular arm is regarded by many as something absolutely necessary to give the divine word an entrance and emphasis, the church is not the only one. It is true that this is no less, but perhaps even more, a reason for the divine word to be received and emphasized.

We must, as our fathers did, join with them in the most resolute commitment to the complete and total separation of spiritual and temporal power.

To I. b, to the words: "Now ours teach that the authority of the keys or the bishops is, according to the Gospel, an authority and command of God to preach the Gospel, to forgive and retain sin" and to administer and act the Sacraments" 2c. it was remarked: "Here the difference between spiritual and temporal authority is only briefly stated. Here the difference between spiritual and temporal power, which is to be considered later, is only briefly stated. It should be noted, however, that already here it is stated that the power of the bishops "is exercised and carried out solely by the teaching and preaching of God's word" 2c. This alone rejects what the Romanizing After Lutherans seek. The 28th article knows nothing of the supposed authority of the office, by virtue of which the preacher can insist on the fourth commandment and demand obedience in all matters that are not against God's word, nothing of an office that hovers over the church, but knows only an office of service in the church, whose sole power and weapon is the word of God. The conference also gladly acknowledged this testimony of our fathers.

Now follows, it was further said, an important transitional sentence. For the thought could easily arise that if one thus rejects all authority of secular power in the church and grants the church a separate, independent power, there is a danger that a state within the state will arise and thus the rightful power of secular authority will be diminished. Here, then, it is testified and proven that the independence of the church's power "does not hinder the police and the secular government everywhere. For the church deals exclusively with spiritual, eternal things; the state or the secular government, however, deals with quite different things, namely, only with earthly and temporal things.-The assembly also most decisively acknowledged this and testified that also according to its firm conviction the strict separation of spiritual and secular power neither brings any danger to the state, nor impairs in the least the legitimate power and the reputation of secular authority, since obviously church and state have two quite different areas; and that the separation expressed in the 28th article of the Constitution does not affect in the least the rightful power of the state. The church's opinion of the secular authorities, as expressed in Article 28, is that their office is "not to protect souls, but to protect bodies and property against external violence with the sword and with bodily weapons. (Punishments.)

Regarding the words: "Our people distinguish between this form of government and the office of authority, and call them both to be held in honor as the highest gift of God on earth", it was remarked: "The blessed church reformation is often maligned by the popes, the Jesuits in particular, as if it had been the cause of the evil

The Lutheran Church, however, is and remains a special glory and decoration that it has neither then nor now paid homage to the spirit of the age, which despises the rulers and blasphemes the majesties. But precisely this is and remains a special glory and adornment of the Lutheran Church, that it neither then nor now has paid homage to the spirit of the age, which despises the rulers and blasphemes the majesties; On the contrary, in obedience to the divine word, it is sincere and wholeheartedly subject to all civil authorities as set by God, and despite the fact that it, especially now, suffers more injustice and oppression from them than other religious communities, it nevertheless fights for the divine right of the authorities above all others.

The conference felt compelled to confess that it not only strictly adheres to the separation of the two powers, but that it also recognizes and honors both powers as the highest gifts of God on earth.

Ninth Session.

The conference took the 2nd main part of the 28th article into closer consideration, which deals with the concept and scope of spiritual power according to divine law.

Here, attention was first drawn to the fact that in our article, as well as everywhere in the confessions, the expressions: "spiritual power, power of the keys, church power, power of the bishops or parish lords" are used continuously synonymously and alternately. But what is clear from this? Certainly nothing other than that our confessions know nothing of any authority of bishops and pastors apart from, beside, or over the church or congregation, but that by all these expressions they mean the spiritual authority which God the Lord has placed in his Word and Sacrament and entrusted to the church and which is now publicly administered by the bishops or pastors for the sake of God and the congregation.

This is also evident from the following detailed description of this power and the enumeration of the individual items that belong to it according to divine right, i.e. that were instigated by its founder. "Therefore

The episcopal office according to divine rights is to preach the gospel, to forgive sin, to judge doctrine, and to reject doctrine contrary to the gospel, and to exclude the ungodly, whose ungodly nature is evident, from the Christian church, without human authority, but by God's word alone, and in this case the parishioners and churches owe obedience to the bishops, according to this saying of Christ, Luc. am 10 2c."

To what extent the office of preaching the gospel and forgiving sins is assigned to the bishops in relation to the church was discussed earlier. However, just as the public administration of the word and keys belongs to the office of preaching, this does not deprive the general Christian community of its spiritual priesthood, so it is also true with respect to the now

The following points, namely the judgment on the doctrine and the exercise of the ban, are the case. Both are admittedly granted to the bishops here and indeed by virtue of divine right. This, however, in no way denies that the general Christian community also has a right to it. For 1. the bishops are not here opposed to the Christian people and denied to them what is recognized to them (as one unfortunately often tries to portray the matter), but the contrast is between what the bishops have by divine right and what they have by human right, and the former is to be described here. (2) Since it is stated in this light article that the hearers should flee false prophets, which cannot be done without judging the preachers' doctrine, the right to do so is undoubtedly attached to them. 3 This right is also expressly granted to the listeners in the following passages of the Confessions: Schmalk. Art. Beginning: "...For as soon as

If the right judgment and knowledge of the churches is taken away, it is not possible that one could control false doctrine or unrighteous worship, and therefore many souls must be lost..... And just as Christians are obliged to punish all other errors of the pope, so they are also obliged to punish the pope himself, if he wants to flee or refuse the right judgment and true knowledge of the churches" - "Item, Christ gives the highest and last judgment of the churches, when he says: "Say it to the churches. Apology art. 14.

It is usually objected that many communities as such are obviously incapable of exercising such rights, but the following is to be replied: 1. in principle, they nevertheless retain the right, just as minors are really the owners of property that they do not yet administer. 2. (2) Of course, one cannot demand of such communities to do something they are not yet able to do. 3 But they should be educated all the more diligently by their shepherds and teachers. 4. in no way, however, do their preachers have the right and the duty to do what is due to the entire congregation, e.g. the ban, without the congregation by virtue of the presumed official authority of the pastor, but rather all that such a preacher can do for his person, but must also do, is to keep the impenitent from the sacrament (suspendire).

After further discussion, the meeting agreed on the following:

"It is the conviction of the Conference that it is the right and duty of the ecclesiastical office to judge doctrine and to exercise the ban; but that this in no way deprives the audience of its right to judge doctrine; that there is therefore no doubt that in the ecclesiastical courts laymen have a seat and a vote with the ecclesiastical ministers, and that the ecclesiastical office has the right to judge doctrine.

that the entire congregation, preachers and listeners, must also participate in the exorcism, since only the congregation is entitled to impose the exorcism, but the parish office is responsible for its public execution.

"At the same time, the conference declares that such congregations, in which the ban is not yet in practice because of a lack of knowledge, are not to be treated as un-Lutheran, but are to be brought to the right clarity of knowledge and the right willingness to obey God's Word through diligent and friendly instruction in this matter as well.

"On the other hand, it declares that it is not in keeping with the office of an evangelical preacher if in such cases the holders of the parish office usurp the imposition of the ban and apply it alone without the consultation and consent of the congregation. Such a practice is against the Word of God and rests solely on human presumption."

Considering the statements of the 28th article about the hearing that is to be given to the ministry of preaching, the conference held: "also today

It is necessary, on the one hand, to counter the encroachments of the great heap, and on the other hand, to counter the tendencies toward novelization, by pointing out three new pieces that have been expressed here.

"1. where the bishops or parish rulers act according to the authority of the Word of God given to them by God, one owes them unconditional obedience ("neceßnrio ot äs jurs stivino.").

"2. when ceremonies and suchlike are instituted, they may be obeyed for the sake of love and peace, where the existing constitution entitles them to do so."

"3. Where they put anything contrary to God's word, according to God's command they are to be fled."

Tenth Session.

Through Mr. Past. J. A. Ottesen a fraternal letter from the preachers' conference of the Norwegian Lutheran Church in N. A. was received, which filled the assembly with great joy, and the secretary was instructed to answer it.

Thereupon, the time of the next meeting, the Lord willing, was set for the first Thursday after the feast of Trinity, 1860, and the place was Cleveland (west side), O.

After heartfelt thanks had been expressed to the dear St. Paul's congregation in Fort-Wayne for their hospitable welcome and to the railroad companies for their benefits, the meeting was closed with prayer and benediction.

G. Schick, Pres.

J. A. Ottesen, Vice Pres.

H.C. Swan,)"

J. C.W. Lindemann,)

On the Suspending of Holy Communion by the Preacher.

We understand that some readers have become uncertain as a result of Conrad Dietrich's concern, reported in No. 4, as to whether this recognized orthodox theologian grants preachers the right, under certain circumstances, to suspend a member of their congregation from Holy Communion, that is, to refuse Holy Communion to a member of the congregation. This means to refuse Holy Communion to a member of the congregation, not absolutely, but temporarily, until a certain matter has been settled, or to demand a postponement in its enjoyment, e.g. until the person desiring Holy Communion has reconciled with his neighbor, and the like. *)

Now Conrad Dietrich, in the objection that has been partly communicated, does indeed also use the word "suspendire" when he speaks of what a preacher alone has no power to do; he alone adds: "By exclusion from Holy Communion - suspendiren. Dietrich does not seem to completely deny the preachers the mere, simple suspension. Otherwise, he would have to demand this from a preacher, that he also give the same to all obviously impenitent and even to a drunkard or murderer who desired Holy Communion from him, if the ban could not yet be executed on him; which would be contrary to the words and commands of Christ, Matth. 7, 6.)

Perhaps many preachers and parishioners would like to hear the voice of our church in its best times. We therefore share here some testimonies of orthodox Lutheran teachers about the suspension from Holy Communion.

For example, Luther's trusted friend Amsdorf wrote in a concern from 1561: "If the Consistory wanted to give the Ministris (the preachers) olwvein (the binders), they would have had to do it.

If the parish priest takes the key and does not release it, or if he prevents and forbids the secret suspension from the sacrament, he cannot and should not consent to it. If, however, publicum excommunicationsm (the public exclusion) to itself shows that a parish priest

Refusing Holy Communion to a member of the congregation and excluding him from it is, however, to be considered equal to excommunication. For this reason, Luther quotes the following words of Hilarius in the Large Catechism in the main section on the Sacrament of the Altar: "If a sin has not been committed in such a way that one can be expelled from the congregation and considered an unchristian, one should not remain from the Sacrament, lest one deprive oneself of life. - It is clear, however, that if the one who does not belong to the ban should not stay away from Holy Communion, the pastor should even less drive him away from it. If he does so, the preacher, as much as he is able, puts the departed person under ban himself, for which he had no power.

It would not be impossible, of course, that Dietrich does not want the prohibition of suspension by a single preacher to be regarded as an order and command

of God, but as a good human precautionary measure, without taking into account the cases in which a preacher would be forced to give communion to an obviously impenitent person, or to suspend him alone.

Do not excommunicate anyone without the knowledge and approval of the Consistorii: it is right and proper to do so. (S. Löscher's continued collection of old and new theological matters. Volume 1722. p. 29. 30.)

Thus, it is further stated in the old Württemberg church order, called Cynosura: "Ministri (preachers) may revoke, forbid or suspend the communion, but the public ban shall not be exercised by a minister propria autoritäre (in his own power)". (This passage is quoted by M. S. Eckard in his writing: "The True Conscientious Pastor." S. 177.)

Thus Sanbertus writes: "Although every appointed church minister has the power, by virtue of the binding decree, to exclude such a knowingly impenitent person from the use of Holy Communion, because in this case he should pay attention to both himself and the host, Act. 20, 28, and not to throw the sanctuary to the hundred, Matth. 7, 6: however, it does not behoove him to make the greater exclusion for himself alone and without the foreknowledge of a Christian consistory." (S. Zuchtbüchlein Cap. 5, p. 49.)

The old Rostock theologian Panlus Tarnovius (d. 1633) wrote: "Every pastor can administer the sacrament of the Lord's Supper, since he has the command to admonish each of his hearers if they sin, Ezech. 3, 17, 18, 20, to take care of himself and the whole flock, among whom the Holy Spirit has made him a bishop, to feed the congregation of God, Acts 20, 28, and to take care that he does not give the sanctuary to the dogs, Matth. 7, 6. But the power to communicate has only the presbytery or consistory, which represents the whole church, Matthew 18:17, 1 Corinthians 5:4, 2 Corinthians 2:6, which itself must know about it and tacitly sign the sentence passed, 1 Corinthians 5:5" (Dedekenuus l'iwsaurus H. 699).

The excellent Württemberg theologian Häberlin (d. 1699) writes in his practical theology: "The sacristan can suspend from the use of Holy Communion, but he should not do it easily; but he cannot excommunicate (i.e. by the greater ban), nor may he. In this rule we assert three things: 1. that the minister may suspend one from the use of Holy Communion; the reason for this is clear from the preceding section, because Holy Communion is not to be administered to those of whom it is quite evident that they are not properly prepared or whose ungodly nature is evident, as the Augsburg Confession says in the last article. We assert 2. that the church minister should not easily suspend a person from the use of Holy Communion. The reason for this assertion is that the minister, in dispensing this heavenly benefit, should not base himself on his own suspicions or uncertain rumors, but should act out of Christian faith.

rather hope all good from his neighbor, I Cor. 13:7, and therefore, if the confessor has given signs of his repentance, he should believe that he is prepared; if there are not obvious signs for the sake of which he could not be considered a worthy guest of that holy meal, such would be persistence in a mortal sin, e.g. retention of other people's goods, unforgiveness, and so on. We say 3. that a church servant cannot excommunicate, namely by the greater ban. The reason for this assertion is found in Matth. 18, 17, where the last stage of church discipline, by virtue of which one is to be considered a heathen and a publican, is not attributed to one person, as the church servant, nor to two or three, but to the congregation and therefore to the whole eōtus, which is to be considered either representative or collective, i.e., which can carry out the matter either through representatives or through all its (voting) members." (Lpemwou tū. praotiono. p. 199. 200.)

According to this, it is clear that, according to the judgment of our church teachers, a preacher can "suspendire", but in such a way that he either counsels against the use of Holy Communion, asks and admonishes to abstain from it for pastoral reasons, or, if the person is obviously unrepentant, outright refuses the use of Holy Communion by initiating the process of church discipline against such a person who does not want to abstain from an obvious mortal sin.

(Submitted.)

The information given to the members of the Southern District of the Synod of Ohio in "priestly Quality" proclaimed absolution.

The secretary of the southern district of the general synod of Ohio, in mentioning the various services held during the synodal period, says: "At the close of the same the local preacher held the exhortation to confession, then the public act of confession, accompanied by absolution, pronounced in priestly quality."

Since the doctrine of church and ministry has been seriously discussed for years, such a deliberately prominent, as it were challenging statement, namely that absolution is proclaimed in "priestly quality", is remarkable. It indicates which way the wind is blowing.

The absolution proclaimed in "priestly quality" is obviously to be opposed to one proclaimed in non-priestly quality. Otherwise, what is the point of the whole sentence? Everyone already knows that absolution is proclaimed during a "public confession". But the readers should take note of the fact that the synodal members of the southern district have received the real, true, perfect absolution, namely the one "in priestly quality".

Or should the secretary even think that the absolution proclaimed not in "priestly quality" is not only an incomplete absolution, but a completely ineffective, invalid absolution? What might be his opinion with his quality additions? This much is certain, the "priestly quality" of the one who proclaims absolution is very important to him. He probably thinks (for he must have thought something with the addition) that the sins of the venerable district synod would not have been forgiven as much or as thoroughly if a "child" or a "stable boy" had pronounced absolution, as now that the forgiveness of sins has been announced to them by a duly appointed local preacher, ordained with the laying on of hands, and thus endowed with "priestly quality". Does the secretary not believe that the blood of Jesus Christ cleanses from sins even without "priestly quality"? If Christ's suffering and death is not enough for the forgiveness of sins, the "priestly quality" of smeared priests must be added, so that the thing then becomes really comforting, holy, golden, effective.

The secretary and other members of the Ohio Synod will not blame a Missourian if such omissions seem very un-Lutheran to him, and he dares to present to them some excerpts from our old theologians for their proper study and consideration. - —

Luther says: "If the devil himself were to come (if he were so pious that he would or could do it), but I suppose that I would learn afterwards that the devil had crept into the office in this way, and had allowed himself to be called in the form of a man to the office of pastor, and had publicly preached the gospel in the churches, baptized, absolved, and performed such office and sacrament as a pastor, according to Christ's command, If he had preached the gospel, baptized, said mass, absolved, and performed and administered such office and sacrament as a priest, according to the command and order of Christ, we would still have to confess that the sacraments were right, that we had received right baptism, heard right gospel, received right absolution, and taken right sacrament of the body and blood of Christ. For our faith and sacrament must not stand on the person, whether he be pious or wicked, consecrated or unconsecrated, called or insinuated, the devil or his mother, but on Christ, on his word, on his office, on his command and order, where these go, there it must stand and go right, The person be whoever and however he wants or is able, and if one should look at the person, what is it for a sermon, baptism and sacrament, which Judas and all his descendants, according to Christ's command, have done and administered and still do, other than the devil's sermon, baptism, sacrament, that is, administered and given to us by the devil's members; But because the ministry, word, sacrament is the order of Christ and not of Judas nor of the devil, we let Judas and the devil, Judas and devil be, nevertheless we take the goods of Christ through them.

.... But the papists are blind and blind guides, looking only at their person and work, just as if the sacrament had to become or not because they are such persons and do such works, asking nothing about the order or institution of Christ, and yet our person and work can do nothing to it, the order of Christ alone must do it. Honorable, plate, casel, and such like ostentation do not help." - What then is the "priestly quality" supposed to do?

Martin Chemnitz (Examen des Trid. Conc. p. 394): "There is no doubt that God is active through the proclaimed voice of the gospel, by whomever it may be proclaimed. Why then does the Trid. Chapter make such a great noise about this question? Answer: Because they do not place the completeness, truth, and efficacy of the sacraments in the words of Christ alone, but partly also in the character that is supposedly imprinted on the priests during ordination (thus the secretary's "priestly quality"). Thus they also wanted that the consolation of absolution should not depend both on the words of the Gospel and on the person of the absolver." - —

In order for the Lutheran secretary to recognize where such priestly quality thoughts finally lead to, I will give him the following Roman Catholic anathema as a warning (Gouo.riä.14. Sitzg. 3. Cap.): "If anyone says that not only the priests are the administrators of absolution, but that it is said to all believers of Christ: What you will bind on earth 2c. by virtue of which words **anyone** can absolve, let him be accursed!"

I wonder if the Ohio Synod will ask the Secretair to account for his "priestly quality"?

(Submitted.)

Preliminary notice of the "American Luther Association for the Publication of Lutheran Writings for the People."

The aforementioned association, founded in Addison on May 10, 1858, whose bylaws are printed in No. 21 of the "Lutheran", currently has 1667 members who have contributed the sum of \$969.44. These 1667 members, of whom nearly 500 come from St. Louis, are distributed among 95 localities. The first volume, a communion booklet from Luther's writings, 192 pages strong, is almost finished and, according to the contract, is to be sent to the members on Oct. 27. J. to the members of the association. The external design of the book, printing, paper and binding, will also please everyone. Since many new members have already signed up, 2000 copies will provisionally be taken from the stereotype plates. The names of the present members of the association, their place of residence and contributions for 1859 are to be appended to the first volume. As soon as the number of members has risen to 2000, the

The second volume of Luther's writings is to be printed, since only a small sum is still missing to cover the expenses for 2000 copies of the second volume. In this way, each member of the association will receive 2 volumes for his annual contribution before the end of the year. In the book trade, the first volume will cost 50 cts.

At the same time, the arrangement has been made, as was desired, that smaller or larger sections can be sold in a volume, specially printed and provided with title and cover. Therefore, whoever wishes to distribute a smaller Lutheran writing as a tract or pamphlet, should contact the managing director and specify the number of copies, and they will be sent to him against reimbursement of the expenses, in accordance with the statutes.

First of all, it is to be wished that those who still want to become members of the association send their names and contributions with indication of the post office quite soon, so that the strength of the first edition can be determined exactly and the printing of the 2nd volume can be started immediately. Whoever sends in his annual contribution after the publication of the 1st volume before the end of the year, can only be listed as a member in the 2nd volume, but will receive the 1st volume later. However, anyone who joins after Dec. 31 of this year will be required to buy the two volumes published in the course of this year in a bookstore and pay the retail price.

Although God is to be thanked that the Luther Association has found such great participation in such a short time, on the other hand it is very saddening that relatively so few members of the Lutheran Church have participated. What are 1667 persons against the millions of Lutherans in the United States, and 95 localities against the thousands of towns and villages with Lutheran congregations! The present Luther Association can hardly be blamed for this. Over 1600 families have benevolently made sacrifices, some of them great, to support the work, and in the process, as one will find, many a penny has gone to the poor widow. The annual contribution of a member of the association is so low that even poorer people can join. The association has never wanted to close itself off, or to limit itself to only one synod; rather, it has invited all who profess the Lutheran Church in America to join. The statutes have been printed in 4000 copies and distributed wherever possible. All German church papers have been asked to make these statutes known, but only a few have done so. So where does this indifference come from? Are there any writings, apart from the Bible, which, especially in earlier years, have brought about so much salvation and blessing in the church, and can still do so, as Luther's? One can name a church father, whom friends and enemies hold in such high esteem, as the testimonies cited in "Lutheran" No. 21 teach. While other associations publish questionable tracts, or Luther's writings with omission of main matters, without making them noticeable, in millions of

Should it be wrong to contribute to the almost forgotten works of a true man of God being reprinted unadulterated in this country, where it has never been done before, and spread again for the benefit and piety of the poor Christian church?

Should anyone still wish to have a few copies of "Lutheraner" No. 21 with the statutes of the association and the judgments on Luther's writings for inspection or distribution, they can be sent to him.

the Treasurer of the American Lutheran Association Dr. G. Seyffarth.

(For the Lutheran.)

Church News.

As a result of an order received from the Reverend President of the Middle District of our Synod, Rev. Dr. Sihler, the candidate for the sacred office of preacher, Mr. Wilhelm Brakhage, who received his theological education at Fort Wayne Seminary and passed the prescribed examination, was ordained by me before the Evangelical Lutheran congregation of St. Peter's on Bear Creek, Switzerland Co. Afternoon solemnly ordained and installed in his office. Unfortunately, Mr. Past. John was prevented by illness from assisting.

Mr. Brakhage's entrance into his parish was a truly festive one; it took place in a joyful procession that was surprising for us. About 15 parishioners on horses decorated with colorful ribbons rode in front of the carriage that took us over from my place Sunday afternoon after the local church service. After a two-hour ride, we arrived in front of the church and were greeted with a chorale sung by the congregation, men, women and children, who had lined up in front of the church, asking that God would bless the entrance and the work of their pastor. In front of the church, a gate of honor had been erected from green trees, bearing the inscription, "Welcome!" The little church itself was decorated with garlands and tree branches, but unfortunately it was too small to hold all those present. The others had to take their seats in front of the door and at the windows.

There is pleasant hope that this congregation, which at present already numbers 42 families and can still count on growth, will be formed into a truly Lutheran one with God's help. To this end, may our dear Lord Christ govern both shepherd and congregation through His Holy Spirit. Amen. Th. Wichmann.

Address: kov. ^V.

Ooss ZVsr'us O. 0", /a.

The Lord Jesus Christ has given our American Lutheran Zion a faithful servant and righteous teacher for the second time. Certainly a very joyful news! Mr. Pastor Hermann Fick, who in 1847 was the

The first time he came to America and followed a call of the Lord in our Lutheran Church (see "Lutheraner" Jahrg 3. Nr. 21.), he returned here from Germany, where he had to travel because of his broken health. After he had been unable to preach in his congregation in Detroit for half a year due to illness, he left there on the 19th of last year. J. and went with his family via St. Louis and New Orleans to Germany. Even the long sea voyage in the warm climate strengthened the sick man. He arrived happily in Bremen on July 3, 1858. The care he received at his father's home in Hildesheim was blessed by God, so that he recovered. Although he had many prospects of obtaining a sphere of activity in the old fatherland, his heart and the ministry he still held in the Detroit congregation drove him back to America. On June 3 of this year he went to sea again and landed happily in New York on July 16. The congregation in Collinsville, Ills. which had to agree to the removal of their previous pastor, because the Lord obviously wanted to place him in another position, immediately turned their attention to the news of the return of Rev. Fick immediately turned her attention to him and appointed him in an orderly manner. This appointment was received with great acclaim from many quarters. So large a field of labor as Detroit, would soon have broken the feeble strength of Mr. Past. Fick soon to be broken again. The Detroit congregation itself saw this and therefore gladly let their pastor, whom they had first welcomed, move to quiet and small Collinsville. On Sept. 11 d. J., as on the 12th p. Trin. the appointee was installed in his new office in the name of the Presidency by the undersigned, assisted by the Rev. Link. This day was a veritable day of celebration for the Collinsville congregation. It rejoiced in the arrival of a messenger from God. The text of the morning sermon, Isa. 52:7, was especially on the congregation. The text of the afternoon sermon, the usual Sunday epistle, 2 Cor. 3, was exploited for the special comfort of the preacher. May the gracious God grant the newly called many years and give him a rich measure of physical and spiritual strength, so that he may work in the blessing of God's word and work and mature with his already flourishing congregation toward blessedness.

I. F. Bünger.

Address: kev. 8.

OoHinsvills, ^Inäison Oo., Ills.

(Sent in for the "Lutheran.")

Dear Professor!

It is a fairly common complaint, not only in younger but also in older congregations, that the congregational meetings are too sparsely attended. Since this is a great obstacle not only to the existence but also to the solid foundation of a congregation, it is necessary to prove again and again in God's Word what a great help it is to have a congregation.

It is the sacred duty of each individual member of the congregation entitled to vote not to miss the congregational meetings without necessity. However, I do not know of any more complete, precise and profound proof from God's Word for the duty to attend the congregational meetings than an address which you, dearest Professor, gave in former years as pastor of the Trinity congregation in St. Louis in a congregational meeting. This address can be found in the Lutheran, Nro. 21, Jahrg. 3 (v. J. 1847). Since the dear ministers, if not often, then at least once a year, instruct and admonish their congregations about the duty to attend the congregational meetings, but this is not always so easy to do thoroughly and insistently, nothing would be more welcome to them than to have the above-mentioned article of the Lutheran in their hands, Nothing would be more welcome to them than to have the aforementioned article of the Lutheran in their hands, in order to read it at least once a year to their congregations and to attach to it any discussions and exhortations that may still be necessary, and if I am to conclude from the impression that the recent reading of this article has made in my congregation, then the congregations will look forward every time to the day on which it is to be read and discussed again in the congregational meeting. Now, however, the 3rd year of the Lutheran is in very few hands and is no longer available, so you, dearest Professor, will certainly not fail to have the article mentioned printed in the Lutheran as soon as possible.

*) —

With love your

N. Voigt.

Friendly request.

Since O. Ernst took the hymnal treasury along with the account books with him during his secret departure from Saint Louis, all those who have received hymnals from him and are in arrears with payment are kindly requested to send the amount with a list of the hymnals received to the undersigned as soon as possible.

L. Volkening, St. Louis, Octob. 14. 1859.

Thanks to.

Since I (the undersigned) lost my entire library on July 28 of this year due to a fire in the parsonage apartment, along with other domestic belongings, I have been given the following compensation for such a loss from the parish of Hm. **Rev.** Richmann in Schaumburg, Ill, 820.00, namely from the following gentlemen: Conrad Wille 2.M, teacher Für- stenau 2.09, H. Thies, sen. 2.00, Past. Richmann 2.0V, John DLgrr 1.00, John Fasse 1.00, H. Pfingsten 1.00, Conrad Salge 1.00, Heinrich Thies jun., 5,IXH Heinrich Schir- mrr 5.00. Likewise from Hm. Past. Selle, Rock Island, Ill, 5,IU. Bon the two gentlemen Pastors Wnndrr and Müller in Chicago I received some initially necessary books as a gift. In acknowledging the proper receipt of such gifts of love, I express my heartfelt thanks to all the kind givers mentioned for their gifts and wish that **the** faithful God may be their abundant retributor and **bless** them all the more with all kinds of spiritual blessings in heavenly goods through Christ.

C. Sallmann.

*) To be done soon. The editors.

Receipt and thanks.

With heartfelt thanks received from the Women's Association of the congregation of the Rev. l>r. R. John in Washington 18 shirts with bust, 6 flannel undershirts, 9 flannel undershorts, 18 pairs of woolen stockings and 1 handkerchief.

C. F. W. Walther. '

With heartfelt thanks, Mr. Siemon in Fort Wayne certified that he had received the following valuable works as a gift for the Concordia Library: I. Interpretation of the Gospels by Ch. Bischer. Leipzig, 1575. fol. 2. short interpretation of the Epistles and Evang. by M. Ant. LörvinuS. Nuremberg, 1556. sol.

C. F. W. Walther.

With heartfelt thanks received for poor students from the Women's Association of the community at Columbia, IIS., 1 cotton blanket, 2 pieces of bed sheets, 7 pieces of towels, 9 pieces of white handkerchiefs, 4 shirts with bustles, and 6 pairs of Boumwollen stockings. L. F. W. Walther. For Aug. Friedr. Bellin to the Ferienrcise from the Trci- nigkcits-Gem. zu Milwaukee 815.00; from the Singverein of the same Gcm. 83.00; further from several members of the congregation there 813.85, namely: from Mr. Joh. Prihlaff 3, Aug.

Otto 82, J. Link 81, Ferd.Otto 60 Cts, Minz- laff 50 Cts, Boy 75 Cts, Mrs. Böse 81, H. Huck 50 Cts, D. A. Knab 81, J. Wegner50 Past. F. Lochner 50 Cts, A. Kronenberger 81, I. Leckmann 81,50; furthermore from the Gcm. of Mr. Past. Ruhland zu Oshkosch, Wisc. 85.15 837.00 " H. and B. Heller from the communion fund of the

Mr. Past. Strikter in New-Burgh, O., 84.36, further collected there on the infant baptism of Mr. Fr. Tousing 82.66 7. 02

„ H. Ludwig Brakesühler from the Gem. of Hrn.

Past. Lindemann 3.63

"H. Löscher from some members of the community of the Past. Stürken zu LoganSport, namely from Mr. H Poktboff 85, A. Dorsch 85, H. Hoppe 85, C. Klinksick 82, Ch. Schwier 81,45, C. Berg 81, H. Klinksick 75 Cts., Brakmeicr 75 Cts., RehbuS

50 Cts, I. Scherer 50 Cts, N. Löffler 50 Cts, I. Ritter50 Cts-, Roelscn50 Cts, Deuter a pair of trousers.Fran Grophenmeier four pants and a handkerchief, Mrs. M. Klinksick a pair of stockings and 2 towels; furthermore from the Gem. of Mr. Past. Friedrich 82, from Mr. Past. Friedrich 40 Cts, from Mr. Logier that. 60 Cts. 26,45 „ H. Stegner from Mr. C. Brandt by Mr.

Past. Frederick 1,00

"Chr. Fr. Keller collected at the wedding of Mr. Andreas Haag 86,10, from P. I. Jüngel 81, from the local women's association 81,84; from some parishioners there 83,75, namely: Bernhard Schnell 81, H. Haserodt 50 Cts, Ludwig and Carl Haserodt G 25 Cts , Wittwe Eycl50Cts., Jakob Reisinger 25 Cts., Andreas Haag 81 12,59

" W. Hoffman" by the Women's Club to Monroe, Mich., 88, by the Women's Club to Adrian 82-- - 13.00

" L. Gärtner and Ch. SchäferReiscgld from Fr.-

Ver. to Monroe, Mich. 5.00

" Hoffmann, gardener and shepherd from the Gem.

in Frauknlust, of the Fr.-Vcr. in Adrian 89.41 12.41 " C. Gärtner of the Young Men's Association in Monroe,

Mich. 6,00
 "H. Evers from the community of Mr. Past. Schwan, Cleveland, O., by Mr. Ernst. Lolk 85, by Mr. Jacob von der Au, from the parish of Mr. Past. Kühn at Euclid, O. 88
 Cts, by Mr. Past. Bote collected on a child baptism 81.30 1.8s

Get

u. To the general synodal treasury:

From the synod treasury of the western district, by Mr. E. Roschke 850,00

For the general pres:

By Mr. Past. Wolff, Jefferson Co., Mo. 1.40 Bonder Gcm. of Mr. Past. W. Scholz, Minden, Ills. 4.85

b. To the Synodal Missionary Fund:

By Mr. Past. Klinkenberg 2,00
 namely:

1. W by F. von Strohe.
 1.00 from Bolte.

By Mr. Past. G. Cronenwett, at Woodville, Sandusky Co., O. from an unnamed person in the Ohio Synod - 50.00

Bonder Gem. of the Hin. Past. Fick in Collinville, Ills. 8.20 Bon of the Gem. of Mr. Past. Schüepsick, Madison Co, Ills, Collecte am Erndtedankfeste 2.80 By Mr. Past. Besel, Franklin Co., Mo. Collecte at the Erndtedankfeste 8,50

namely:

2.25 from its BethlehemS comm.
 6,25 from his Edenezer comm.

Don of the community of Mr. Past. MulianovSky, Carlin" ville, Ills. 9,20

From the Trinity Distr. of the St. Louis comm. -- 5.25 From the Gcm. of the Hrn. Past. Jroderkmng, New Wells Cape Girard. Co , Mo. --- 2.50
 From Mr. Christian in Cincinnati, O. - -- 5M

6. to the college maintenance fund for teachers' salaries:

From Mr. Beck in Columbia, Ills. 10,00

„ the comm. of Mr. Past Fick in Collinville, Ills. 9.35

Bon der Gcm. des Hrn. Past. Schliepsick, Madison Co, Ills, Collecte am Erndtedankfeste- 7 ,85

By Mr. Past. H. Löber in Frohna, Mo., byHr.

Miltzer-V ,U

From Trinity Distr. of St. Louis Gem. - 11.00 " Immanuels- "" „ "" " 1600

Bon of Trinity S comm. in Shrboygan, Collecte on 9 pv8t Trin. 3.53

From St. Peter's Parish inTownWilson, Collecte am on 9. p. Trin. -

By Mr. Past. W. Hattstädt, Monroe, Mich. 2.00 By Mr. I. Krepbach in the Gcm. of Mr. Past.

W. Hattstädt 1,00

ä. For poor students and pupils in Concordia College and Seminary:

From Mr. Beck in Columbia, Ills. 10M

Bon der Gem. des Hrn. Past. Scholz in Minden, Ills.

Collecte at Erndtedankfeste 11^0

e. To the maintenance fund for widowed woman

Prof. Biewend:

Bon Mr. Beck in Columbia, Ills. 5,00

From the community of Mr. Past. Gräbner in Sr. Charlc v 3M By Mr. Past. W. Hatistätt from the Gcm. of the

Mr. Past. Lemke, Monroe, Mich. 5 .15

Through Mr. Past. W. Scholz from the St. Pauls

Gcm. at Naschville, Ills. 1,10

" F. Böhlau, Cassirer.

Received by the undersigned: For the college maintenance fund: receipt of the congregation of Mr. Past. Nanschort 9,21

To the maintenance fund for Prof. Biewend:

From my community 9,00

For the mission:

From my Gem. 11,81

Thereby from the school children 82.54.

For the Synodal-Casse northern district: Bon some members of my congregation subsequently 1.01 W- Hattstädt, Cassirer.

For Mr. Pastor Fick:

Collecte in Amelith 80,75

„ Frankenlust 4,0l

Mrs. Schultheiss 1 ,00

L. Eschenbader 0.25

Dr. Koch in Frankenmth 0.50

Pastor thickness in mapvillc 2.00

Pastor Also in Sibiwaiing 0.50

A. Haag 0.25

Unnamed 5,00

By Pastor Sievers 13.75

By pastor penalties- 2.00

Unnamed in New-Iork 3,00

Another " " 3,25

For the Lutheran have paid:

The 12th year:

Mr. H. Winter.

The 13th year:

Men: H. Winter, Retschmann, Past. H. Hansa 85.64.

The 14th year:

Men's: H. Winter, G. Streeb 82.00, Retschmann, Blank, Past. H. Hanser 82.36, B. Hofmann.

The 15th year:

Messrs: Eckardt, L. Ekkert 50 Cts., W. Meier, T. Welker, G. Scheffer, H. Laumann, W. Wulfcköüci, A. Schußler, H. Schmidt, H. Holle, C. Grabenkrüger, Winter, W- Temme, C. Wolff 50 Cts, G. Streco6Ä. I. H. Alimeyer, H. Welpé 50 Cts, Ringler, Küster 54 Cts, Schmidt, BauerSfold, Graf, Hillmanu, Woller,WW terstein, Sprötge, Huhn, Gräser, Toy, Eggers, Brück, Zink mermaun, Retschmann, B. Hoffmann 5 Er., Past C. dorkilg(whole), Past. H. Eisfcller 83.50, Past. P. WaM< gans 10 ex.

The 16th year:

The men: Hagestadt, I. Gotsch, H. Koch, Eberhaith Wilhelm, Raaf, Kienzle, Ed. Engelmann, C. RahmM C. Grüber, H. Meier, Past. Gräbner, Fr. Nöskr, W- Wißmann, W. Meier, H. Möller, H. Berkcmcier, W.N- de dusch, K. Berkemeier, H. Ohlmdorf, W. Welker. Lindemann, D. Reinkc, H. Mcinke, Past. C. Schließ Schuppan, Hardening, W. Borchrt, H. Winter, Dr. ß- W. Assmann, H, Welpé 50 Ctö., P. Tcnninger, Pass," Brewer 47 Er., Past. L. Dulitz, Past. C. C. Metz 14 V., C. Wichmann, Fr. Meyer.

F. W. Barthel.

Volume 16, St. Louis, Monday, November 1, 1859, No. 6. Unit,

abgestatter for the meetings of the German Lutheran Synod of Missouri, Ohio a. St. Western Di
May 5, 1959, and the following days. Days to Addison, Du Page Co, Ill.

(Continued.)

Luther writes in his writing of the keys: "Then think that the keys or forgiveness of sins do not stand on our repentance or worthiness, as they teach and practice; for this is quite Pelagian, Turkish, heathen, Jewish, Anabaptist, enthusiastic and end-Christian; But, again, that our repentance, work, heart, and whatsoever we are, may be built upon the keys, and with all our mind confidently rely upon them, as upon God's word, and for loss of body and soul, not to doubt what the keys tell thee and give thee, as surely as if God himself spake it; as indeed he himself speaketh it; for it is his command and word, and not man's word or command. But if thou doubt, thou makest God false, perverting his order, and buidest up his keys upon thy repentance and worthiness. You should repent (this is true), but that you should be sure of the forgiveness of sins and confirm the work of the key, that is, leave the faith and deny Christ. He will not forgive and give you sin for your own sake, but for his own sake, out of pure grace, through the key.... Christ says: What you bind on earth 2c. Notice here that he certainly, certainly promised to bind and loose what we bind and loose on earth, here is no false conclusion! He does not say: What I bind and loose in heaven, you shall also bind and loose on earth, as the teachers of the wrong key fool. If we wanted to know what God binds or loosens in heaven? Nevermore, and the keys would be in vain and of no use. Neither saith he, Ye shall know what I bind and loose in heaven: who would or could know it? But he saith, If ye bind and loose on earth, I will bind and loose with them in heaven: if ye do the work of the keys, I will do it also: yea, if ye do it, it shall be done, and it is not needful that I should be inferior to you. What you bind and loose (I say) I will neither bind nor loose, but it shall be bound and loosed without my binding and loosing; it shall be one work mine and yours, not two; one key mine and yours, not two; if you do your work, mine is already done; if you bind and loose, I have already bound and loosed. He binds and unites himself to our work, yes, he commands us his own work; why then should we make it uncertain, or turn back and pretend that he must bind and loose beforehand in heaven? Just as if his binding and loosening in heaven were different from our binding and loosening on earth, or as if he had different keys up in heaven than these on earth, when he clearly and plainly says that they are the keys of heaven and not the keys of earth.... But such thoughts come from two keys, because God's word is not taken for God's word, but because it is spoken by men, they look at it as if it were the words of men and think that God is high above and far, far, far away from such a word that is on earth, then they look up to heaven and write other keys.... Do not be deceived here by the Pharisaic chatter, so that some may fool themselves, how man can forgive sin, when he cannot give grace, nor the Holy Spirit. Stick to the words of Christ and be sure that God has no other way to forgive sin than by the verbal word, which he has commanded us men to do. If you do not snatch forgiveness in the word, you will gape at heaven in vain for grace, or, as they say, for inward forgiveness. But if thou sayest, as the ruffians and sophists do, that thou hearest many of the keys of binding and loosing, yet turnest not to them, and remainest unbound and undone, therefore there must be something else than the word and the keys: the Spirit, Spirit, Spirit must do it. But do you think that he is not bound who does not believe the binding key? He shall know in his time that because of his unbelief the binding was not in vain, nor did it fail. So also, he who does not believe that he is unbound, and

If a man forgive his sin, he shall know by and by how surely his sins are now forgiven him, and he will not believe it. St. Paul says Rom. 3:3: Because of our unbelief God will not be lacking. So also now we do not speak of who believes or does not believe the keys; we know almost well that few believe; but we speak of what the keys do and give. He who does not believe has nothing, but the key is not lacking. Many do not believe the gospel, but the gospel is lacking and therefore does not lie. A king giveth thee a lock: if thou receive it not, the king hath not therefore lied, neither hath he erred; but thou hast deceived thyself, and it is thy fault, the king hath certainly given it.... For it is the commandment and word of God, which the one speaks, and the other hears; and they both, for the salvation of their souls, are as sure and firm in believing it as in all the other articles of faith." (XIX, 1172-77.)

Thus Luther writes to Joh. 17, 10: "Transfiguring Christ or believing in him is nothing else than, as we have heard, to believe that whoever has him has the Father and all grace, divine goods and eternal life. For although some can say of Christ, and even use the words, that he is the Son of God and has redeemed us, 2c., they never learn or experience how to accept him, need him, seek him, find him, and keep him, and in and through him to take hold of the Father; meanwhile they ride in the clouds and go about with their own thoughts. This is what you see with some of our "red spirits," who have learned from us to speak of Christ and faith, how seldom they practice this doctrine, and how coldly and clumsily they speak of it, when they are supposed to touch on this main point, and who rush and flutter about such texts, considering it a minor art, which everyone has long since been able to do. Srkmma, it is vain other thoughts, of which they are full, that, although they sometimes hit something, they themselves understand nothing of it and quickly fall away to their dreams. A true preacher, however, presses this article most of all, even without ceasing, as everything that belongs to God's knowledge and our salvation lies in it; as you see in this Evangelist John and St. Paul's Epistles everywhere. For here it is true on both sides that it is said: "When the heart is full, the mouth overflows. (VIII, 740.1.)

Furthermore, Luther writes to Gal. 3, 19: "I will now keep quiet about the Anabaptists, the new Arians and the fanatics who blaspheme and desecrate the holy sacrament of the body and blood of our dear Lord Jesus Christ. I will now keep silent about the Anabaptists, the new Arians, and the fanatics who blaspheme and desecrate the holy sacrament of the body and blood of our dear Lord Jesus Christ, all of whom together understand or know as little about the work of the law and what it serves as the papists themselves, even though they let themselves be heard differently with many words; for they have long since fallen back from the pure doctrine of the Gospel to that of the Holy Spirit.

They do not teach the doctrine of the law, therefore they do not teach Christ. This they do, that they boast with great clamor, and may well swear that they teach nothing else and seek nothing else with their doctrine, nor mean anything else than God's glory, the salvation of the brethren, and that God's word may be spread and preserved pure and loud; but if one wants to look at it in the light and at the bottom, one finds that they falsify God's word and turn it into an erroneous misunderstanding, that it must sound and interpret to them what they dream and want of their own liking. Therefore, under the name of Christ they teach their own dreams, under the name of the Gospel they teach vain laws and ceremonies; thus, they remain one way like the other, as they have always been from the beginning, namely: monks, saints of works, teachers of the law and ceremonies, without inventing new names for their being and also other or new works. (VIII, 2258.)

Similarly, Luther writes on John 6:53: "All other teachings (even if they speak the very words we use) are nothing else but of good works; as our fools, when seen in the light, teach only of good works, they do not understand that life, grace and salvation come without our works, only that we believe. (VII, 2107.)

Matth. 5, 16: "To teach and confess Christ rightly is not possible without faith. As St. Paul says in 1 Cor. 12, 3: "No one can call Jesus Lord without the Holy Spirit. For no false Christian, nor a spirit of the mob, can understand this doctrine. How much less will he preach it rightly and confess it, even though he takes the words and repeats them, but does not stay with them or leave them pure; he always preaches in such a way that one grasps that he is not right; yet he smears his zeal on it, thereby taking away Christ's honor and taking it away from him. Therefore this alone is the most certain work of a true Christian, when he praises and preaches Christ in such a way that people learn how they are nothing and Christ is everything. (VII, 623.)

Gal. 2:17: "Therefore it can never be otherwise; all papists, Anabaptists, and all others who do not know or do not understand the righteousness of Christ, must make Christ into Moses and the law, and Moses and the law into Christ. For thus they teach that faith in Christ makes one righteous, but not without fulfilling the commandments of God. It is true that the commandments of God must be fulfilled, for it is written in Matt. 19:17: If thou wilt enter into life, keep the commandments of God. But how we come to this fulfillment, they know nothing about it, because they think it happens badly by our works. So soon Christ is denied, and faith is destroyed, because they do not believe.

The law is the only thing that is due to Christ. This, however, is Christ's own and special ministry, that he accepts him who has become a sinner and unrighteous through the law with the most kind grace and absolves him from his sins through the gospel, if and when he believes the same. For Christ is the end of the law, by which every one that believeth is justified, Rom. 10:4. He is the Lamb of God that bareth the sin of the world, Joh. 1:29. But these things the papists and fanatics turn back immediately, and cannot

do otherwise, because they do not understand the doctrine how and by what one must be justified. Therefore this is basically the main point of their teaching, although they gloss over it with words, namely, that they take Christ for Moses and preach the other in this way, and again, take Moses for Christ, and mock us for teaching the faith so diligently and diligently, and say: Haha! Faith! Faith! wait a while until you get to heaven by faith; you must, indeed, go higher and farther; you must fulfill the law of God, as it is written Luc. 10:28: Do this, and you will live. You must suffer much, shed your blood, leave your house and farm with your wife and children, and follow the example of Christ; you only make people secure, lazy and sleepy with your preaching of faith. So they fall from Christ to Moses and become like Mosaists, teachers of the law and its works, and thus lead the people from baptism, faith and the promises of Christ to the law and works, thus making grace out of the law and law out of grace.... As far as the words are concerned, they distinguish them, as I have said, but in reality they mix them together and make a cake out of it. For they do not admit that faith alone without works can make one righteous; but if this be true, Christ is of no use to me. For though I have a righteous faith, yet, according to this opinion of theirs, I cannot be justified thereby, unless I have love at the same time. So Christ does not make righteous, even if he is grasped through faith, if grace does not help, then faith without love cannot be righteous (or, as the Anabaptists say, without creed, suffering and bloodshed); but if love together with works and suffering are present, then faith is righteous and makes righteous. With this doctrine, the unholy, mad enthusiasts and the fools of the world are obscuring the grace and benefits of Christ anew, depriving Him of His due honor, that He alone does not make righteous, and making Him only a bad servant of sins; therefore they have learned no more from us than that they only repeat our words to us, and yet they do not understand a bit of the matter they want to talk about. They want to be respected and held up as if they had the Gospel and the

They may teach the faith in Christ as purely and truthfully as we do, but basically they are only vain teachers of the law in all things, just as the false apostles were. Therefore there is not one among them all who understands rightly and thoroughly what the difference is between the law and grace, no matter how learnedly and nosily they may profess to be; for experience convinces them, if they are to use and handle things rightly, that they have no right thorough understanding of them." (VIII, 1852- 57.)

In the church postilion on the Evang. on 14 Sonnt, n. Trinit. it says: "The other kind of faith is that it does not want to know, nor to be assured beforehand, whether it is worthy of grace and will be heard, as the doubters do, who reach for God and tempt him. Just as a blind man gropes for the wall, so the same grope for God and would like to feel him first and be sure that he will not escape them. (XI, 2122.)

In the same passage about the Gospel on the 1st Sunday of Epiphany: "God does not want us to rely on anything else or to cling with our hearts to anything that is not Christ in His Word, no matter how holy and full of the Spirit it may be. Faith has no other ground on which to stand. We must seek Christ in that which is the Father's, that is, we must hold badly and only to the word of the Gospel, which shows us Christ and makes him known to us. And only learn in this and all spiritual trials, if you want to comfort others or yourself rightly, to say with Christ: What is it that you run so now and then, wear yourself out with anxious and sorrowful thoughts, as if God would no longer have mercy on you and as if there were no Christ to be found, and you do not want to be satisfied before you find him in yourself and feel yourself holy and without sin; nothing comes of it, it is just lost effort and work. Knowest thou not that Christ will not be, nor be found, but in that which is the Father's? not in that which thou art, or in that which all men are and have. There is no fault in Christ and his grace; he is and remains undestroyed, and can always be found. But it is lacking in you, that you do not seek him rightly, where he is to be sought, because you go after your feelings and think to seize him with your thoughts. You must come to the conclusion that it is not your business or that of other people, but God's business and God's rule, that is, his business and God's rule.

Word is, there you will meet him, hear him and

There is neither wrath nor displeasure, as you fear and tremble, but only mercy and heartfelt love toward you. But it will be difficult before it (the heart) comes to this and grasps such things: it must first start and experience that everything is lost and in vain called Christ sought, and in the end there is no counsel, because

That apart from yourself and all human comfort, you surrender to the Word alone." (XI, 623-25.)

Regarding 1 Cor. 15:2: "This is what happened to all heretics in the high article of Christ. Just as it still happens to our mobs about baptism and the sacrament, because they do not merely believe the word, but speculate and reflect with reason, which cannot say otherwise than: Bread is bread, water is water; how can bread be Christ's body or water a bath?

of the souls? For she cannot and will not remain in the word, nor be caught up in it, but let her intelligence go with her and understand and master it herself 2c. And because it sees that this is so contrary to its understanding and all its senses and feelings, and contrary to experience, it falls away from it and denies it altogether, or, if it cannot do so, it twists and twists God's word with glosses, so that it must rhyme with its understanding and faith has no room, but must give way to reason and perish. But against all that reason suggests or wants to measure and investigate, yes, what all the senses feel and comprehend, we must learn to keep to the Word. . Even though I feel sin pressing me so hard and my conscience so shattered that I cannot get past it, faith must still close the contradiction and hold fast to the word in these two things. For if thou wilt judge according to that which thou seest and feelest, and if God's word be held up to thee, thy feeling will stand against it and speak: You say many things to me, but my heart says many things differently, and if you felt what I feel, you would also say differently: 2c. Then you do not have God's word in your heart, but it is muffled and extinguished by your own thoughts, reasoning and contemplation. Therefore, here must remain the two: that we lords

are of the devil and death and yet at the same time lie under his feet; one must be believed, the other must be felt ... So you say: what do you preach and believe, if you yourself confess that it is not felt nor felt, then your preaching must be nothing and a mere dream? For if it should be something, then experience would also have to show something of it! Answer: That's what I say, that it wants to be believed badly about the experience before, that human-

I am not to be believed, and I feel that which I do not feel; so that just as the devil is my master according to feeling, he must be my servant, and if I lie below and all the world is superior to me, then I lie above. How so? If it is to be true, then experience must come to it and be felt? Yes, that's right, but it is said that feeling must come afterwards, but faith must be there beforehand, without and over

Feeling." (VIII. 1166-69.)

Regarding Joh. 3, 11: "In all Christianity we have nothing higher nor greater than the word.... And deal with us in the same way as with one who has a dizziness in his head; shall the

If a man climbs a high tower or crosses a bridge with deep water underneath, he must be blinded badly, led by the eye and have a

cloak hung around his head, and he must be led and carried; otherwise he will fall from the tower and break his neck or fall into the water and drown. Thus, if we want to be saved, we must also follow our leader; then we will be safe. We must close our eyes and follow the guide, the divine word, and say, "I will be wrapped in swaddling clothes and have a cloak put around my head, and I will be led to that which I believe and do not see, and I will live and die on it. We shall feel it no other way, if we are torn about it at once." (Erlanger Ausgabe, Vol. X4XI, p. 296. 297.

(To be continued.)

The stolen letter.

In February of this year we received from Rev. P. Eirich in Lithopolis, Ohio, a member of the Ohio Synod, a submission for the "Lutheran," in which the aforementioned spoke out against his Synod because of certain activities of a Masonic member of the Synod and because of the protection which this member had received from other Synod members, and defended himself against accusations made against him. Mr. Eirich requested the inclusion of his essay in the "Lutheran" because he had been positively denied its inclusion in the organ of his synod, the "Lutheran Standard. Although we now saw that, according to all the demands of justice, Pastor Eirich must be allowed a public testimony and a public defense, we nevertheless considered it unacceptable that this should be done in the journal of a foreign synod. We therefore also refused to accept the article and sent it back to the author, stating our reasons. Thereupon we received a second letter from Pastor Eirich on March 14, in which he explained to us the necessity to testify against the Masonic activities that were carried out by a member of his synod in his (Eirich's) congregation and to publicly justify himself as one who had been pilloried in the "Lutheran Standard". At the same time, he asked us for advice on what he should do, since the "Standard" does not offer any defense.

and that the synod would not meet for two years; whether he should resign 2c.? We answered him on March 19 that he should write a pamphlet, but not resign from the synod. Pastor Eirich acted in accordance with this advice and also read out from our letter on the occasion of the meeting of the Western District Synod of Ohio the passage which deals with Luther's statement and his resignation. Trusting the honesty of his synod members, he let

However, he found several written documents, including our letter, lying unlocked in a room of Pastor König in Wapakonetta, Oregon. What happened now? - Behind his back, his papers were rummaged through, our letter was found, it was hastily copied in its entirety and the copy was delivered to Prof. Dan Worley in Columbus, editor of the "Standard", who not only took this stolen property as a good booty, but also publicly gloried in its fortunate acquisition, even circulating it among his comrades and referring to it in the "Standard".

Although we were completely indifferent, and in a way only pleased, that our letter had fallen into these hands, since it was the best witness of our honest faith, we were nevertheless not a little appalled by this shameful act. For if a Christian can no longer expect even those who call themselves his brothers in the faith to keep the secrecy of the letter sacred; if he himself must use lock and key for the sake of his alleged brothers; yes, if he must expect that alleged brothers not only penetrate the secrecy of the letter behind his back, but also make public use of it: then it is safer in the bar to deal with respectable worldly men than with such "brothers. For a respectable man of the world, even if he did not fear God in this, would nevertheless fear the infamy into which he would fall by secretly opening and using a foreign letter. Therefore, we intentionally did not name the person involved in the matter in No. 4 of the "Lutheran". We hoped that he would try to make amends privately in a Christian way. But even in this last confidence in Prof. Worley's sincerity and honorableness we see ourselves bitterly deceived. In the October 14 issue of the "*Luth. Standard*" he declares that our letter has become the property of the Synod (because Pastor Eirich read something from it) and that he has a right to make use of it, that the letter has become a public document through this communication. We confess that we could hardly believe our eyes when we read this. More annoying Jesuit pranks have probably never been made. Consider, Prof. Worley concludes: Pastor Eirich reads some lines from a letter of the Synod - *ergo* the whole letter is a public document and property of the Synod! This is a conclusion like the following: I give out of my purse, which contains a hundred thalers, to a beggar or also to a merchant one thaler - my purse together with the whole content is the property of the beggar or merchant! - In America, such logic is sometimes overlooked in political speeches, in which Mr. Worley is said to have dabbled; but in trade and business, or even in religious and ecclesiastical matters, it is an object of abhorrence. Accordingly, we can only congratulate Columbus University if Prof. Worley is not

The author does not teach morality, but, as far as we know, only mathematics and natural sciences. For moral principles, like the one adopted by him above, can be found, as said, only in writings like the *Institutum Societas Jesu* in the Jesuit Constitution *) We hope that, since Mr. Worley has despised our gentle admonition, his Synod will save its honor and demand recantation from him. It will realize that if a behavior like Worley's would be recognized as justified in a synod, every true fraternal synodal community would be shaken in its deepest reasons.

Since Prof. Worley writes of our stolen letter as if it would show us in a light of which we would have reason to be ashamed, we have had it resent to us by the addressee and share it with the public in diplomatic detail below.

Prof. Worley wants to find an ambiguity on our part, that we have extended the hand of *fellowship* to the Ohio Synod and nevertheless advised Mr. Pastor Eirich to write a pamphlet against Masonic activities within the Ohio Synod, with the promise to then publish an excerpt from the pamphlet in our papers. Leaving the judgment on this to the public, we note only the following.

Since, first of all, Pastor Eirich had his synodal organ closed for a testimony against a public sin of a member of the synod, by which the salvation of the congregation of the former was endangered, there was no more Christian way to do enough for the conscience than the publication of a pamphlet. Pastor Eirich, our friend and brother, was publicly denounced and denied the next means of public vindication by his own, it was obviously our duty to promise him that at least we would do what could serve to vindicate him. Whoever, in order to preserve fellowship, demands that nothing be done to tax the truth and to defend an innocent man who has been exposed, must have a different idea of Christian fellowship than the Missouri Synod took from God's Word. How little, by the way, we have instigated an unchristian, unloving treatment of the guilty, or even attempted to draw a member of the Ohio Synod over to us, will be best shown by our letter itself. We let it follow here.

By the way, the seiche becomes even more serious by the fact that Prof. Worley has already been punished by members of his own synod because of his dishonorable behavior, whereupon he has given completely different reasons than the ones given in the "Standard" for his justification! He explained that he had not stolen the letter; how the copyist had obtained it was of no concern to him, since the way in which the letter was first obtained could not be a burden on him. Even the well-known saying: "The fence is as good as the stealer," thus strikes Mr. W. in the face! And what must those members of the Ohio Synod think of Mr. W., to whom he privately gave completely different reasons for his conduct than they now read publicly?

"St. Louis, March 19, '59. dearly beloved brother in the Lord!

This morning I received your l. I thank you very much for it. I was, however, worried that you might have misunderstood me and see human considerations behind my return of your article, which do not befit a confessor of the truth. I am therefore pleased to see from your communication that my reasons have satisfied you; for I must confess to you that as indifferent as I am to judgments about me on the part of dishonest people, I am jealous of my good name among honest men.

My advice would be that you expand your submission a little and have it printed as a small pamphlet, under the title: "Emergency

public testimony against Masonic activities within the Synod of Ohio, for the salvation of one's own conscience and for the warning of unsuspecting Christians, submitted by Father Eirich, member of the aforementioned Synod. Here, however, I would merely stick to the matter at hand in the first instance, and would not penalize anything else but Masonic machinations and connivance on the part of the most influential members of the Synod. I would not use any satire, but only illuminate and punish the matter with God's Word, and also expressly refer to the fact that the editorial board had cut off my otherwise preferred way of testifying in the synodal organ, and that I could not have waited with my testimony until the next general synod.

Since you write better English than German - you will forgive me this remark -, I would give the manuscript to a Deutschgeschulren for review if you do not prefer to write the pamphlet in English. I would ask for a copy after its appearance and then give an excerpt in our papers. For then the matter would be open to public judgment and we could not be said to be harboring the malcontents of the Ohio Synod in order to have them attack their mother from our castle.

That the dissemination of the "Defence" has been an interference with your ministry is undeniable. For whether the intrusive, uncalled-for teaching of my parishioners is done orally or in writing is completely the same. The passage from Luther that you cite is quite striking; it should be included in the pamphlet, with the remark that anyone can, of course, have printed what agrees with God's Word, but that then his spiritual products are not to be offered for sale and imitated by anyone who does not belong to those commanded by him. Now the "*Defence*" is first of all against God's word, against the confessions of the church, against the oath and the duty of a church servant, and secondly it has been foisted upon those commanded by you as a strange, insidious commodity. The sin is therefore a double one and

consists in spreading godless seductive doctrine and making it illegitimate.

As far as leaving is concerned, it is my conviction, which I have always maintained and which has never wavered, that everyone remains in the position where God places him, as long as he is not forced to take part in sin, injustice, error and corruption, or until he no longer wants to suffer his testimony and is discharged. I therefore think that you should stay, continue to testify and not give up the hope that things will get better.

Make do with this little.

The Lord be with you, strengthen you and give you victory and blessing.

In the same your

C. F. W. Walther."

(Sent in by Pastor Brauer.)

The "Lutheran Herald" and Spiritual Salt."

Some time ago, the "Lutheran Herald" published an English speech in which he testified against the miserable activities of the General Synod, especially its hypocritical confession. In No. 10, he now defends himself against a "Philo-Lutheran" and a certain "Fritz," who, because they were born in America, think that they now also have the inherent right to commit *humbug* in faith and confession. The "Herald" recognizes that the G. Synod is in danger of being dismembered by the indignation of the true Lutherans against such after-Lutherans. He says that it could come to the point "that the individual synods would effect their escape from Egypt." About this dawning of light in the "Herald" a certain person seems to be deeply frightened and therefore makes the following fearful remark about this thought of a possible escape from Egypt, which at the same time gives information about how the determined elements in the G. Synod, who so bravely confess with their mouths, actually think. Synod, when the seriousness of their "fire-salted" will even takes them - even if only in thought - as far as the Red Sea, and it is now a matter of really "relinquishing" Egypt. The commander sees his loyal followers already fleeing behind him with determination to the shores of the sea, - of course always only in thought - , now he is to step forward into the foaming waves, to cross over into the barren desert! - A sweet smell whispers to him from the dear old Egyptian land (the onions are so delicious there!). Then he turns around with determination and speaks thus, "in spiritual salt":

"But I do not want to be understood as if I were a friend of separating and fragmenting synods (or even "deserting" them)."

I preserve! Who likes to leave Egypt?

And where to separate, where to desert? That is the question! To stay alone? - But there is not much going on! - To join the Missouri Synod? Oh dear! Oh dear! There one would come only more from the rain into the fire. The "truly consecrated by the spiritual salt" are not appreciated, they are treated very roughly - very roughly. Under such rough treatment, tender souls must fall ill, wither, wither away, die. O woe! Adieu! - Besides, the Missouri Synod has no history at all; the G. Synod, on the other hand, is already 100 years old! Also, the salaries of its preachers are so desperately low, for since they are serious in their fight against secret societies, enthusiasts of all kinds 2c. Since they are serious in their fight against secret societies and all kinds of enthusiasts, the crowd usually remains small. No, then, as a certain D.D. in P. said, one would not have to become right in the upper room before joining the Missouri Synod. And it is true that the way he is now in the upper room, we could certainly not use him in Missouri. No, no, Egypt land, onion land, how could I leave you! Perhaps a little detour to the seashore for a change, but then Back, back, dear brothers! For the sea is deep and the desert over there is ugly - very ugly! - —

"Let us have patience with one another, for "the LORD also asked patience with us!"

The principle would be good enough, and it sounds so beautifully pious, Christian and humble. If only one knew what to do with it. Can the "Lutheran Herald" in his "spiritual salt" also tell us how God is patient with us and where the limits of his patience are? For there is a limit to patience; surely it is not an incessant sweet-talking with sin and a peace- and love- and perseverance-full-of-fingers-without-ending? The first world had to perish in the flood of sin, Pharaoh had to drown in the red sea, Sodom had to burn in fire and brimstone, God's patience had obviously come to an end. And when God allowed the devil to enter Judas, God's patience with Judas was also over. This would indeed be a very powerful doctor of theology, "salted with fire", who could look directly into God's heart and see how it stands with patience, or who would let the compassionate roar of his own weak bowels be the thermometer, so that he could measure the state of God's goodness, patience and long-suffering. We cannot deny that we are very offended by all swarming spirits, even by those who are driven by "patience," "peaceful perseverance," and "non-desertion. A Lutheran should have learned so much and become sober enough to know that there is no other way to see into God's heart than by looking into His Word. But God's word says where his and therefore also our patience should end, and that very clearly in particular.

in relation to false believers. Of many passages, only one, Rom. 16:17: "But I exhort you, brethren, that ye take heed of them which cause dissension and vexation beside the doctrine which ye have learned, and depart from them." God does not say: "Be patient, for I am patient", "endure peacefully", "do not desert"; but this is said only by those who substitute for the Word of God, and for divine patience, their own human, sweet desire and the dull feeling of their own sick bowels. The platformists in the G. Synod cause "trouble and division" next to the right doctrine, so why do the "true Lutherans" not "depart" from the same? No, the dear, good, spiritual gentlemen want to have "patience", want to "persevere", because since they are the general tenants of the "living" Christianity, they naturally have special communications with the Holy Spirit. Since they are the general tenants of "living" Christianity, they naturally have special communications with the Holy Spirit, who has revealed to them that God probably has even greater patience than He has revealed in His Word. The patience according to the Word of God is only for the *outside* Lutherans, the so-called Old Lutherans, who do not make American progress in development, who suffer from "Pharisaism of the head" and are also often coarse, very coarse. The insläs Lutherans, the real core, are not guided by the patience revealed in the Word of God, which is too vulgar, not tender, not deep-feeling enough for them, but by the secret, inward one. And that is why it is very incomprehensible and again very rude that such spiritual, inward core Christians are always being harangued with the word that they have long since got over the word. Or is it not so? Where is any doctor of theology, or any other *prominent man in* the G. Synod, who dared, indeed who even once made the attempt to prove that their "patience", their "peaceful perseverance" in the G. Synod was in accordance with the word and the will of God? No, they continue to sin against the clear Word of God, which is often held up to their eyes, and then, according to the devil's logic, they call it: "Let us be patient with one another, for the Lord is patient with us."

"But let us defend the truth "when it suffers necessity.""

Yes, that would be a good thing. Well then, the following truth suffers in the G. Synod: Gal. 5, 9: "A little leaven leaveneth the whole lump. 1 Cor. 14:40: "Let all things be done honestly and properly." Tit. 3, 10.: "Avoid a heretical man." These would of course be truths that should be defended by the "true Lutherans" in the G. Synod, if they do not want to be "dumb dogs", but instead the dear gentlemen practice "Christian patience" and "peaceful perseverance".

"We did not create the defects and faults from which "the Church groans; all that is

"we can do is to testify against it; the "rest we must leave to the Lord."

This is not yet so certain that you at least have not helped to create the deficiencies and errors and are still creating them. The main error and the deepest disgrace of the Lutheran G. Synod is the unionist abomination and the shameful hypocrisy, by which God is dishonored and the congregations are deceived. Whoever is a member of the Lutheran Synod participates in this sin and thus continually contributes to the "errors and deficiencies" of the church. - And that you can do no more than "testify against it" is not true. You have already done more. Why so modest? You have already - threatened to leave! - You have even already left Egypt, even if only in thought and only to the border. No, you can do more, and you certainly have the necessary courage and the "fire-salted" determination to do so. The only thing that hinders you is your good, Zion-loving heart, your "patience," your love of peace, your "salt" that you have with you, in a word your "living Christianity. In fact, that is not so stupid, you are smart people too. The "Lord" has indeed said that "witnessing" does not do it alone, his true Christians should do even more, they should "avoid" heretical people, if they have witnessed against them twice without their mending, they should "depart" from "brothers" who bring false doctrine. No, you say, we do not do that, here is a free country, we do not let any lord order us, yes, we want to "testify"; but the "rest", e.g. the leaving of Egypt, that is a very unpleasant thing, we "leave it to the Lord", the Lord may do that himself! Oh, you brave witnesses - heroes! - —

Now comes the actual treatise on the "spiritual salt", which we do not want to interrupt at length in order not to disturb the effect, but only to end with a remark at the end.

"Therefore I say: stay and learn to understand the sentence: "You are the salt of the earth". "You are called and gifted by the Spirit who is in you to stir up the world spiritually, to improve it, and to keep it from spiritual rot. If you yourselves let the holy If you yourselves let the holy spirit in you die, who shall awaken and improve you again? But if the salt becomes dull, ineffective, if the minds are embittered by disunity, then one cannot attain and have unity" (what depth! and what truth! the "salt" speaker has pronounced here: if the minds are embittered by disunity, - so - so one cannot have unity. It is extraordinary!). "Have salt with you, hold together." (Did Christ have no salt with him, when he did not hold together with the false-believing but frommthuendon Pharisees?) "But all things must be salted with fire, that is, "the eternal covenant, which binds the Christians together.

shall be kept." (Until now we knew what the Old Covenant was and what the New Covenant was, now we also learn what the "eternal covenant" is). "Every truly consecrated person can only become pleasing to God through spiritual salt, through the powerful impulse of the Holy Spirit. Spirit to become pleasing to God". (Here the salt cave is developed further, up to now it was valid that a "consecrated one" was already pleasing to God, now he must still become it by the "spiritual salt"). "But Moab shall become like Sodom-a salt pit." (At the end the salt even begins to oracle and to become a little biting, because it should not surprise us if under "Moab" - not actually Missouri would be to be understood).

We take the liberty of advising the noble "salt" speaker to at least abstain from "spiritual salt" before hand and to use "bodily salt" instead, e.g. Glauber's salt.

What "spiritual rottenness" still prevails in some parts of the church, by the way, can be seen from the fact that there are still Lutherans who write such saltless wash broth together and Lutherans who can still swallow it.

The "Informatorium"

of last month again contains a hair-raising account of the apostasy of a congregation in St. John'sburg from the Buffalo Synod. It is told that the congregation was supposed to give a certain monthly contribution for the building of churches, schools and parsonages within the synod and, when neither pleas nor admonitions wanted to make the congregation willing to do so, that the young preacher of the congregation finally ordered the contribution by virtue of his office *); but that thereupon a terrible storm broke out and the most atrocious excesses were committed. The "Informatorium" tells us that the "mutineers" did not want to know anything about the Missouri Synod and its teachings until the outbreak of the mutiny; nevertheless, our Synod and especially we are to blame for everything! Even if the reported excesses had really been committed with reference to the biblical Lutheran doctrine of Christian liberty, which our Synod and we profess with it and which the Buffaloes reject, these excesses would still not be as much ours and our pure doctrine's fault as Luther and his doctrine were not to blame for the horrors of the Peasants' Revolt and the Münster Anabaptists, even though the peasants and Anabaptists did not want to know Luther's sayings about Christian liberty.

Later he said that he had meant it "in the sense of St. Paul 1 Tim. 6, 17"! By which explanation, of course, the matter only becomes worse, because an adiaphoron cannot be ordered and commanded like the keeping of a divine commandment, therefore Paul, when he had asked the Corinthians for a tax for the poor, finally added: "I do not say that I command anything, but because others are so diligent, I also try your love, whether it is right. 2 Cor. 8:8, compare verses 1-7.

**) One is even said to have issued "life-threatening (!) threats".

The latter even chose Luther as their arbitrator. However, since we see from the "Informatorium" that the "Iohannisburgers" have requested a preacher from the Missouri Synod, we will suspend our judgment as to the truthfulness of the self-contradictory report and wait for further reports from the other side. Up to this moment we have never come into contact with any soul in Johannisburg.

(From Ehler's Kirchenblatt.)

Unions - Tolerance.

The provost Mr. Lubenau of Lobsens makes the following announcement to the editor of the church bulletin on May 30:

Early on April 29, the 3^d year old child of the local widow Tuchowska died in our community. The funeral of the same was to take place on May 2 c. In accordance with the permission granted by the Lutheran parishioners of Luchowo, named Brandt and Pankow, the funeral was to take place on the burial ground in Luchowo, about a mile from Lobsens, because the local Lutheran congregation has not yet been able to obtain the consent to lay out its own burial place due to the resistance of the mayor, and the local church council has demanded a grave tax for the burial place that is unaffordable for the widow Tochowska, namely twelve times the usual rate.

When the corpse arrived at the burial ground in Luchowo, the local schoolmaster Piszczek, at the instigation of the unintelligent churchwarden Grimm from Lobsens, who had hurried ahead of the corpse procession with snorting horses, opposed the burial of the corpse and it had to be set down on the road next to the burial ground in order not to lead it back again. Moreover, shortly before, the 2c. Grimm had the night watchman in Luchowo throw the pit that was to hold the corpse.

The corpse therefore remained under the supervision of 4 people and a complaint was immediately lodged by the local Evangelical Lutheran church college with the local district office, which was soon decided by the deputy district commissioner, Mr. Rendanten Witte, so that the burial could be carried out at 5 o'clock in the afternoon, which then also took place with singing and prayer in all tranquility.

In response to a second complaint of the local Evangelical Lutheran Church College to the Royal Government in Bromberg, the following decision was issued:

"The church council of the local Protestant congregation has been informed that, in accordance with Tbl. Tit. XI. § 189 of the Allg. Landrechts, the church societies of the various religious parties admitted to the state are to be treated in the same way as one another.

The churchyards of the respective parishes may not deny each other burial for lack of their own churchyards; that although a higher rate may be demanded from the churchyard guests than the tariff for members of the parishes concerned, the tariff to be applied for this purpose is subject to our confirmation".

Ohio Synod.

No sooner has a member of the Missouri Synod by the name of König, who had left the Synod for reasons of the dear belly, been admitted to the Synod, despite well-motivated protests against it, than the editor of the "Lutheran Standard", in his number of October 28, raises a great hue and cry about the fact that the Missouri Synod has admitted a member of the Ohio Synod by the name of Pastor Eirich, who felt too weak to do so. October, the editor of the "Lutheran Standard" raises a great hue and cry about it, as a grave sin, that the Missouri Synod has admitted a member of the Ohio Synod, Mr. Pastor Eirich, who felt too weak to further save his "conscience" as a Lutheran in the latter Synod, because of its deviations in doctrine and practice. Even if Past. König's and Past. Eirich's case were the same, the Ohio Synod, with its present protest, would only be pronouncing judgment on itself, and it would do the most good even if it were completely silent; but now things stand as they stand, it is downright jingoistic for the designated speaker to pose as if, in a lively sense of justice and in holy zeal for ecclesiastical order, he must give expression to the indignation that has seized him over the conduct of the Missouri Synod.

In the given number of the "Standard" the editor gives the testimony to his synod that it holds the straight middle road between the evil extremes with regard to the theological questions agitated now. We must remark on this: All respect for individual members! - but if lukewarm is the right middle ground between the evil extremes - then, yes, then the Redacteur's Synod certainly holds the right middle ground.

The little poplar in the middle of the Lutheran church.

Dr. Siegfried Sack, former cathedral preacher at Magdeburg, who died in 1596, wrote a postilla in which he relates the following:

"I have known a proud priest, who put one of his listeners in the velvet, only because and for the reason that he had not taken off his hat before him! When a distinguished theologian kindly and well-meaningly persuaded him that he should not deal so severely with his ecclesiastics for the sake of such a dissolute thing, he answered defiantly: What? When I stand on the pulpit, I am God, Emperor and Pope!

You are astonished, dear reader, at such a worthless banishment; it is true, you also have good reason for it; but consider, as outrageous as it is to put a Christian man under banishment for the sake of such lumpiness, so it is even more frightening to impose this highest church punishment on a Christian for the sake of the truth he confesses. But even this really happens here and there in the middle of the Lutheran church. Therefore, beware of the false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves!

(Delayed. Sent in by L.)

Church consecration and mission feast.

The Lutheran Eben-Ezer congregation in Grand Prairie, Ills. had been gathered as part of the Salvator congregation in Elkhorn Pr. through the tireless ministry of Rev. Fürbringer under many struggles as a part of the Salvator congregation in Elkhorn Pr. was gathered. Under the successor of the same, Mr. Past. Baumgart, the congregation considered it salutary that a special parish be formed in Grand Prairie. In 1855, therefore, Mr. Past. Riemenschneider was called there and under his work the congregation grew rapidly, in spite of much contestation, from fourteen to seven and thirty voting members. The first little church became too narrow. In the spring of 1858, the decision was made: to build a church, 45 ft. long, 34 ft. wide, 20 ft. high of brick. The Lord made the hearts willing, so that from some 125 dollars, from others 50, 20 and 10 dollars, in total 1600 dollars were subscribed, and all members agreed to do the carrying. On Sept. 13, 1858, the cornerstone was solemnly laid, with Is. 28:16 in mind. When the signed sum was not sufficient, it was signed again and 200 dollars were lent for one year. On the last day of July the beautiful building was completed for the inauguration. The guests present were Past Brohm, Prof. Lange, Past. Scholz, Past. Baumgart, teacher Erk and several gentlemen from St. Louis from the choir. Also many dear brothers from the two neighboring parishes came to take part in the celebration. Pastor loci first gave a short address in the old church and then, after the procession had moved to the new church, the consecration prayer. Rev. Baumgart then gave the confessional address, referring to the high priestly office of Christ. Rev.

Brohm held the consecration sermon on Apost. Gesch. 2,42-47, and showed: Which is the best adornment of a church; namely 1. the preservation of pure doctrine, and 2. the good conduct of the members. Then the word would be fulfilled: "And the Lord added to the church daily. The celebration ended with Holy Communion and the baptism of one of the pastor's grandsons by him. A collection to pay off the debts of our college in St. Louis resulted in H35.10. In the afternoon, more than five hundred souls gathered again in the new church to proceed in an orderly procession to the graveyard a quarter of a mile away, to dedicate it. Rev. Sckolz preached a powerful sermon. The next morning, to everyone's delight, all the congregation gathered again to celebrate a mission feast. Prof. Lauge preached the mission sermon on Matth. 9, 35-38. As offerings for the poor Gentiles, H42,30 was offered along with a pair of gold earrings. The afternoon service was conducted by the Rev. loci and Rev. Scholz.

May the faithful God also bring this news to the glory and praise of His name.

Mission Feast.

of. XVI. p. Trin., the congregations in Watertown and Town of Lebanon had the joy, at the suggestion of Mr. Past. Strasen's suggestion, the congregations in Watertown and Town of Lebanon had the pleasure of celebrating a mission feast in the town, the first in Wisconsin. A very numerous congregation had gathered. In the morning the undersigned and Mr. Past. Strafen, and in the afternoon Mr. Past. Lochner gave a very attractive lecture on the Indians and the missionary attempts among them. Mr. Past. Brose of Woodland provided the altar service.

May such a celebration serve our congregations to recognize what they have and to preserve it with all faithfulness and sacrifice, so that while the bright day rises for others, dark night does not fall for them.

The collecte was H30.01.

L. G e i e r.

Church News.

After the candidate for the sacred preaching ministry, Mr. Peter Seuel from the Duchy of Schleswig Holstein, had completed his studies. Peter Seuel, from the Duchy of Schleswig Holstein, had completed his studies at the theological seminary in Fort Wayne, had passed the prescribed examination and had been duly called by the German Evangelical Lutheran congregation of St. John in Vincennes, India, he was ordained in accordance with the order of the venerable Presidium of the Middle District of the Missouri Synod, Dr. Sihler, on the XVII. xost. Trinit. the 16. Oct. I. J. under assistance of the Mr. Pastor Köstering in the midst of his congregation with obligation on all symbols of the Lutheran church by the undersigned ordained and into his holy office. Introduced into his holy office.

May the faithful archpastor and bishop of his sheep, our dear Lord Jesus Christ, grant grace to this newly installed underpastor to carry out his precious work to the glory of God and to the great salvation and blessing of his entrusted congregation, by fully preparing, strengthening, strengthening, and founding it in its good confession, and henceforth shining it there as a bright light in a dark place! - —

The address of this dear brother is: Rev. x. 8LHLI-,

Darmstadt near Evansville, Ind. on 18 Oct. 1859,

P. A. Weyel, Lutheran Rev.

After Mr. Pastor Schmidt in Eden's profession of the English - Lutheran Ge- node ung. Augsb. Conf. and with the approval of his former congregation, the latter has appointed its former pastor Hru. Rev. Ernst; and the same was appointed by order of the President of our Eastern District Synod, Rev. Keyl, on October 19 by the undersigned with the assistance of Pastors Schmidt and Rover. Certainly it will be a joy to all ministers and fellow believers that Rev. Ernst, after having been prevented for more than two years by his neck prayer from administering the sacred office. By God's grace, he has now been restored to such an extent that he has been able to accept this call. May the Lord graciously protect our dear brother from relapsing into that illness, and may he continue to be a rich blessing in the congregation entrusted to him anew!

L. D u l i t z.

Cold

For the synodal treasury of middle districts:

VonderSt. Paulo Parishin	Fort Wayne822	.76		
"Congregation of theMr. Past	Jäbker	5W>!		
"Husmann	8,20			
"Fritze	15,M			
"whose Immanuels-OZemcive	3,06			
"of the municipality of Mr. Past- Lindemann	70.3l		"Klinkenbcrg ---- 8.78	
"Swan-735	.65			
"Rinkcrt	10,00			
"sour	15,00			
"Bohde	7.93			
"WambSgans---	IO,liO			
"Nützel	8,25>			
"Ncichtzardt	3.67			
"Strengths	12.75			
"Friederich	8.22			
"whose community in Wbitly Co.	-	3.0!		
"the parish de-s Herrir Past. Bergt in Dcfiancc	2,88	"whose parish in William Co.	1,70	
"Fulton Co.	1.52			
"Fikial community	1.20			
"of the congregation of Mr. Past. Detzer in Desiance	8,64	"whose congregation in ^outbrtge	8,27	
"at Florida	0.92			
"of the congregation of the Rev.	Kuntz	2.81		
"Fricke...	6,70			
"Werfelmann...	9,00			
"a member of whose filial community.	6.00			
Through Mr.	Past.	Jüngel, by some Lutherans		by H. Otte 1.00
			atEmmerSet	3,60
From the St. MartinS-Gcm. of Mr. Past. Strecksuß	6,00	"dessen Drceinigkeit-Gem. 3	.90	
"of the Dreicinigkeit-Gem. of Mr. Past. Daib--	13,00	"whose St. Jacobus-Gem.	11,55	
"to the congregations of Hrn. Past.	Schumann	4,00		
"Cobbler	4.89			

Contributions of the following pastors: Jäbker, Hus- maun, striker, Cngldcrt, Jüngel, Traium, Sauer, Bohde, Schürmann, Horst, Nützel! Kvng, Zägel^ Stephan, Bühl, Reichhardt, Bernreuthcr, stärken, Friedrich, Bergt, Köstering, G- Ruprecht, Schöneberg, Kunz, Fricke, Weyel, Merz, Heit, Strecksuß, Schwan, Schäfer and Saupertz81; Prof. Crämer, Past. Schuster G P1.50; Rmkert, Wamsgans, Schumann, J. Ruprecht, Detzer, Ncisingcr, Werfelmann, Kübn G 82 51.0!

Contributions of the following school teachers: Kappe, Wolf, Brandstetner, Albrecht, Emmerich, Gotsch, Brauer, Gils, Nolting, Kirsch G 1 10.0i

For the general pres:

From the Gem. of Mr. Past.	Fricke	15.0(!
"Friederich	2,3t	
2. for the Synodal Missious Fund:		
From the Gem. of Hrn. Past.	F. King	14.5i
"G. Vormhold	1.0!	
"Middendorf	1.0!	
"Mrs. Döbting 1	.0!	
"Niewedde	1.0!	
"an unnamed	1.0!	
"the Drceinigkeit-Gcm. in Allen Co, Ja,----	20,7!	
"of Mr. Past. Daib--	3.0!	
"whose JacobuS comm. 1	.5!	
"the Gem. of the Hrn. Past. Strengths	4.2!	
"Weyel	2.0!	
"Marie Gumard	2.0!	
"Dietrich Hübncr	1.0!	
"H. Trier	1.0!	
"the Gem. of Mr. Past. Werfelmann1	.0"	
"a limb dcrcs. Gem.	OHO!	

.3 For the Eolge Unterhalts-Casse in St. Louis:

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For maintenance of students at Fort Wayne:	
From the Gem. of Hrn. Past. F. King	15.50
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Also: Wilhelmine Böse, Wittwe Kkugel, Frau Geck. Martin C. Barthel.

Announcement

to subscribers of the "Lutheran" and the "Lehre und Wehre."

The undersigned Committee hereby brings to your attention that after the blessed death of Mr. Friedrich Wilhelm Barthel, the previous dispatcher of our synodal organs, this office has been provisionally transferred to his son, Mr. Martin Christian Barthel, until the meeting of the general synod in October of next year, so that from now on all letters containing business, orders, cancellations, monies, etc., and concerning our journals, should be sent to the address:

No. N. 0. Barthel,
your ok Lev. 0. L. FV. Walther,

8t. l>oui8, Uo. are to be sent.

The Committee appointed to publish the "Lutheran" and the "Lehre und Wehre".
Adolph Heinicke. ' Gustav Pfau.

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Indication! At Untcrzcichnctem are to habe": Imfit- inatious-Schcllle vou Dr' J. Ahlfold, lubographn! m L. ÖLast u. brother; 28 pieces postage-free zuqe,andt for

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Volume 16, St. Louis, Monday, November 15, 1859, No. 7.

(Submitted.)

Pastoral sermon,

delivered

After the close of the fifth annual meeting of the Northern District of the Lutheran Synod of Missouri, Ohio, et al. St. at St. Loreuz Church zil Frankeumuth, Mich. on the day of Peter and Paul

June 29, 1859,

from

Friedrich Lochner,

Pastor of the Lutheran Trinity Church in Milwaukee, Wisc. *)

Grace, mercy and peace from God our Father and our Lord Jesus Christ. Amen.

Evang. Matth. 16, 13-20.

Beloved in the Lord Christ! Especially dear and beloved brothers in ministry! Our present commemoration is dedicated to two of the most excellent apostles of Jesus Christ: the apostles Peter and Paul. According to the testimony of church tradition, both apostles were in Rome when the terrible persecution of Christians raged, with which the Emperor Nero responded to the preaching of the Kingdom of God, and in this persecution they suffered the death of Peter by the cross and Paul by the sword. This is the next reason of this old church double memory. But the celebration of it must seem all the more puzzling to us, if we consider that just these two apostles are to be regarded as the most outstanding builders of the temple of the New Covenant.

*) In compliance with a decision of the pastoral conference held after the service, the sender hereby submits his sermon to the Lutheran. D. E. are. Just as the whole chosen people participated in the building of the tabernacle in the Old Covenant, but special skilled builders were called from among them, at the head of which were the highly gifted master builders Bezaleel and Ahaliab (Ex. 35, 20 - 36, 3): so we also see in the temple of the New Testament, the Holy Christian Church, that all the people of the Lord build and among them are specially called apostles, prophets, evangelists, shepherds and teachers. Christian church, all the people of the Lord build and under him especially appointed apostles, prophets, evangelists, shepherds and teachers, "that the saints may be prepared for the work of the ministry, by which the body of Christ is built up" (Eph. 4, 11. 12.); but at the head of all builders we find Peter and Paul. Peter built the church primarily among the people of the circumcision (Gal. 2, 7-9.) and was mostly the spokesman and the doer on behalf of the other apostles in the foundation and further building of the same, not because of a special so-called primacy, a chief shepherd office, but as a result of his ability and his whole personality; Paul, on the other hand, was the chosen highly gifted equipment of Christ for the building of His church in the Gentile world. As different as these two apostles were according to their personality, their talents and their sphere of activity, they nevertheless worked in one and the same sense and only built according to the plan that was laid out before them by the Lord, especially in this gospel; for just as those two Old Testament builders did nothing according to their own discretion, but only built according to the rule that was given to them by the Mediator, so they did not build according to the plan that was laid out before them by the Lord.

In this gospel, the mediator of the new covenant shows his apostles and all those who build his spiritual house through a special calling to the preaching ministry or through the general Christian calling, what the church is in its essence, on what, how and with what it must be built. And what does faith see here? None other than a spiritual and therefore, in its essence, invisible miraculous building; for although it appears through word and sacrament, the foundation on which the Lord builds his church is invisible, invisible is the faith through which we are built as living stones into the spiritual house, invisible are the most terrible enemies who run against this building and invisible are the goods that are distributed through the visible means and tools in this house.

Oh, that in the time that followed one would never have worked on the further construction of the church founded by Peter and Paul and the other apostles^ in any other way than according to this image! But how much, little by little, the longer, the more, the builders built as they pleased, how much the endeavor to present the church of Christ as a visible glorious kingdom came to the fore, until finally, and indeed with sacrilegious reference to our gospel, the Roman Antichrist, as the visible governor of Christ on earth, with all his cardinal and sacrilegious glory and holiness, placed himself in the temple of God. But although now

Although the Reformation has revealed what was thought to be the church of Christ to be a creation of the devil, and we can now see well enough where we will end up if we do not allow ourselves to be satisfied with the Word, there is no lack of those among us Lutherans who do not build in the apostolic sense but want to reassert human thoughts and dreams.

Since God, by rich and undeserved grace, has given us the right conception of His New Testament temple, which alone corresponds to this gospel, since all our building, which has been so blessed up to now, has resulted from this conception, and therefore our work will continue to exist in the future, if only we do not allow ourselves to be distracted in it either by the reputation of men or by any sad experience, I will try, as best I can and can, to prove it for our encouragement,

We will only be able to faithfully carry out our work on the ban of the holy church if we never see it. We will only be able to faithfully carry out our work in the church if we never see it, but always want to believe in it.

I intend to prove this

- I. with regard to the foundation laid at the house of God and the further building on it;
- II. with regard to the attempts against such construction and those who work on it, and
- III. with regard to our particular profession and the power conferred upon us by the same.

O Lord and Savior, we thank thee that thou hast given us both thy saving knowledge and the grace to build thy house according to it. Strengthen us then by thy word, that we seek no more masters, but thee, Jesus Christ, with a right faith, and trust in thee with all our might; that our work may stand and endure in the fire, and that we may receive reward out of thy mouth. Amen.

I.

In response to Peter's glorious confession in the name of all the disciples that Jesus is the Son of the living God, the Lord not only declares: "Blessed are you, Simon, son of Jonah, for flesh and blood has not revealed this to you, but my Father in heaven," but he leads him and the other disciples into the beatific knowledge. He now leads him and the other disciples into the beatific knowledge by describing his church to them in connection with such a confession and first says: "And I also say to you, 'You are Peter, and on this rock I will build.

my church.'" The question who is this rock, this foundation, on which the Lord wants to build his? The question of who is this rock, this foundation, on which the Lord wants to build his church and apart from which no one should lay another, is one that has been answered from the beginning. The question of who is this rock that the Lord wants to build His church on and apart from which no one else is to lay it is one that has been answered from the beginning. Paul writes: "I, by the grace of God, which is given unto me, have laid the foundation, as a wise master builder; but another buildeth thereon.

on. But let every man see how he may build thereon. For no other foundation can any man lay than that which is laid, which is Jesus Christ. (1 Cor. 3, 10. 11.) Likewise he writes to the Ephesians: "So then you are no longer sojourners and strangers, but citizens with the saints and members of God's household; built on the foundation of the apostles and prophets, Jesus Christ being the cornerstone: on whom the whole building is joined together, growing into one temple in the Lord; on whom you also are being built into a dwelling place of God in the Spirit. (Cap. 2, 19-22) Peter also points to Christ the one rock when he writes: "To whom you have come as to the living stone, rejected by men, but with God chosen and precious. And you also, as the living stones, build yourselves up to the spiritual house and to the holy priesthood. Priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. Therefore it is written, Behold, I lay in Zion a choice and precious cornerstone, and he that believeth on him shall not be put to shame." (1 Pet. 2, 4-6.) And from the Christian antiquity an Augustine confesses: "What the church is in its actual essence on Christ, that is symbolically Peter on the rock; under the rock is Christ, under Peter the church is formed" We therefore believe that the rock and foundation of the church is not St. Peter or any man. Peter or any man, but that this is only Christ true God and man in inseparable union of both natures into one person, who is our only Prophet, High Priest and King, for us.

decreased and increased.

Since this cannot be given by the revelation of flesh and blood, but to me by the revelation of the Father in heaven through the preaching of the beatific Gospel, everything depends on it that this in its unadulterated purity and purity of the Word of God be given to me.

The article of justification should pervade everything like acid, so that gold, silver and precious stones, and not wood, hay and stubble, may be built on the foundation laid. However, we are only able to spread the gospel of peace if we believe in the church and do not see it as a church of peace.

want

For the time being, my brethren, it is not possible to keep the gospel pure and to reproduce the confession of Peter, on which and with which the Lord wants to build his church, according to its full content, undistorted and unadulterated, if one wants to see the church. That one thinks and, as it cannot be otherwise, then also confesses and preaches that the church is visible - this alone is

a deviation from our gospel and the guideline of pure doctrine in general, a falsification of the gospel, a violation of the principle laid down in

The Church is not a part of the great **"all things by faith"** revealed in Scripture from beginning to end, since the doctrine of the Church is too intimately connected with the doctrine of justification. How soon, however, this papist view of the church leads to a papist doctrine of the ministry, of the power and effect of the means of grace, of the ban, etc.! However, I do not intend to prove this in more detail; it is sufficient for now to have only reminded of it and to recall a few sayings of the same Luther as proof for this assertion. Against Emser he writes, referring to our text: "Now hold them against each other: the holy church of Christ and the mad church of the pope. The sacred. Church of Christ thus speaks: I believe in a holy Christian church; the great church of the pope thus speaks: I see a holy Christian church. The latter says: The church is neither here nor there; the latter says: The church is here and there. This one says: The church is not based on a person; this one says: The church is based on the pope. This one says: The church is not built on a temporal thing; this one says: The church is built on the pope. It is from this blind sacrilege that in no place in the world are there so many sects, schisms and errors as in the papist church. For the papacy, because it builds the church on one place and person, has become the head and origin of all sects that have followed it and disturbed the Christian life in food and drink, in clothes and shoes, in plates and hair, in place and space, in day and hour ... All this makes blindness, that one wants to see the Christian church and not to believe, and seeks a Christian pious life not in faith but in works." And in his preface to Croßner's Sermon on the Holy Christian Church he writes: "Therefore I have let this Sermon of M. Alexii go out, so that everyone may see or learn from now on what the Holy Christian Church is. Where this is well recognized, one has a great comforting protection against all false teaching.

Then, for the other, through the view that one has of the church, the goal is to

The church is a building that is shaped and formed under the hands of the builders, just as the crack that the builders have in mind is shaped and formed under their hands. But whoever looks at the church as a visible assembly, an outwardly well-established church system must appear to him as the goal set for him, and he will always place special emphasis, as on the outward membership in the church, so on all the means and ways that promote this and bring the congregation closer and closer to the longed-for goal. How little, however, is the church built in truth! How little of all this will be able to pass the acid test! In the case of the Jews and the papists, who are associated

Here is the temple of the Lord, here is the temple of the Lord, the true church, it is evident that for the mere outward fellowship of the church, for a mouth confession and insistence on "the pure doctrine", for a heated zeal against what one considers false doctrine, no revelation of the Father in heaven is needed, but that this can be taught by blood and blood. The more they succeed in adopting the outward form of church life, the more certain they must become of the hypocrites. But what appalling spirit of judgment, which rejects and condemns everything that does not bear the same outward stamp, must increasingly set the tone in the congregation and put the minds of honest Christians in constant fear and distress, even danger to the soul, when they agree to judge on the appearance of the spokesmen and yet are tortured by their conscience, that they thereby sin grievously and help to condemn many a child of God. And how miserable it must look on both sides with regard to the fruits of faith! The hypocrites, to be sure, will make no little effort with eye-service, and in the works that catch the eye, such as going to church, preserving churches, etc., they will do a special thing. The more they hope to shine before the priest and to cover their rotten works, the more miserable will be the fruits of the spirit among the still existing Christians, because the faith cannot find its full healthy nourishment and the whole spirit prevailing in such a congregation, and clay no other than legal and servile, can be.

On the other hand, it is good for us if we have nothing else in mind than the invisible congregation of believers and saints. Oh how little can the hypocrites find their reckoning, when it is constantly testified that no hypocrite belongs to the church of Christ, even though he sees the name and the offices of the church in outward fellowship, even though he has a literal knowledge of the doctrine, however good it may be, and even though he is zealous against all heresies. How much we will strive to preach the law rightly, to make truly poor sinners in need of consolation, and through the gospel to lead them in the straightest way to Him who justifies the ungodly by His grace, and will know that if we bring them there, we will bring our hearers to all the rest: To resolute adherence to pure doctrine and true Christian zeal against all false teaching, and to the more faithful adherence to the lovely ordinances and institutions of the older Lutheran church, where these have existed from the beginning of the congregation, or to the gradual adoption and practice of them where they were first unknown, for as they were the faithful, beautiful expression of the sound faith of the fathers,

then the spiritual children, produced by the pure preaching of the same faith, will more and more recognize in it the best expression of their faith, too, and will be able to win the way of the fathers more and more gladly and to live into it. - But as we strive to build the church from living stones, we will wait all the more patiently for the fruit of our labor, and we will be humble enough to see only on the last day what we have worked for. We will not forget that because the living knowledge of the Son of God does not come through the revelation of the flesh, but only through the revelation of the Father, which He gives when and to whom He wills, even the seed scattered on the Spirit ripens much more slowly than that which comes from the

Therefore, we will not resort to poisonous sermons and measures, but will continue to instruct in doctrine, to punish, to comfort and to admonish. If here and there a confession of Peter is heard as the fruit of our work, we will rejoice with the Lord and testify to the souls that this does not come from flesh and blood, but is an effect of God the Holy Spirit. If, however, soon after such a Petrine soul, the ungiving flesh pushes itself forward again and has to respond to the approving with the punishing word: "Get thee away from me Satan, for thou meanest not what is divine, but what is human, then we, who want to believe God's work in the first place, will not be misled by such impulses of the flesh in the work of God. Finally, we will preach the law and the gospel, but not in such a way that, with regard to the general preaching, we first wait for the effects of the law and then preach the gospel in the same way.

We do not want to drive people away from their sins or even use the law to dissuade them from their sins, but we will drive both with each other and in both directions.

But preach the Gospel without that human anxiety and concern which, in order to prevent misuse of the Gospel on the part of the secure and nefarious, surrounds the precious word of grace with a multitude of "ifs" and "buts" and thus makes a scramble for Golgotha as if it were a second Sinai. "Believe it, and you shall have it! - so we will shout more and more freshly and cheerfully to the crowd, believing that it is true and that there are souls in need of it, although they are still hidden from our eyes for the time being.

So we have seen from these brief hints that we can only work successfully as wise builders on the foundation laid for the house of God by the apostles if we do not want to see the church, but only believe, partly because we are thereby protected from false teaching, partly because we are thereby working towards the right goal and that in the right soap. Let us hereupon

II.

what this also carries out with regard to the attempts against such construction and those who work so on it.

When the Lord adds the promise to his teaching about the building of the church on him, the Gruudfels: "And the gates of hell shall not prevail against it," he indicates at the same time that the building of his sanctuary is going on under the greatest and most difficult hardships and adversities; for not only the world and flesh and blood, but above all the powers of hell shall continually rise up against it, so that if Christ had not made this promise and had not founded his church on himself, it would not be able to remain

before the enemy's superior power. From this it follows that the more we want to build only the church of the saints, the more we will increase in the art of building the article of justification, by which alone the church is truly built,

The more faithfulness and diligence we show in our commanded work, the more the devil will be able to help us and our friends.

The Lord will be with us in the churches and will make incessant attempts to fell us preachers by such teaching or evil living, or where we are preserved by God's grace, to hinder and disturb God's work in the church by other means and ways. Who among us has not had to feel His wrath, which He proves through such prophets in sheep's clothing, who are always trying to break into our sheepfolds, no matter how much they are warned against them? Or who does not know what it is about false brothers, self-grown saints, gifted, puffed-up party leaders, and heads of the mob, who are found everywhere where God's Word is preached purely and loudly, but who, in the goal we have in mind and in the manner in which we are building, are the deepest of the deep, who, with the goal we have in view and the way we build, must carry in their bosoms the deepest hatred against us and our work, and which, when it bursts into flame on a puffy occasion, can cause us more trouble and distress than the storms of those who are outside! How often, after years of arduous, self-denying labor, are there causes for hope in the righteous fruit of the Word - and behold, suddenly, against all expectation, the "Hosanna" strikes in

The wicked and the dishonest speak out, confuse consciences, turn the lowest to the highest, and a dizzying spirit takes hold of the minds, against which all instruction, all presentation, all pleading, entreaty and exhortation fail, and which in the long run even those no longer seem to be able to resist from whom one expected loyalty and constancy. Oh, who among us has not experienced scenes and performances in his work where everything seemed to come apart at the seams and fall to pieces!

And now, I ask, how is a preacher and with him every honest Christian to stand firm in such hardships, to persevere, to endure, to trust?

and hope left, if he wants to see the church and not believe alone? Then he must either fall into an ungodly, unintelligent zeal, which completely spoils everything; Or he must become a hireling who flees, looking for another church, the hidden children of God, who also often run along among the rebellious mob, like many honest people in Israel with Absalom's mob, these he must abandon to the wolves without protection, or he must, if he has served the orthodox church and has hitherto taken it for the church, over the turmoil, mobs, accidents and deficiencies within its borders, and either look longingly over to the beautifully adorned temple of the Roman whore, or seize the hope of a future millennial visibly flourishing state of the church as an emergency anchor.

We will be saved from all this by God's grace, if we, beloved brothers, only try not to see the church, but to believe. It is precisely in such hardships and temptations that we can most need and least do without the article: "I believe in a holy Christian church. Look at Elijah! After the reformation at Carmel (1 Kings 18:21 ff.) had passed before the prophet's eyes without lasting effect, and he had to flee from the bloodthirsty Jzabel, he sat down disgruntled and dejected under a juniper tree and lamented: "It is enough, take now, O Lord, my soul; I am no better than my fathers." But the dear prophet had ever become a little weak, had seen a little of the church, and had not wanted to believe alone. Therefore when the Lord came to him in Horeb and asked, "What are you doing here, Elijah?" he answered frankly, "I have been jealous for the Lord God of hosts, because the children of Israel have forsaken your covenant, broken your altars, and slain your prophets with the sword, and I alone am left, and they seek to take my life." (1 Kings 19:9, 10) But listen to the word of the LORD of hosts. The servant of God fled in displeasure and wished for death; but the Lord calls him back to his prophetic calling and to his sphere of activity, believing and hoping. "Go your way again to Damascus," he is commanded. He has lamented, "the children of Israel have forsaken thy covenant." God replies, "For this I will bind them a rod of correction, that they make no more of the transgression - go in and anoint Hazael king of Syria, he shall be my people's rod, that they may return to repentance." He further lamented, "They have broken your altars and slain your prophets." The divine reply is: "I will take care of my honor myself - go and anoint Jehu king over Israel, and he shall make an end of the house of Ahab, that it deceive my people no longer." He lamented at last: "I alone am

left, and they stand to take my life." Against this God says: "Do not worry Elijah, you are not the only one. Go and anoint Elisha a prophet in your stead, and I will leave 7,000 in Israel, every knee that has not bowed to Baal and every mouth that has not kissed him. Surprising, shameful, encouraging news! Oh how the prophet was revived! How the faith in the existence of a successor in office and a church of 7000, which God's eye had seen, where Elijah's eye saw nothing but idolatrous prophets and idolaters, made him so brave to begin anew in his prophetic profession, and how he never again became discontented and mistrustful until his joyful ascension! - Or look at the apostle Paul! What miracles had he wrought with the doctrine of faith among the Galatians? Oh, how Christ was painted before their eyes, how blessed they were in the simple, childlike faithful contemplation of the Crucified, and in addition this tender, intimate love for the apostle as for their spiritual father, by virtue of which they themselves would have torn out their eyes and given them to him if it had been possible! And now, behold, no sooner has the apostle gone into other regions with the gospel than the false apostles come sneaking in, and what the Lord's apostle had so lovingly made with diligence and effort is devastated by the devil's apostles almost beyond recognition in the shortest time. How the vain apostles of the devil are lifted up so high by them and how low and miserable the highly gifted apostle of Christ, their spiritual father, appears to them all at once; how the wonderful things that the gospel has accomplished are suddenly nothing, the law that the false apostles have brought is only supposed to do the right deeds. In short, those who were so blessed in their faith and love at that time - they are all enchanted by the false teaching! But why did Paul not become completely despondent at the news of these events? How is it that he can write to them in such a rage of love and so not hopelessly let go of those who are so deceived, that he rather exclaims: "My little children, whom I bear again with pain, until Christ takes form in you? Answer: It was because he did not see the church here and in all his troubles and struggles against the devil and his apostles, but wanted to believe alone.

Let us then follow in the footsteps of Paul and Elijah when the gates of hell storm against the church. And certainly, the more "I believe in a holy Christian church" becomes flesh and blood in us, the more we will see in the storming of the infernal gates a proof that we are building the right church. We will never carry ourselves with vain hopes, but even if it looks hopeless before our eyes, the true hope will keep us going, that despite apostasy,

We are convinced that the Lord has left a seed for Himself in the face of separation, opposition and persecution from without and within, and that a time can come when the infernal enchantment will depart from some just as much as it departed from not a few of those at the feast of Pentecost, for whom the "Hosanna" of Palm Sunday had become the "Crucifixion" through the power of darkness on Char Friday. As long as we are only allowed to preach the word publicly, we will patiently persevere with building and defending our post instead of cowardly giving way, and even the ingratitude, overindulgence of the word, avarice, mammon and worldly service, which is increasing among many, will provoke us to greater zeal, in order to proclaim our transgression to the people of the Lord and our sin to the house of Jacob with the trumpet of the word (Is. 58,1 ff.) but can never tempt us to preach the

gospel the less; but we will let the precious word of the justification of the poor sinner, by which alone people become devout, continue in its fullness, learning from a Luther who, where he paints the ingratitude of the Lutherans of that time before our eyes with vivid colors, nevertheless says: "But I will learn from this article, and teach it as long as I live; it shall be diligently practiced in my sermons; for I see well what it does where it is, and on the other hand what harm it does where it is not." And you, dear members of the congregations, will not become fainthearted in the face of such hardships and act as if everything would immediately fall to pieces because of the resulting unrest, but instead of making our hearts heavy with complaining and trembling, Instead, instead of making our hearts heavy with complaining and trepidation, you will fearlessly stand by us preachers in the fight against hell and its instigations, you will give us courage not to give way to the devil in any way, no matter what it may be, but only to confidently continue to build according to the rule and guideline of the Word, and you will diligently ask God for all of this in the closet. - Yes, what can I say! The more we learn not to see the church, but to want to believe, the more we will fix the eye of faith firmly on the One who alone carries and holds the church. It is not we with whom the church stands and falls, nor our forefathers up to a Luther and from a Luther up to a Peter and Paul, who have preserved the church against the gates of hell, and much less will it be our children and descendants; but he alone holds it, who says: "I, I, I will build my church, and the gates of hell shall not prevail against it." God also keep us from thinking as if we^ d" have to keep the church, but teach us to understand our profession rightly and to prove right faithfulness in the same. Thirdly, let me say a few words to you about this.

-III

"And, the Lord adds to his speech to Peter, I will give you the keys of the kingdom of heaven. All that

whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." With these words the Lord indicates by what means the church is to be built and preserved, namely by the office of the keys. The office of the keys, however, is not such a power as Christ would have conferred on Peter for his person or exclusively on some persons, but it is "the peculiar ecclesiastical power which Christ has given to His church on earth, to forgive the sin of penitent sinners, but to retain the sin of the impenitent as long as they do not repent." For as Peter, in the name of all the apostles and of all Christendom, makes this confession in the Holy Spirit. For as Peter makes this confession in the Holy Spirit in the name of all the apostles and all Christians, so he also receives the power of the keys in the name of all the apostles and all Christians, so that the church, i.e. the congregation of the saints, "is the actual owner and bearer of the spiritual, divine, and heavenly goods, rights, powers, offices, 2c. which Christ has acquired and which exist in his church," as we recognize and confess this by God's undeserved grace with our symbols. Since the whole church has the keys directly from the Lord, it also has the power to demand, elect and ordain church ministers, and in order to be able to exercise this power in the most beneficial way, it has received from the Savior who ascended into heaven, according to St. Paul's word, Eph. 4, gifts that are unique to it and among which the apostle also includes pastors and teachers, with the express remark that such are given for the training of the saints, for the work of the ministry, for the edification of the body of Christ. In the use of this power, the Church has called us to exercise the authority of the keys given to her in the public ministry of preaching; but we will always be divinely aware of this calling and be able to exercise the authority given to us in accordance with the Gospel only if the Church does not want to see, but to believe.

How much, Br., is at stake for the joyful, intrepid direction of the sacred office, that a preacher should never be mistaken about the divinity of his calling, but should always and under all circumstances remain quite sure of it! Through this he becomes a firm wall, especially in times of trouble, and through the joyfulness and certainty that is manifested in him in all the storms of the devil and those blinded and deceived by him, all God's children in the congregation are strengthened and encouraged to help build undaunted, while the weak are kept from becoming angry with Christ and the figure of the cross of his kingdom and his servants. But how this certainty can only be properly preserved for us if we do not want to see the church, but believe it, is most evident when circumstances exist that the devil uses to deny the divinity of our faith.

The call is to make us doubtful. Since in this life there are hypocrites and the ungodly among the children of God, every call comes from the outer Christianity, which also includes hypocrites and the ungodly. Now it not infrequently happens, especially in first gathered congregations, that the hypocrites are not only quite numerous, but also that they like to speak out, especially in the calling of a preacher, and push themselves into the foreground; indeed, in still ignorant congregations, how little can be said of the fear of God in matters of calling as a whole, how unfairly is it often done! How, then, if, for example, the called preacher sooner or later comes to the conviction that he has been called by a congregation which, before his eyes, consisted almost entirely of hypocrites and godless people, and which was guided in its choice by all kinds of carnal intentions and hopes - how, if he is tormented by the spirit of temptation over his calling, will he be able to emerge victorious from this temptation if he wants to see the church? Nevermore! But he will soon lift up his bowed head again and still be able to insist on his calling against the devil and all those who oppose him, if he only wants to believe in the church here, too; for if there had been no children of God here who were concerned, he would not have been called as a right-believing preacher at all, since it remains certain that where the church is, there is also the power and therefore also the work of electing and calling church ministers. How was it possible for Luther to so boldly insist on his calling as a divine one, although he had received it through those of whom he later had to say: "We do not admit to them that they are the church? Answer: He believed the Church and therefore knew that it had called him, even if through instruments that did not belong to it.

It is well known not only how the whole Roman hierarchy is rooted in this article of the visibility of the church, but also where Lutheran preachers and congregations can end up if they make the church a visible assembly and therefore consider the visible Lutheran church to be the church of the third article. For, according to this papist view of the church, they now also assume their papal authority from the power of ordination, from the power and validity of preaching, absolution, sacrament, prayer, which is conditioned by the so-called right office, from the authority and authority of the pastors, from the obedience of the congregations to all orders of the pastors in matters that are not contrary to God's word, and above all from the handling of the ban.

The sad fruits of such a conception and leadership of the office are too well known for me to need to enumerate them here. The sad fruits of such a conception and leadership of the ministry, especially the terrible abuse of the ban associated with it, are too well known for me to need to enumerate them here. God will continue to protect us and our congregations from this by grace, if we will only believe the church. It is impossible for us to have the arrogant presumption to regard ourselves as heads or lords and bridegrooms of the church; rather, in our entire administration, the thought must permeate and guide us that we are servants of the faithful or of the invisible church and therefore stewards of the treasures and goods of God's house. The more obvious it becomes that we seek to serve the bride of Christ with all humility and faithfulness, the more all children of God will not only recognize by

themselves those who work on them, but, as in all ways, they will also exercise a spiritual power over the rest of the congregation and thus set the tone in this relationship as well. With this view of church and ministry, we can and will demand obedience only to the clear words of God and insist unbendingly on the same; but the less we want to rule over consciences, the more willingly Christians will listen to our advice and our good opinion in matters of Christian freedom, and the less they will be plagued by distrust of their preachers. Finally, we will of course not be able and willing to scare with the ban, but it will be all the more respected and done with fear and trembling on both sides, if we alone "exclude the public and unrepentant sinners from the Christian congregation, and release again those who repent of their sins and want to mend their ways.

Well, dear and beloved brothers in office and faith, preachers and listeners, who have been so unanimously gathered here these days for the common building of the church, let us return to our posts with the renewed resolution to follow in the footsteps of Peter and Paul, of all the holy apostles, and of our dear Luther and all the fathers of God of all times in our commanded work on the sanctuary. We do not want to see the church before the time, but always only want to believe. It is so necessary for us to constantly remind ourselves of this and to encourage ourselves in it, because in the weakness of this life, life always lags behind doctrine, practice behind theory, and does not want to reach what the Pope wanted and wants, namely to represent a visible state of God, or what the Donatists wanted in his time, and what the enthusiasts and all spirit- and work-drivers want now, namely to gather the born-again children of God outwardly and to reveal them through outward gestures and works.

We have all been infected by the corruption of original sin and have been nourished by the times in which we grew up, so that we are always subtly and covertly challenged by such papist and "donatist" desires.

We are happy if we can patiently await the time when God Himself will remove the veil of lowliness covering His sanctuary and the entire unveiled miraculous structure will become visible in all its beauty, splendor and perfection. Even if we have attained higher and higher concepts of the inner glory of the church after faith, we will still be extremely surprised by what we now see before our eyes. How we will then bow before the grace that has made us worthy to cooperate in this miraculous building! How we will pray over the miracles, this grace, which have been worked in secret through our word and our service to all those of our listeners who have allowed themselves to be prepared as spiritual stones and integrated into this miraculous building! How we will confess that such a building was worth putting all the drops of its time and strength into, and that even the longest and most faithful work of sacrifice had still brought far too few. But how blessed we will be when God will praise us for our work - praise, because what he had so much to reproach in our work and would have had even more, he has already graciously forgiven all in this life and has long since made good what we have neglected, clumsily and badly done in our work; Praise, because our teaching, preaching, sacrament-preaching, praying and what we have done for the edification of the church shall not be in vain, but, as it will turn out, shall have more success than we had expected, but God gladly crowns his works, which he has accomplished through human instruments. - May the Lord of the church therefore strengthen the faith of us preachers that we will be found faithful in our work until the great day of completion, and may he give you dear members of the congregations no less grace that you, as the spiritual Israel, faithfully help in this glorious building, by first allowing yourselves to be made believers and blessed, but then go and build according to the Word and through the Word His temple in your homes, in your congregations, and by promoting all undertakings for the building of the church with prayer, counsel and help!

But you, O Lord Jesus Christ, show your servants your works and your glory to their children. Be kind to us and promote the work of our hands, that your holy temple may grow, and let the hour of its glorious completion and blessed revelation come soon. Amen.

(Urgent, by Past. Fr. Eirich.)

A brief rejoinder.

The editor of the "Lutheran Standard," Prof. Worley, has lately been fal

He has been using all kinds of personal attacks against others as well as the undersigned, and suppressions and distortions of the truth to adorn his paper. Since he devoted himself partly to politics and held know-nothing or American stump speeches, he seems to have transferred the wild, naughty activities of political agitators to the Standard as well. Therefore, I took no notice of his scolding and his assertions without attempting to prove them. But perhaps now the time has come to say a word about it.

In reply to my pamphlet, published some time ago, in which I exposed and chastised the scripturally incorrect and self-contradictory proceedings of the Ohio Synod and its heros, two articles appeared in the Standard (one written by Professor Worley, the other by Prof. Lehmann), which, instead of refuting the facts I had adduced, and thus helping me to recognize my wrong, if I had really defamed or distorted the truth, as I was accused of doing, contained almost nothing but personal invective and scolding, and judged my heart with presumptuous omniscience. Afterwards, when a suit was brought against me before the Synod (without my being informed beforehand of the basis of the charges, and without my having been admonished beforehand by the President and the officials of the Synod, as required by Par. 11, Ch. 3. of the Ministerial Regulations), the same unjust conduct was continued against me by handing my case over to a committee, which consisted, with a single exception, of Prof. Lehmann's students. And so irritated was the Synod, and so little sense of honor did the President have, that when I wanted to defend myself against the charges, he allowed the particularly irritated to interrupt and insult me continually at will, until I resisted in the feeling that I could find no justice here.

This was followed by my confession, which, in my opinion, did not relate in the least to the facts recounted in my pamphlet, but merely to the form, namely, that I was at fault in that I made public what I had said to Professors Lehmann and Worley (without first having observed the stages of admonition and accusation before the Synod) and did not speak with due respect of the Synod, of which I was a member. By this admission, the Synod also declared itself completely satisfied.

Shortly after my return home, a letter was written by the president of the western district, with the participation of one of my former parishioners, demanding a new investigation of my case before my parish council and the previous committee. By dishonest means, I succeeded in getting several signers, partly from the congregation, and partly from the local rota. Our church council then assembled, protested against the

The President of the Synod decided, among other things, to have this matter investigated, if requested, before a committee of three "*disinterested Orthodox Lutheran ministers*", before whom my plaintiffs against me should appear. Wisely, the President did not want to know anything about this, because in this way the injustices committed against me would undoubtedly have come to light. But in spite of our protest, which had been sent to the President, and in spite of the fact that the use of our as well as the Presbyterian Church was denied them, a detachment of Ohio Synodals, consisting of the previous committee (with the exception of one member), the President of the Western District and Prof. Lehmann, appeared to put an end to me. The meeting had to be held in the countryside in the "United" Church, where the group touched upon in my pamphlet gathered. The unsuchung, however, did not take place, although Pastor Buehl and I were present. Rev. Loy himself did not want to have anything to do with it, the committee laid out the proceedings of the Western District to the public, and Prof. Lehmann gave a vituperative speech against me at the end, to the not insignificant amusement of that group and of the secret societies in general.

Some time before the meeting of the Middle District of the Missouri Synod 2c. I wrote to the President of the Western District of the Ohio Synod that at the next meeting of the former I would ask to be admitted to its association, he would therefore like to bring his complaints, if he had any, against me there. On my journey to the Synod I asked him again not to neglect to send in the complaints concerning my pamphlet.

Since, in spite of all this, Prof. Worley still continues to accuse me publicly in the "Standard" of defamation and distortion of the truth, which occurs in my pamphlet, I hereby publicly request him to name and prove this accusation in the Standard, in which he made it, otherwise I hereby declare him a defamer. I also ask him to publish the "*full and complete history of the whole of Mr.*

Eirich's unchristian course in the transaction in which he has so long kept the Church in agitation" now, and not to proceed further in a miserable way, as he has done in the Standard until now. Then let us have "the detail of the matter" with reasons and proof without advocate arts and scolding.

P. Eirich.

Acknowledgements.

The dear congregation of Pastor Riemschneider in Elkhorn Prairie has again borne rich witness to their zealous, active love for our Concordia Collegium,

by sending two large carloads of supplies for the household of the pupils, and her dear neighboring congregation, that of Pastor Baumgart, worthily joined her in the competition of generosity by sending a large load of flour. May the heavenly Father reward the kind givers from the abundance of His spiritual treasure, make such kind donations a blessing to Himself and the institution, and let their faithful example shine, so that it may inspire pious hearts to follow. The Lord of the Church fills the schoolhouse with an ever-growing crowd of boys and young men; but he also fills their mouths with food, without their having to worry, and proves by the great gifts of these two communities that when the fire of his love burns in the heart, it is easy to provide bread enough for as many as the Lord pleases to call.

The former community donated 3220 Pf. flour, 2 Bu. Beans and Bu. Apples; the individual givers are as follows: Heinr. Greve sen, 200 pf. flour; Bro. Frickenschmidt 200 do.; Bro. Winter 100 do.; Bro. W. D. Stork 50 do.; Bro. Jacob 150 do.; G. H. Brockschmidt 350 do. & 1 bu. Beans; -D. Maetten 100 p. flour; C. Segelhorst 130 do.; Ebr. Bockmeier 30 do.; Mr. Holle 100 do.; Bro. Brockschmidt 50 do.; Bro. Borchelt 100 do.; G. Jacob 100 do.; W. Brockschmidt 100 do.; Bro. Buening 100 do.; Mr. Buening 100 do.; C. Heinz 50 do.; Chr. Wolf 60 do.; Mr. Hohlr 200 do.; Mr. Greve jun. 75 do. & 1 bu. Beans; L. Brockschmidt 100 p. flour; Mr. Kämpfe 50 do.; M. Zimmer 50 do.; Bro. Muelken 30 do.; Bro. Flachsbar 75 do.; C. Schaal 100 do.; Mr. Muelken 70 do.; J. F. Brockschmidt 400 do.; Chr. Grabenkrueger 2 Bu. Aepfel.

The names of the individual donors from the latter congregation have not been given; therefore, only the receipt of their joint gift of 1812 Pf. of flour can be certified to them as a whole, with heartfelt thanks.

Finally, it may be permitted to make an occasional remark. There is a circumstance with these rich gifts which adds another special value to their great value. This is that the givers wanted to fully satisfy their love by harnessing the horses themselves and bringing their gifts themselves. Other willing friends have expressed how desirable it would be if one of the institution's own teams were to travel from time to time, soon here and soon there, to the known helpful friends; it should then be well received and not sent home empty. It is precisely the difficulty of transport that so often causes a gift to be left behind that would otherwise have been offered with great pleasure. There is no doubt, however, that this observation is correct, and that it is no small sacrifice to add to the gift the care of transportation. Nevertheless, the friends who have expressed this wish in the most benevolent manner would have their view

They would certainly change this if they knew the conditions exactly. It is of utmost importance for the household of the school to be as simple as possible and to require as little work as possible. However, the maintenance of a horse is work and, what is even worse, a single horse can only be insufficient for the purpose of traveling far around the country with a loaded wagon; there would even have to be two horses. It would be even more difficult to spare or replace the work of a man for days or even a week while he would have to be absent. Let this brief reference suffice to prove that what some have easily imagined would be very difficult and costly, but that a great service to the institution would be rendered if neighboring friends could join together and perhaps take turns in the trouble of transportation.

Happy news from our Concordia.

The members of our synod will remember that already on the occasion of the meetings of our general synod held in Fort Wayne in 1857, the synod reached an agreement with the "Norwegian Lutheran Church in America", which asked for its main field of work in Wisconsin and Iowa, according to which the latter Norwegian Lutheran synod should be allowed to establish a professorship for the purpose of training Norwegian Lutheran preachers in our Concordia. This was done with the fulfillment of all the conditions laid down in the agreement. On Nov. 1, the local teaching staff had the great pleasure to welcome in the person of Prof. Laur. Larsen, the local teaching staff had the great pleasure of welcoming a new member into its midst. We have no doubt that the hopes attached to this event, which is so important for our institution, will be fulfilled by Christ's grace for the building of His Kingdom. May many who love Zion ask the Lord for this. Of the 84 present pupils of Concordia, 7 belong to the Norwegian tribe, who naturally received the dear teacher of their mother tongue with special joy.

A srenndüche request for help.

As the readers of the "Lutheraner" will have seen from a receipt in No. 5 of the current volume, God has visited the dear Pastor Sallmann in Elk Grove, Cook County, Ill, with a great misfortune. On July 28 of this year, almost all of his earthly possessions, along with his entire valuable library, were lost to him as a result of a fire in the parsonage, which occurred during the absence of the entire family. Now he has received the most necessary support from the neighborhood, but for this very reason there is still room for further charitable gifts. Should now this and that mild Christian dog have a gift for this particular need, let it rise up and offer its mite. The Lord who will one day say, "Truly I say to you: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me".

Any gifts of love, he said, should be sent to Pastor Wunder at Chicago, Ills.

J. A. F. W. Müller.

Church consecration.

On the 19th x. triu. the Lutheran congregation at Pleasant Ridge, Madison Co., Ill. had the pleasure of dedicating their newly built beautiful church. It is of brick construction, vaulted, and has an organ, steeple and bell. Besides the pastor loci, Mr. G. Link, the pastors Schliepsik, Moll and the undersigned were present. Favored by the weather, a numerous festive assembly had gathered and celebrated the inauguration with hearty joy. According to Ps. 27, 4, may the beautiful services of the Lutheran church always be seen in it and be an eternal blessing to many.

Hermann Fick.

Sincere thanks.

I hereby express my heartfelt thanks to all dear donors who have supported me on my journey to Germany with their gifts. May the merciful God reward them abundantly in time and eternity.

H. Fick.

Receipt and thanks.

For F. W- Spüdlar through Mrs. Pastor Föhlinger in New-lork from the Women's Association there a gray linen nock; through mediation of Mrs. Pastor Fohling-r in New-lork and Mr. Schweitzer there a still good black cloth skirt; through intercession of Mrs. Pastor Föhlinger in New-York on a wedding there collected 5 5.00 " W. Henke through Mr. Past. Schwan in Cleveland from the Jungfrauen-Vercin there K7; from H. Scherler in Newburg a new pair of trousers, new vest and 30 Cts.

7.30

"Friedrich Döscher to cover some debts in Fort Wayne, to buy necessary clothes and to travel to Iowa City from some members of the congregation of Dr. Sihler Pl.5,50 mrd from several members of the congregation of Mr. Past. Stürken H50 65,50

" 3. Jacob Hoffman" from the virgin ver-

one of Mr. Past. Dulitz in Buffalo
Baltimore

4,00 " Daniel Lindemann from Jünglings-Berein to
10,00

" Fr. Kestel of the Young Men's Vcrein in Baltimore 5.00 " Bertram Kohlstock of Mr. Peter Theisen, parishioner of Mr. Past. Stecher, Sheboygan, WiSo. 1,00

" Albert Pietschmann from the JünglingS-Vercin of the Drcifaltigkeitö-Gem. of Mr. Past. Dulitz in Buffalo, N. A. - 3.0<

" F. Oestermeyer by several parishioners of the Gem. of the Hru. Past. Tramm in Lavorte, Ind. 4 .0l

"George Seitz by Mr. Prof. Fleischmann from Mr. Past. Schvneberg on the wedding of Mr. Chr. Kähler 2,0l

"Wilhelm Hoppe from Mr. Past. Fritze, Adams Co., Ja. 52; by its Gem. P3; at the wedding of Mr. F. Milan in the Gem. of Mr. Past. Wambsganß 52.32; by Mr. Past. Wambsganß in Allen u. Adams Co>, Ja. 55 12,3!

For C. F. Renz through Mr. Past. Hattstädt from the Mich. Zögt. - Casse from the community of Frankenlust PL; by Mr. Past. Wüstemann from his congregation in Detroit PL, 20; from the Frauen-Verein that. for the purchase of a priest's skirt 89; from the Jungfrau-Ver. 85; at the infant baptism of d. Mr. Topel 82,88; from Mrs. Seefried 81; from the congregation in Roseville by Mr. Rein 82 28,08

Dennert by Mr. Past. Wüstemann from the Jünglings-Verein 83.63; from the Frauen Verein 86.35, a violin, 1 pair of boots, 3 shirts and 3 pairs of underpants 9.98

„ Heinrich Koch vom Jünglings-Vcr. in CvilinS- ville825; on the child baptism at H. Koch ges.
81; desgl. by M. Koch 50 Cts. 26,50

"Bruno and Theodor Mießler by Mr. Past. Hattstädt to cover travel expenses from Jort- Wayne to St. Louis from the Gem. zu Fran- kcnlust u. Amelit 816; for the same purpose by Mr. Herm. Mießler by several members of the St. Louis congregation 823.35; by several good friends inFort-Wayne, Ind. 83.75; by Mr. Past. Schvneberg from Mr. B. Katzmnn of both baptisms collected 50 cts; at the wedding of Mr. T. Baumgart 82.20; from the Centkaffe 81.30; from the congregation of Mr. Past. Hügli by Mr. Streck 81.00; from Wittwe Borbein in St. Louis a comforter and pillow 51.10 " Hermann Reifert from some members of the Gem. of Mr. Past. Dr. Sihler 4,00

"Heinrich A. Allwardt by Mr. Past. Schmidt
by Georg Blei 81, Chr. Gallmann 81, Fr. Bauer 82, Past. A. Ernst 84, Past. A. Schmidt himself 84.50 12.50

„ Hermann Meyer vom JlingingSvcr. by Hrn.
Past. H. Wunder in Chicago, ZU.- 6,00 " Wilhelm Dorn from Hrn- C. Röche in Boston - - 20,00 " Wilhelm Hoffman" and Carl Gärtner from the women's club of the congregation of Mr. Past. Hattstädt at Monroe, Mich. 8,00

"Heinrich and Ludwig Hölter from the communion fund of the parish of the Rev. Stn'eterzu New- burgh, O. 4,00

"Carl Schmidt of the congregation of Pastor Schäfe, Indianapolis, Ind. 4.42.

"Peter Senel of Mr. Carl Griesse from the Gem.
of Mr. of Mr. Past. Swan in Cleveland 1.00 " H. Stecher of Mr. Past. Stecher 81; from Mr. Prizloff from Milwaukee 83; from the Young Women's Association of Mr. Past. Rinker 82.50; from Mrs. Knot from the congregation of Dr. Sihler a half dozen handkerchiefs 6.50

"P. Seuel by Mr. W. Griebcl scn. from the
Gem. of Mr. Past. Husmann 85, from some members of the congregation in Fort Wayne 82,75; namely from the gentlemen: McIlcring 50 Cts., Franke 75 Cts., Walpinghaus 81, Bück 50 Cts. 7,75 " Georg Steuber, ges. on the infant baptism of Hrn.
Past. Voigt in Snlpur Sprig, Jeff. Co-, Mo. 4.25 „ Friedr. Möller of the congregation of Mr. Pastor Lindemann, W.-Cleveland, 0.83,62; "Jungfrauenverein of his congregation 83; of the Jünglingsverein of the same congregation 83 9.62

"Otto Hanser by and through Mr. Past. Rud.
Kluckenberg 4,00

"H. Partenfelder from the community in Saginaw City by Hm. Böhlau for the month of September 85; desgl. for the month of October 85 10.00

" E. Schultz of the Detroit Women's Association 85;
collected by Mr. Reindel in Frankenmuth 82; at the wedding of Mr. Geyer in Frankenmuth 82.05 9 .05

"Karl Rittmaier von der Gem. zu Frankenmuth 10.00 " H. F. C. Ch. Grupc vom Jungfraucnver. der
Gem. of Mr. Past. Wunder in Chicago.... 6.00 „ G. M. Sugar by Messrs. Kurz and Stöckert in Monroe G 81; from friends in Frankenmuth: Arnord 85; G- Beirclein 85; Conzelmann 50 Cts; Foilier 81; J. Frank 81; Haibisch 25 Cts; J. Herzog 81; Chr. Hirlein 81; G. Hubingcr 81; I. Hubingcr 82; Koch 50 Cts; Lämmermann 81: Ad. List 81; F. Nuechterlein 50 cts; G. Nuechterlein 50 cts; I. Nuechterlein 50 cts; Ordner 81; A. Ranzenberger 83.50; Reindel 82; Fkebcnsberger 50 cts; Rittmaier 25 cts; Rodammer 82.50; Schaefer 81; I. Schammcl 81. Schleier 82; I. Son 50 cts; L. son 25 cts; Schroll 81,25; Vates 40 cts; ges. on the Hochzeit of Mr. M. Geyer 82; ges. on a baptism of children of Mr. Bürger 82; from the Gem. in Saginaw 83 47,90

For the School Teachers' Conference Fund of the Fort Wayne Seminary on the infant baptism of a member of the congregation of Hm. Past. Saupcrt, by Mr. Teacher Bewie received 81.40.

Received by the undersigned: For the General Pres:

From the centcasse of the municipality of Frankenmuth 820 .20
From the municipality in Adrian 7,00

To the alimony fund for widowed Mrs. Prof. Bicwend.

From the municipality in Adrian 6,00

To the college maintenance fund:

From the women's fund of the municipality in Adrian 10,00
From Herm Vates t>,50

For the Synodical Missionary Fund:

From the community in Adrian 10,(X)
Of these 82.00 are from the school children

For the Minnesota Mission.-.

On the Hochzeit of the Wittve Dierke in Saginaw City 4.39
From Mr. Joh. Höhne 0,50

For the Synodal Treasury Northern District:

From the municipality in Frankenlust 7.09
" Mr. Pastor Sievers 10.00
On Matthias Hubinger's baptism of children collected 5 . 00 By unnamed 0:30
" Herm pastor bringer 1.00
„ Joh. Höhne 0,50
" of the municipality in Adrian 3.81

W. Hattstädt, Cassirer.

Get

a. To retire the Concordia College construction debt:

From an Ung. by Mr. Past. Beyer, Altenburg, Perry Co., Mo. 85.00
Through Mr. Past. Weyel, middle 'C. Piepenbrink - - 5,00 " By Mr. Past. Werfelmann, mitt. „ -- 3,00
From a member of the Filialgem. des Hm. Past. Werfelmann by C. Piepenbrink 2,00

d. To the synodal treasury westl. district:

From Mr. Past. Gräbner, St. Charles, Mo. 1,00 From the Centkassc of the Gem. of Hrn.' Past. Löber,
Frohna, Perry Co., Mo. 1.25
Collecte at the harvest festival of the community of Mr. Past. Lö
ber, Frohna, Perry Co., Mo. 5.00
From TrinityS District in St. Louis, Mo.-.- 11.10

" Centvcrein of the comm. of Mr. Past. Fröderking, New-Wells, Mo 1.75

From the comm. of Mr. Past. Schliepsiek to the journey of Mr. Praeses Schaller 3,00

E. Roschke.

a. To the general synodal treasury:

From the St. Johannis Gem. of the Mr. 'Pastor N.
Heitmueller, Strattenport, Long Island, N. I. 8 2.50 By Mr. Past. Geier, Town Lebanon, WiSc. > - - > 9.00

For the general pres:

By Rev. H. Wunder in Chicago, from the congregation of the Rev. Sallmann irr Elkgrove, IIS. 2.50

d. To the Synodal-Misstons-Casse:

Mr. E. Roschke, from Mr. Past. Wolff, Jef- ferson Co., Mo. 3.75
" " " Collect at the wedding of the
Mr. Gottlieb Lauenhardt, Centreville, Ills. 8,00
" Hm. Past. H. Wunder, Cbicago collected at H. Kruse's infant baptism in Hrn. Past. Küch- le's congregation 2.20
From Trinity Distr. of Gem- in St. Louis- - - 6,50

6. to the college maintenance fund, for teachers' salaries:

Of the following members of the Gem. of Messrs. Past. M. Guenther on the Mequon River, Wisc., F. Fink 81.00; F. Milbratb, W. Gruel 4 50 Cts;
F. Hoppe 25 Cts; Nngen. 30 Cts. 2.55 Collecte in comm. in Town Granville, Wisc. > - - 5.45 By Mr. Past. H. Wunder, Chicago
21.54

namely:

\$14.50 by Mr. Pastor Stubnatzyö Gcm. Thorntvn Station, ^lls.
namely:

10.50 Collecte in its Gcm.

4.00 from the following members of his Gcm. H. Richter, G. Meyer and D. Werfelmann à \$1.00; R. and N. N. L 50 Cts.

3.84 Collecte in der Gem. des Herrn Pastor Kühle, Mattison, Ills.

3.20 collected at the infant baptism of Mr. L. Braun in Crete, Il's.

From Immanucls Distr. of St. Louis congreg--" 11.00 " Trinity,, " ,, ,, "" ---- 11.00

ä. For poor students and pupils in Concordia College and Seminary:

By Mr. Past. H. Wunder in Chicago 19,06 and namely:
\$12,00 from the Hünglings^Verein in Hrn. Past. Müllers Gem. in Chicago \$6,M for I. Nütze!
6.00 for N. Sörgel.
4.75 from the bell bag in Mr. Pastor Kühle's Gem. for N. Sorge!
2.31 from Mr. Past. Sallmanns Gem. in Elkgrove, Ills. for Nützet

e. To the maintenance fund for Prof. Biewend:

From the St. Petri-Gem. of the Hrn. Past. F. W.
Richmann in Schaumburg, Ills. 10,11
Through Mr. Past. H. Wunder in Chicago from his
Municipality 7,00
,, Mr. I. H. Bergmann in New York from the
Gem. des Hrn. Past. Föblinger there 1190 From the St. Johanniö parish in Town Abbot, Wisc. 2,88

F. Bvhlau, Cassirer. '

For the church building of the congregation of Mr. Past. A. Hoppe in New Orleans:

From the commune of Mr. Past. Ph. Ottmanu in New Mette- 5,25
"Members of the congregation of the pastor ways in

Skringtown, Mo. 2.65

By Mr. Quclrl, of the Gcm. of Hcrrn Pastor Riemenschneider in Grand Prairie, JUS. 10,00

By Hcrrn Pastor Wunder in Chicago from Mr. Pastor Polackö Gem. in Trete, Ills. 8,00

For Mr. Pastor Fick:

Through Mr. I. H. Bergmann in New York from the
Gem. daselbst\$16 ,24
From a member of the congregation of the Rev. Dttmann 50 From the Trinity District in St. Louis 29,30

F. Bohlau.

For the Lutheran have paid:

The 14th year:

Gentlemen: G. Bonn, Hoffman" 40 Cts.

The 15th year:

Messrs: F. Schneider 2 Er., Past. I. N. Beyer 3 Er., Herm. Nchr, I. Ebcrct, C. P. Sommct, Carl Som- mct, Z. Geyer, G. Renner, M. Pladt, I. Hinn, G. Stein, Carl
Beyer, W. Nodigen, Chr. Beyer 13 Er, G- Bonn, C. Richter, Hoffmann 60 Crs, L. Arndt, William \$1,13, Past. V. Klein, G. Schröder, H. Doktmann, W. Kettmann, D.
Folbaum, Blank, Kampath.

The 16th year:

The gentlemen: Past. D. M. Mariens, I. C. Schulze, F. Fink, E. Zautke, Past. C. Wernle, Past. I. Heck, Past. M. Eirich, Past. I. N. Beyer 2 Ex., G. Pcbeidt, E.
Nölting, I W. Schmidt, A. Frerking, Prettin, Past. A. Brose, M. Kothe, H. Rosenkötter, Past. F. M. Zobanms, Past. P. H. Ticke, D. Heitzhauftn, H. Kamp, E.
Hofmeister, C. Hcrrling, I. Hofstetter, Phil- Reinhardt, H. Klostermann, Chr. Beyer 10 Er., C. Walther \$1,78, W. Straßburg \$1,13, C. H. Brauer \$1,13, Fr. Bau \$1,1ij,
G. Meyer \$1,13, Fr. Bischofs \$1,13, Meyer and Bro., Past. Werfelmann 5 Er-, J. Wirth, F. Lange, J. Groth, W- Richter, W. Fuchs, F. Hopvener, H. Werken, Past. L.

Geyer, Br. Uttach, Br. Steitzcl, Schwefel, Past. H. Jor, Beyer, Iansen, Selle.
Furthermore: Miss Bertha Nocling.

M. C. Barthel.

Changed addresses: Teacher L. 2nd. L06M8, Ist. 314 IisclvrooZ 8tr.

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Unit,

abgestatter for the meetings of the German Lutheran Synod of Missouri, Ohio a. St. Western Di
May 5, 1959, and the following days. Days to Addison, Du Page Co, Ill.

(Continued.)

Concerning Zwingli's and the Zwinglians' doctrine of Christ's person, Luther writes in his great confession: "That is what he (Zwingli) is called Allöosin, when something is said about the divinity of Christ, which is nevertheless due to mankind, or again; as Luc. 24, 26. 2c: Did not Christ have to suffer and thus go to his glory? Here he is suggesting that Christ is taken for human nature. Beware, beware, I say, of allöosi, it is the devil's larva, for it finally brings about such a Christ, after which I would not like to be a Christian, namely, that Christ henceforth is no more, nor does with his suffering and life, than another bad saint. For if I believe that human nature alone has suffered for me, then Christ is a bad savior to me; so he himself needs a savior. Summa, it is unspeakable what the devil seeks with the Allöosi." (XX, 1180). Further down it says: "In particular, the Zwingel is henceforth not worthy that one should answer him more, he recanted his blasphemous Allöosin. For as it is said: A public lie is not worthy of an answer. Therefore, he who denies a public article of faith is also to be shunned as a public heretic. Now, the Zwingel not only denies this most noble and necessary article: That the Son of God died for us; but blasphemes the same, and says it is the most abominable heresy that ever was. This is where his arrogance and damned alliosis lead him, so that he separates the person of Christ and leaves us with no other Christ than a purified man who died for us and redeemed us. What Christian heart can hear or suffer such things? The whole Christian faith and all the blessedness of the world is taken away and condemned. For he who is redeemed by mankind alone is certainly not yet redeemed, nor will he ever be redeemed *)." (Ib. p. 1206. 7.)

*) What Zwingli asserts with his allosis is not only his teaching, but that of all the so-called Protestant communities except the Lutheran Church. They all claim that when the Scripture says that the Lord of glory is crucified, this means as much as: the human nature of the Lord of glory is crucified. To this Gerhard says: "If the mere humanity suffered, it follows that the person did not suffer for us, because the mere humanity is not the person. If the person did not suffer for us, neither did God's Son suffer for us, because God's Son is the person." But to the Son of God is to be ascribed the suffering and death, "not as having suffered any change or suffering in the divine nature itself, but 1. personally, inasmuch as the assumed flesh, which endured the pains and tortures, was incorporated into the person of the Son of God, constituted with the same One Person; 2. appropriately; 3. inasmuch as the Son of God supports the suffering human nature, and relieves the sufferings by his divine and

In the writing of Conciliis and churches

Luther writes in reference to the same subject: "Oh, Lord God, from such a blessed and comforting article one should always be joyful, singing, praising and thanking God the Father for such unspeakable mercy that he has let his dear Son become like man and brother to us. Thus, the wicked Satan, through proud, ambitious, desperate people, causes such unhappiness that our dear and blessed joy must be prevented and spoiled. May this be lamented to God. For we Christians must know that where God is not in the balance and gives the weight, we sink to the bottom with our bowl. This is what I mean: if it should not be said that God died for us, but only a man, then we are lost; but if God's death and God-dead lies in the balance bowl, then He sinks under and we ascend as an infinite power made delicious and sufficient in the sight of God for the sins of the whole world". (Exeges. IV, § 195. 197.) Calvin goes so far as to write: "I confess that if anyone wanted to set Christ against the judgment of God, per se, there would be no merit, because the worthiness that could earn God's favor would not be found in a man. Therefore, when Christ's merit is spoken of, the fundamental cause is not placed in him, but we ascend to the fact that God has so decreed, which is the first cause." (Instit. II, 17, 1.) Luther, on the other hand, says of John 3: "For the high majesty of His person, His sleep and fasting of a moment or hours is better than all the works and fastings of all the saints on earth."

light single bowl. But he can probably also rise up again or jump out of his bowl. But he could not sit in the bowl, he would have to become a man immediately, so that it could be said: God died, God's torture, God's blood, God's death. For God in his nature cannot die, but now God and man are united in One Person, so it is rightly called: God's death, when man dies, who is One Thing or One Person with God ... I also had Nestorians before me, who argued very stiffly against me, that the divinity of Christ could not suffer, and as a sign also Zwinglius wrote against me about this saying: *Verbum caro factum est* (the Word became flesh, Joh. 1, 14.) and badly did not want that *Verbum* should be called *factum*, but wanted to have: *Verbum caro facta est*; reason: God can become nothing. But I myself did not know at that time that such was Nestorii conceit." (XVI, 2728-30.)

It is true that it was only through Calvin that the doctrines came to be accepted by a part of the Reformed: that God has absolutely destined one part of man to salvation, another part to damnation; that God has a twofold, unequal will, the secret and the revealed, to which the former is opposed; that Christ died only for the elect and calls only them seriously, that is, with the intention of making them faithfully unsaved; that a believing elect cannot lose faith - not only had Zwingli already taught this, but even among the Lutherans, as a result of Luther's misunderstood sayings, these errors appeared at least in part. *)

To prove that the Calvinist-Reformed really hold these doctrines, it may suffice to include here the third chapter of the Presbyterian Creed "On the Eternal Counsel of God", which reads as follows: "1. God hath from all eternity, according to an exceeding wise and holy counsel of his own will, freely and unchangeably ordained all things that come to pass; but in such a manner, that thereby God is not the author of sin, nor is violence done to the will of creatures, nor is the freedom or contingency of second causes taken away, but rather is established. (2) Although God knows what may or can happen under all the conditions set, yet he has not determined a thing because he foresaw it as future or as something that would happen under such conditions. (3) According to the counsel of God, for the manifestation of his glory, some men and angels are predestinated unto eternal life, and others are predestinated unto eternal death. (4) These angels and men, thus predestined and predestined to eternal life

For example, a priest in Kabla taught that the elect remained righteous and kept the Holy Spirit even if they fell into manifest sins. He taught that the elect remained righteous and kept the Holy Spirit, even if they fell into obvious sins. Luther wrote of him: "He was warned of this with chastening words and hoped that he would think better of it. (Erlang. LV, 166.)

5. those who are predestined to life are special (for their person) and unchangeable; and their number is so certain and limited that it can neither be increased nor decreased. (5) Those men which are predestinated unto life God hath, before the foundation of the world was laid, according to his eternal and unchangeable purpose, and according to the secret counsel and good pleasure of his will, chosen unto everlasting glory by his free grace and love, without any foreknowledge of faith, or good works, or perseverance in any of them, or of any other thing in the creature, as conditions and causes which move him thereto; and all to the glory of his glorious grace. (6) As God hath ordained the elect unto glory, so hath he, according to an eternal and altogether free purpose of his will, predestinated all the means thereof. Therefore those who, having fallen in Adam, are elect, are redeemed by Christ, are truly called to faith in Christ by his Spirit in due time, are justified, obtain adoption, are sanctified and preserved by his power through faith unto salvation. Neither is any other redeemed by Christ, powerfully called, justified, brought to adoption, sanctified, and made blessed, except the elect. (7) It has pleased God, according to the unsearchable counsel of his will, by which he grants and withholds grace as he pleases, to pass over the rest of men, for the glory of his sovereign power over his creatures, and to rebuke and wrath them for their sins, for the glory of his righteousness. The doctrine of this high mystery of predestination is to be handled with special prudence and caution, so that men, mindful of and obedient to the will revealed in his Word, may be assured of their eternal election by the certainty of their powerful calling. Thus this doctrine will become the object of praise, reverence, and admiration of God, and of humility, zeal, and superfluous consolation to all who sincerely obey the Gospel." (S. The constitution of the Presbyterian Church in the United States of America. Philadelphia, 1840. pp. 21-27.)

Since, as I said, these errors were already stirring among the Lutherans in Luther's time, errors that fundamentally overturn the doctrine of justification, the following has to be said about them

Luther also already seriously testified against them.

In 1536, he wrote in an objection: "Human reasoning creates an unequal will of God, as if God were like a tyrant, who has some companions, whose nature he lets please him, be it good or not good, and on the other hand, he hates the others, they do what they want. So one should not think of God's will. This saying is eternally true, Psalm 5: You are not a god to whom ungodly creatures or godless creatures are not good.

Sin is pleasing. For though he accepts the saints who still have sin in them, he does not accept them without a great payment. Christ must become a sacrifice for which God accepts and spares us, as long as we continue in the faith and when we are in the faith." Shortly before he had written: "From these and many more testimonies we have always unanimously taught in all churches that if a saint knowingly and willingly does contrary to God's commandment, he is no longer holy, but has poured out the right faith and the Holy Spirit; if he does contrary to God's commandment, he is no longer holy, but has poured out the right faith and the Holy

Spirit. But if he is converted again, God keeps his gracious oath, saying, "As I live, I do not want the sinner to die, but to be converted and to remain alive. Therefore, for Christ's sake, God accepts this convert again, kindling in his heart right faith through the gospel and the Holy Spirit. And we are not commanded to ask beforehand whether we are chosen, but it is enough that we know: whoever finally perseveres in his repentance and faith is certainly chosen and blessed, as Christ says: Blessed are those who persevere to the end." (Erlanger Ausg. LV, 165 f.)

Furthermore, Luther writes in his Hauspostille, in the edition of 1544 about the Ev. on Sund. From the last saying, "Many are called, but few are chosen," the forward minds draw all kinds of unrighteous and ungodly thoughts; thus they think, "Whom God has chosen will be saved without means; but again, whom He has not chosen, let him do what he will, be pious and devout as he pleases, but God has provided that he must fall and cannot be saved. Therefore I will let it go as it goes. If I am to be saved, it will be without my help; if not, then all that I do and undertake is in vain. What naughty, safe people grow out of such thoughts, everyone can soon see for himself. . Some draw other thoughts from them and interpret the words thus: "Many are called, that is, God bestows his grace on many; but few are chosen, that is, he allows such grace to happen to few, for few are saved. This is especially a godless mind. For how can it be possible, if one thinks nothing else of God and believes, that he should not be God's because of his will alone, that we are not all saved? But if this opinion be held against that which is found where one first learns to recognize the Lord Christ, it will be found that they are all devilish blasphemies. Therefore it has

There is a far different opinion with this saying: Many are called 2c., because the preaching of the gospel goes into the common and public, who only wants to hear and accept it; and God also lets it be preached so very common and public, that everyone hears it, believes and accepts it.

and be blessed. But how is it? As it follows in the Gospel: few are chosen, that is, few hold to the Gospel in such a way that God is well pleased with them. (XIII, 473-76.) (To be continued.)

Open Briefs to the Editor of The Lutheran.

My dear Walther!

My intemperate advice would be not to dignify Mr. D. Worley with a reply to his basic outbursts in the Standard for the following reasons: First, either this man's ignorance of the eighth commandment, or his dishonesty, is clearly evident from the circumstance that he continues to call your letter to Past. Eirich a "public document". And yet he does not deny the fact that this private letter of yours was only verbally addressed in parts by the recipient in the synodal meeting, but was then secretly copied without his knowledge and will and thus also came into his hands. Whoever is not completely lost in blind anger and hatred and still possesses only a spark of natural legal understanding and *common sense*, must recognize that neither through that verbal attraction of your letter in places, nor through the mean and base theft of the secret transcription and transfer of it into the hands of such and such officials or spokesmen of the synod, has this letter become a "public document" and a "property of the synod". For this would have happened only when Mr. Past. Eirich had handed it over to the synod at the end of the meeting, in order to justify the writing of his pamphlet.

On the other hand, Mr. W. again cannot deny the generally known facts, 1) that the Ohio Synod passed two resolutions against the secret societies, as being of Pelagian origin and hostile and pernicious to the purposes of the church; 2) that nevertheless Past. A. Henkel, a member of this synod, wrote a "defense" of these societies as a pamphlet, distributed it during the synodal assembly in Lithopolis in Past. Eirich's congregation, and thereby caused rottenness; 3) that the Ohio Synod not only did not support this disgraceful and vile conduct of Past. H. not only did not punish it with holy seriousness and put Past. H. into church discipline, but even rejected the just complaint of the Rev. Eirich against H. with the decision: "the distribution of this pamphlet in his congregation was no interference with his office, since this pamphlet had also otherwise already been distributed through printing"; 4) that the Ohio Synod remained with this decision and gave the Rev. Eirich against H., who in spite of those great resolutions of the Synod against the secret societies is still an honorable man.

is and remains a worthy father and dear brother of the Ohio Synod, although at the same time he is and remains a dear brother of the anti-Christian Jew, the churchless one, the Bible scoffer and pulls at the foreign yoke with the unbelievers.

And yet, in view of these undeniable facts published in print, Mr. W. is so carried away by blind passion and self-loving partisan zeal that he does not spare himself to reproach you as "dishonorableness", even as "assassin-like cowardice" or "moral lowliness", that you have given the Rev. Eirich, in response to his urgent inquiry as to what he should do, since he could neither verbally in the synodal assembly, nor in writing in the standard closed to him, assert his good right against H., the quite appropriate advice to deal with the matter publicly in a pamphlet. That Past. E. was sometimes rushed personally and by the flesh in the execution and presentation against your explicit advice, that was not your fault. And what Past. E. sinned against the love of individual persons, he later repentantly absolved the offended. The synod, however, did not do the same, that it would have repented of its much more serious factual sins against God's honor and word, Past. E.'s good right against H., and had the latter, if he had not repented, first taken him into church discipline and thereby proved that it was serious about the above resolutions against the secret societies. If poor Mr. W. were not so full of distrust and jealousy against our Synod and so full of fondness for his own - if he were able, according to truth and justice, with sobriety and prudence, as befits a man and Christian, to look at this trade as it is in itself - he would truly have given the Past. E. any other advice than the one you gave him.

Third, it would inflate this busy little man, who seems to consider himself the light and salt of the Ohio Synod, even more if you considered him worthy of more distant attention in this matter. Do with him also here as you have wisely done with his recent impotent attempts to deliver theological essays. There is his foolhardiness in teaching before he has learned anything righteous and made thorough theological studies. - Since, furthermore, his great ignorance of Lutheran doctrines, the connection of which in his novelistic views of church and ministry, has become quite obvious, you were right not to blow out this little will-o'-the-wisp in the Ohio swamp first, since it has already gone out. If it were not natural, it would be strange that these serious errors of Mr. W. have received no opposition and refutation either in the Standard or in the Herald from any member of this orthodox synod, to whom, however, this punishment of brotherly love and doctrinal discipline seems to be a quite strange and unheard-of thing. Of course For this honorable body is that in such matters, as in general, it is according to the saying: "Wash my fur, but don't get me wet. Now it would not be at all *expedient* and in accordance with Ohio's brotherly love if errors arising in it were seriously punished and an honest struggle for the truth arose in it; for its whole thing is composed of humanity, loving service and mutual eagerness to take from one another. It is enough that from time to time one or the other lets his personal views and his heart and head thoughts

appear as Lutheran theology in the columns of the Standard or Herald. If it is read today and forgotten tomorrow and used elsewhere, something has been written; and if such a writer often delivers new spinnings from his factory, his Ohio brethren, who read more than they write, get respect for him in the end and he gradually becomes a theological authority and celebrity, after which his heart also lustrates.

Fourthly, neither the readers of the Lutheran nor those of the Standard would be helped much if you were to spend your precious time on a proper dispatch of these talkative and scribbly political and spiritual *speechmakers*; for the insightful readers of the former journal already know the state of the matter; the readers of the Standard, however, would then be fed all the more with angry and spiteful spewings and the true shape of the whole matter would be even more hidden from them. For such and similar writers, who are rightly punished by us when the matter demands it, and whose wounded self-love and ambition are unjustly opposed, - such people have nothing else to do than to enthuse and fanatize their readers for their views and *opinions* and even sell them to them as Lutheran, but to fill them with suspicion and distrust of us, as if we so-called Missourians were leading a doctrine other than the Lutheran doctrine, although they have never attacked us on the basis of the church confession and entered into an open, honest fight with us. That they are unable to do this, however, is of course told to them by their own reason and conscience, if both are not overpowered by hatred and anger. Nevertheless, they are much too arrogant or lazy to learn from us, who - may it please the Lord or not - the gracious and merciful God has awakened and united in this distant Occident in order to put the light of the pure evangelical, i.e. Lutheran, doctrine back on the lampstand and to establish our entire church practice according to this doctrine.

Now it is precisely this faithful and conscientious practice of ours, e.g. in the examination of candidates, in the proper appointment of preachers, in our behavior toward reformed and uneducated persons who desire the Lord's Supper from us, in the registration of confessions, church discipline, the establishment of proper parochial schools, the supervision of the doctrine and life of preachers, etc., that has caused these cries to be heard.

This is because this practice of ours, which is in accordance with the Word of God and the ecclesiastical confession, is, especially where we live together, a tacit punishment and exposure of their long-practiced and habitual practice, which is contrary to the confession, lazy and dissolute. To change this, however, they have partly no courage of faith (as the Lutheran doctrine, as far as they have an approximate knowledge of it, is more an external thing to them than that they live in it) and partly they find such a thing not at all *expedient*, American-Lutheran, *popular* and *fashionable*. And it cannot be denied, of course, that with such changes in the rotten old Schlendrian's belly, pouch and honor, the honorable pastor would suffer some loss and diminishment. Therefore, it is more advisable to either completely abstain from these innovations or to appoint some unfruitful committees in occasional zeal "for the beloved Lutheran Zion" and to pass never-to-be-executed synodal resolutions, but on the whole to leave everything in its usual, quiet, old course, since one can make one's life more comfortable in *church business*.

It is no wonder, then, that under such difficult circumstances, the writers, zealous for the dear Ohio-Zion, do not like these disgusting innovators and foreigners, the German Missourians, and do their utmost to present them to the American Lutherans, also of English tongue, as true monsters of arrogance and injustice. Therefore, my dear Walther, it would be of no help to these readers if you were to get further involved with Mr. W., since even if one mouth were shut, he would open ten others in return. By God's grace, you stand far too high in the esteem and gratitude of all true Lutherans in America for the slanderous slobber of this yapping shrew to reach you at all. Therefore, let him yap as long as he pleases, and despise him by silence. Leave also this trade to the "righteous judgment of God. And so command God. Always in Christ your

W. Sihler.

Fort Wayne, Nov. 15, 1859.

(Submitted.)

Emergency reply.

The "*Lutheran Standard*," the organ of the Ohio Synod, seems to have noted the short exposition of the "mild principles" in No. 26 of the Lutheran's volume quite badly, because he got a violent bilious vomiting as if he had taken a dose of pills. His stomach must be in a tremendous disorder and unclean! But he acts just like a fever sufferer who spits out the bile and then leaves the story, satisfied that he has only given it away, for he merely declares a certain class of preachers in the Missouri Syracuse to have taken it.

node for shameless and immoral people, and that's it; because he says so, they must also be so without any doubt. Without a doubt, he also counts me in this class - but may I perhaps take the liberty of asking for proof of such an accusation of shamelessness and immorality? or is such a question also perhaps shameless? For even a common street urchin can throw manure at someone, but that does not indicate a hero. But why does the standard behave so badly? Is it such a sting in the Lutheran's tail that he jumps like a fish with a rod stuck in his throat and is pulled up into the air with it? Surely the dear gentlemen do not want to be darkies who shun the light and mouse in the darkness? After all, it is nothing but the naked truth that is spoken there; I have only spoken the word that the ministry has spelled out for us. And may one not say such things? The honorable ministry has admitted to it, so why does the standard become so bitterly angry that such things are spoken out? If the principles are good, well, let them come to light; they need not shy away from them, but can only rejoice in them. If they are mild, do not go wild when they are presented to others for inspection; they can perhaps still do good service in this way, but not if they are put under a bushel.

By the way, the standard has only pushed me to it, because he wrote first and indeed some things, which necessarily needed inspection and correction. For example, when he says that H. König's matter was investigated, he must take the word "investigate" in a completely different sense than I do. We had indeed asked for an investigation, but the synod did not go into it, but rather the committee had made the proposal, which was also unanimously accepted by the synod, that the plaintiffs and defendants should be given the opportunity to speak out against each other. At the end of the morning session, the Synod decided that such an opportunity should be given in the afternoon. And when we allowed ourselves to ask (this is perhaps part of the immorality) whether this should be done before the public Synod or only before the Ministerio - we had just heard and learned that many things are only done in the Ministerio - we received the short answer: "this will be determined in the afternoon. Why is that? So that we would not bring any witnesses, and the ministry could later reproach us: "We did not act according to the rule of 1 Tim. 5:19? Shouldn't an "investigation" rather take place on the spot and in front of two witnesses? If the ministry did not want to deal with such a troublesome story as a whole, should it not have appointed an investigating committee and instructed it to make such an inquiry in its name? Now, dear gentlemen, be quite sober for once, so that we can talk to each other confidentially.

can. As we told you, we did not want the Synod to burden itself with more and more sins, not to make itself partaker of other sins and to strengthen Rotterianism, that is why we complained and asked; and because we cherished the good hope that by God's

grace, by means of the general conference, we had come closer to each other, and that the Ohio Synod, which also professes our symbols, will now also take Lutheran practice more seriously and no longer use the confession as a mere signboard. This encouraged us to do so, for the sake of such congregations, congregational members and congregations of the church. For we are truly not concerned with keeping such congregations, congregation members and pastors who no longer want to be helped, instructed, governed and kept by God's Word. But to keep such "by force" we abhor from the bottom of our hearts as a papist abomination. The synod and its congregations are indeed more to be pitied than envied, that they have the lot to be a real cesspool, which absorbs everything, in which everything impure gathers, which is no good anywhere else. But the synod, if its preachers want to have it that way, is happy to have it because of me, I truly do not begrudge it to them.

Many of my fellow ministers, who have also stood next to Ohio preachers and have had them as counter-preachers, will have made the same experience often, that those preachers devour all impurity, all dishonesty, all excrements, which separate themselves from the congregation, or are separated, as it were as delicacies and collect them as rarities in their wide bosom, even flaunt and splurge with them. Who should be envious of having such a person next to him who picks up all filth and drives away all impurity? In this way, they relieve one of many hardships and troubles. For example, if a certain class of learners is at enmity with another and will not be persuaded to reconcile, the first thing they usually say is: "I won't do it; and if you won't give me communion, then I'll go to the other pastor, who is also Lutheran, and I'll get it there. And the people are not mistaken, that "other pastor" accepts them without further ado and lets them take Holy Communion. Holy Communion. And that the synod approves of this as a "mild procedure" for its preachers, indeed wants it to be so, it has now made clear enough. It wants to be such a cloak.

I have often thought: The poor wretches are to be pitied, they are working on people like those who wanted to make money out of human excrement. And if they would only do the right thing with their work and seriously preach repentance to them, then it would still work out; but preach repentance? Folly! To whitewash with loose lime is their way and wisdom. After all, they are "dear people." "You don't have to be so strict," a certain pastor Nälzen once said to me, "that's how you close your hearts (should probably mean: your charitable hands).

of the people." There one must "proceed leniently," according to 5). King's pronounced and by the Ministerio recognized principles. Yes, what an appalling clamor King raised that we were such impudent, immoral people, who still wanted to talk about sins "that had already happened nine years ago," and still demanded repentance from the people, "that hurt him in the soul," and almost brought tears to his eyes, so that the whole ministry was deeply moved by it. But I would like to know what kind of soul this tender man has. It must be near the stomach and very much influenced by it. But he is a faithful member of the Ohio Synod and a studious student, who has quickly learned this from his synod; for he literally said the same thing that the synod said in last year's synodal report and put into his mouth, namely: "because it has been nine years and since then no less than three preachers have functioned in the congregation," this can no longer be taken into consideration!

Listen, you "dear people", to this sweet gospel, which rises from this synod like a lovely smell - I should have said ugly stench. Now this synod is spreading its noble, or should I say angular, vapors. Now rot yourselves, chase away your preachers, do what you want - then wait a few years, or if you don't want to be without preachers for so long, then - notice it - there are still loafers, of whom let one, or as many as you like, "function," then just give an Ohio preacher a hint, and he will come. And the synod will easily open its motherly bosom wide to you, welcome you with joy, and gladly give you a Lutheran preacher. You now have the double advantage: for one thing, you have asserted your will and saved your freedom; for another, you have bowed out a few times. You can easily avoid the fatal repentance, because the Ohio Synod has a gospel that makes the narrow gate wide, very wide; you can remain the old gnarled fellows, nothing prevents that. Your guilt becomes obsolete, sin expires, and therefore it counts for nothing. And since the Synod says so, the Lord God must of course duck and submit to such a decree. But if he does not want to forget it yet, he may see where he remains with his bill, may write it in the smoke hole. You are again, yes, would still be a Lutheran synodal congregation in spite of everything, and whoever does not want to consider you as true, genuine, grainy Lutherans, will have to deal with the Synod of Ohio. Yes, even more: If you have another pastor, for example a "Missourian", who has a proper profession, who does not want to be dinged annually, who demands confession and does not want to let Crethi and Plethi take communion, 2c. just chase him away, do not let such "hasty innovations" be imposed on you, the Ohio Synod will give you another one, who will leave you your freedom. If you no longer like it there, you may only say: "Pastor!

You have preached to us long enough now, it would be better if we changed now once, and then you electionirt him out. Isn't that a delicious, lovely gospel that makes your ears prickle? Whose ears should not prick at it! O blessed America! Who should not envy you because of your Lutheranism and Christianity!

So I am not at all surprised that at the synod the proposal that the praeses should visit the congregations had to be put on the table, "because the peaceful relationship between pastor and his congregation could easily be disturbed if the praeses came to the congregations as a visitor. Yes, gentlemen, that means speaking freely for once, and I liked that. All other reasons against it, such as: "it is something new, it is not necessary, the synod has no power to create such a new institute," namely such a visitor's office, all these and other reasons are subordinated to the fact that the peaceful relationship would be disturbed by it, because it is a fatal thing to let one's fingers and cards be peeked at. For, of course, if the Praeses were not of the same ilk, if he were to take the visitation a little more seriously, not to look into money, kitchen and business matters, but to examine the pastor's conduct in office, the status and behavior of the congregation: how soon would he come across impurities that would upset him, but would make the pastor and congregations disgruntled! And if the president were to seriously exhort the congregation to get rid of everything that could not be corrected, he would not have to worry about long faces. Everyone would scratch behind his ears and one would whisper to the other: "Listen! He will turn us all into Methodists, or drive us a thousand miles further into Pabstdom than we have been before. If our pastor belongs to such a synod, it is not quite right, we can watch his back. And whoever would have courage enough to say what he thinks would probably say: "Mr. President, we are heartily glad that we are free of that clerical and papal yoke that always tribulated us. If you didn't go to church for a few Sundays, didn't send your children to school for a few weeks because you needed them at home, or went to a ball, or drank a schnapps so much that your head couldn't stand up straight anymore, you were immediately threatened by the priests and the pope. 2c., immediately the Pfaff stood in the house and read you the riot act. We are just about fed up with that and have left him for that reason, but that is not why we have come here, so that we can have it the same way here. No, just don't come to us like that. Live and let live is our principle. The priest preaches to us and we pay him for it, and that's the deal; we leave him satisfied and he shall leave us satisfied; he need not be our guardian and look into our houses." It would not be much different with the pastor. He should probably say:

"Yes, sir, they are my best contributing members, and what kind of a hullabaloo would ensue if I didn't keep much of my "dear people" and got into a lot of trouble with my conscience, or rather, with my stomach. By the way, the dear people have also converted so thoroughly that they pay me a salary of ten dollars, whereas before they only gave me three to five, when they were still with the other one. These are certainly righteous fruits of repentance!"

How now, is it not so, and is it not just so? And is this not the prevailing sense? One can easily ignore doctrine, faith, confession,

knowledge, etc., as trifles; they can be bent, twisted and carved into shape; but the dear belly, this monster, lies thick and wide in the way and causes terrible distress of conscience. What was, for example, S. König's lament and complaint before the synod? Did he have to leave his congregations because of his conscience? No, but because he "had to eat Welschkornbrodt without salt and lard. That was the necessity, that was the main reason, so that "he triumphantly justified himself. But there was another: "because no door wanted to open for him (to get away from his congregations), and although doors were open enough, they were not open for him," because our president is supposed to have said, "for those congregations there was no puffier man than S. König. Behold, there lies the dog, bury"; he wanted to leave, any door would have been suitable for him, and since none would open, he opened one for himself and - slipping out to the opening, "climbed in somewhere else." He only wanted to leave, so that his belly would be better supplied, and this shining goal he now asked for, no longer needs to eat "Welschkornbrodt," no longer needs to walk." Now his conscience is out of trouble and gloriously saved. That is the real thing.

But, dear sirs, are we preachers for our maggot sack? Do we preach for the sake of food and profit? Should not a preacher gladly suffer and bear with the congregation? Or where stinginess is the cause of scanty provision, then he should preach in such a way that it improves or even shows him the door and shuts it. For this must be a miserable, wretched preacher to me, who serves the congregation for the sake of shameful gain, or what is the same, to make a living, to have it easy, who seeks his own in the preaching ministry, and does not willingly sacrifice himself with everything for the congregation. For he does not serve the congregation, but his own stomach. And, between us, in such stomach-challenges, where one likes to itch under one's feet, one should rather follow the advice of one's praeses and visitors than one's own inclination; for what on earth am I doing with a praeses, if I do not want to be advised by him from God's word and Christian wisdom, but follow my own foolish sense? Then the praeses and the visitor count for nothing.

Now, my dear gentlemen, be indignant that I still cannot stop speaking, as you were indignant at the synod when we wanted to say something for which the ministry had not given us any special permission or did not want to give it. For what indignation was expressed among the honorable ministry when I, since they were silent on King's speeches, allowed myself to ask: "Whether the honorable ministry approves of and approves of King's procedure and way of accepting reformed persons. Wasn't this pointed out to me as an impertinence, "that I could take the liberty of confronting the Synod and asking them in this way; they would then deliberate among themselves and decide what they consider to be right. Thus, if one makes known one's doubts that this or that does not agree with God's Word and Luther's teachings, one wants to give instruction, but questions are rejected as impertinence by the synod with indignation; for what it sets is common, and it is not obliged to answer anyone who demands reason for its hope. Behold, this is the shamelessness, this is the ignorance, and the immorality, which the synod censures, because I was not ashamed to ask them, and because I did not have sense and morality enough to say yes to everything; I will also hardly become so sensible and moral. So good company, gentlemen, if that is what you want. But I wish with all my heart that you would take the word of the Lord Ezek. 13, 10-16 and John 8, 31: "If you continue in my word, then you are my true disciples.

I. H. W.

(Submitted.)

A chapter of the lurkers and angle preachers. *)

It will not be particularly refreshing for you, beloved reader, if you have to read another chapter about the spirits mentioned above. That it is nothing new to you hardly needs to be mentioned. It is an old but again and again anew occurring story. As much as one does not like to go into these old things, one is nevertheless obligated to speak - where silence becomes a sin - be it verbally or in writing, and that is also the reason that determined me to write the following lines:

It is a well-known fact to the children of God that where the Lord Jesus builds His church, Satan takes all possible pains to erect his chapel next to it; and as the Lord Jesus sends out His servants who are to destroy the devil's kingdom and plant and build God's vineyard in His name and with the armor of His true word, so also the wretched devil has his helpers whom he sends out in His name and equips with the word of lies to destroy God's vineyard.

*) It was sent to us some time ago, but only found a place in the current issue. The ed. and to promote his kingdom. To these messengers of the devil also belong the sneaks and angle preachers. It should not be my task to explain with many proof reasons that mentioned spirits belong under the number of the devil messengers. This statement is not an invented fable, but a truth already proved many times. Therefore I consider it unnecessary to go into it further. For this time facts may speak, which will not prove less than what is already proven.

A year has already passed since a number of Evangelical Lutheran Christians in Bloomington, Illinois (who had already been visited by some dear brothers of our synod and had been induced to form a congregation), called me as their pastor. Since then, the spiritual blessing of the Lord, as a partly visible fruit of his dear gospel, has not been lacking - and with joy one could hear singing of the victory in the tabernacles of the righteous. But the fact that this had to anger and provoke the devil was a natural consequence of his enmity against God and his word. That is why he soon let himself be heard as a roaring lion in the cries of the obviously unbelievers, partly also half-pretenders and self-believers, soon as an angel of light in the creeping and stepping quietly of the uncalled chatters and prophets of corners. Of the latter, especially a Mr. Methodist preacher K ... tried to do his part to provide the great prince Belial with an entrance into our community under the guise of light. Dock, what do I want to say, the poor man also seemed to roar with the lion at times by publicly trying to banish the Lutheran doctrine on the pulpit. I will give an example of this and then also something about his sneaking and angle preaching.

Since I was already aware of his activities, I visited his church one Sunday evening to see for myself. He preached that evening in a good rapturous way about Methodism. After he had played an excellent (?) church historian for some time and had tried to prove with skill the origin as well as the progress of his beloved Zion as a work brought about by God and blessed to date, he came up with the unfortunate idea of defining the teachings of his community. In the "fundamental articles" of Christian doctrine, he saw himself in complete agreement with all so-called Christian denominations. But as a listener to his noble lecture, I cannot give the reader any information about what he understood by the fundamental truths. It soon seemed to me as if the poor man wanted to sing the little song: "We all believe in one God, Christian, Jew, Turk and Hottentot." For the doctrine of the sacraments, the election of grace and even justification (!) were secondary matters to him. It was already a dangerous mistake that the poor man, without having given only a summary concept of his basic truths, immediately went to the side issues.

He was in a hurry to learn (as he put it) about things that should have been of less concern to him. Well, he wanted to try it once,

whether the strict symbolists and word-stealers could not be given a hard nut to bite. - Therefore, he tried to attack the Lutheran doctrine of the sacraments in a way that can only be explained if one credits the Methodist preacher with a good part of lack of understanding and mental confusion. Above all, he was concerned to make it clear to his devout listeners that Holy Baptism is not the bath of regeneration, but only an outward sign of it. Of course, I did not hear Mr. M. cite a reason from God's Word for this teaching. Nevertheless, he insisted on this product of reason, as if it were a certain truth founded in the Word of God. Therefore, it could not fail that the Lutheran doctrine of Holy Baptism must appear to him as a thorn in the flesh and as a stumbling block. Without pausing for long, the spirit drove him to a statement that can sufficiently prove that this gentleman is to be called a "lying spirit. He said: "The doctrine of baptism, where it is taught that it works regeneration, and that even small children are reborn in baptism, is a humbug, an empty fable." (!!!) Isn't it true, dear reader, that this was a blasphemous speech? Well, as already mentioned above, one must not give this Mr. M. too much credit, if one wants to give him credit for a good part of mindlessness and confusion of mind. But you will ask on what he based his statement? To put it briefly, he was like all enthusiasts who do not build their faith on the rock of the eternally solid divine word, but on the sand heap of their wrong opinions. The evil humbug breeder and empty fable hedge of blind reason, unfortunately, always has to deal not with the undoubted word itself, but with the mysterious "how," and because she cannot fathom this "how," but nevertheless, instead of humbling herself under the obedience of faith, wants to see through the mysteries of faith with her pitch-black light: so it comes about that she turns away from truth and turns to fables. This is what happened to Mr. M. with his reason. With full enthusiasm this statement of "humbug and fable" rushed out of his mouth into the ears of his listeners; but lo and behold, when he has to give reasons for it, he feels like a heavily burdened donkey, which stands with its burden at the foot of a mountain and should go up, but unfortunately', because of the deep muck under its feet and the steepness of the mountain, cannot go up. Just as the donkey would say, "How can I reach this hill? My load is too heavy, the muck too deep, and the mountain too steep," so might Mr. M. also think, since he had to prove his proposition. That's why he let the thing with the bare

He also thought that the matter was self-evident and that his listeners would be convinced of the truth of his statement, as these poor people for the most part would rather believe a lie than the bright, clear truth.

This heavenly prophet spoke just as blasphemously about the sacrament of Holy Communion. In order to present the Lutheran doctrine of this sacrament to his listeners as unbiblical (understand: contrary to reason), he made short work of it and said: "We are not carnivores". Truly, an argument before which one should have all respect, - and which one should make known to the whole world with trombone sounds in deep reverence before the monstrous inventor "Mrs. Reason". - What should a man, who unfortunately! is still three hundred years behind with his enlightenment, think of this "non-meat-eater," who had already devoured the wisdom of the famous nineteenth century with the spoons?

What should I do now with this Mr. Beweisführer ? **In order to deal with** him in all brevity, I went to his apartment. But behold, when I wanted to **learn** more wisdom from him, the old weather maker "Mrs. Reason" came to meet me, who knew everything better than God's word. There was nothing else to do but to take the door in my hand, shake the dust off my feet and go home. This was the end of the song, to deal with this heavenly spirit as quickly as possible.

Now also some of his sneaking and angle preaching.

On several occasions, I have had to warn my congregation about his prowling around in the houses. This did not remain fruitless even with several of my parishioners. But although Mr. Schleicher did not always find the best reception and had to see that **he** sometimes had to deal with competent opponents, he nevertheless did not cease to make his appearance here and there and to greet the souls entrusted to me with the lie, as if he came to them out of love, for the truth, for the sake of their salvation. So he recently sought to find entrance with a woman (2 Tim. 3, 6.) of my congregation. But not enough to beguile the woman with the pretense of his immediate profession and with the sheep's clothing of his speech adorned with God's word, he also used a means of a quite shameful kind. Since he heard that some of my parishioners (?) were no longer willing to take care of my livelihood and therefore my existence was no longer secured,*) he immediately made this known to the woman, in the opinion that he would win her over the sooner. That was truly a little too coarse. Judge for yourself, dear reader, about his

*) What I have not yet to provide for now. What some have omitted, others have done all the more abundantly. Thus, my sphere of activity is not limited to the city of Bloomington; I still have two congregations in addition to the congregation in Bloomington.

Angle sermon. He preached to the woman as follows:

"Your preacher is leaving here soon, as I have heard; he can no longer feed himself because many (?) do not want to pay their signatures (?). Just come to us, because we have quite the same thing" (?). Truly, you say, beloved L., that was crudely sneaked! Well, listen, I also did it roughly, that is, in all seriousness and holy zeal for the house of God. I reprimanded him in all earnestness and holy zeal for the house of God. Both verbally and in writing I reproached him for his sneaking around and proved with God's word that he had absolutely no profession for this angle preaching. Yes, when he told me that he did not need a calling from God through men, that he had a direct calling from God to lead all nations, etc., and when he did not want to prove this with miraculous signs, nor was he able to, I declared him to be a lying spirit and messenger of the devil.

As far as the words he addressed to the woman are concerned, he wanted to get out of the jam by telling me that the woman had made a lying statement, which he has not yet been able to prove to the woman, to which must be added that his own words, which he spoke in the presence of others and even expressed in a letter to me, prove the exact opposite, that is, they show him to be a blatant liar.

But this gentleman confidently throws all this to the wind, and writes to me: "To go and teach all peoples publicly and especially, as much as always possible! neither an old Lutheran pastor, nor the pope in Rome can do that;" (wanted to click on "forbid", but forgot it) "and in order to fulfill my duty as a missionary to God and my neighbor, I will continue to visit when and as often as I please, without first asking your reverence for permission." My answer to this was quite simply this: "So go in the devil's name! for in God's name you cannot." To mention something else of his letter, which almost mocks all criticism, in it he speaks at last a terrible "*vae tibi!*" (woe to you!) and he writes: "You would do wisely and behave quite calmly" (probably means: like a mouse when it hears the cat arrive) "and leave me in peace, if you don't want to be pilloried with your confessional" (-yes, the ear confession-) "and absolution hassle" (Tetzel: as soon as the money rings in the box, etc.) "in the pillory." This whole threat seems to me almost as if someone, in order to storm a fortress, were to throw soap bubbles into it instead of bombs. - It would indeed be interesting for us if we were to experience such a threatened attack.

I. Fr. Ruff, Pastor.

Secret societies.

Invitation to subscribe for everyone, especially for Christian youth clubs.

We have just received news that the Young Men's Associations within our Synod intend to have Joseph T. Cooper's excellent English book against Oddfellowism and against secret societies in general translated into German and published by subscription. This is certainly a quite praiseworthy undertaking. Like creepers, the secret societies embrace the tree of the church in order to wither it with trunk, root and leaves. And it is just the young people whom the emissaries of those dark-men societies are aiming at, to entice them to join their covenant society and thus to alienate them from the Christian covenant sheep, into which they have

already entered by baptism into the Triune God. Thousands and thousands of young men are therefore made proselytes by the secret societies every year, and thus the blood is sucked out of the veins of the sleeping kitchen by them, as by nocturnal vampires. It is therefore high time that the church wakes up and closes the doors and windows to those bloodsucking bats. Of course, it will not be possible to ensure that the secret societies do not draw anyone into their nets, but it can be done so that no one falls victim to them through inexperience. If the church then loses the hypocrites, it can only rejoice as over the loss of the slime that lay on its chest and made it difficult to breathe.

Since the secret societies here have a somewhat different form than in Germany, it is certainly a good idea to make the writings of an American, who is well acquainted with the local lodge system, accessible to the Germans, rather than to reinterpret those of a German author. It is likely to make a deeper impression when an American strips off the sheepskin from the works of darkness that are practiced here under the cloak of innocent ceremonies and affectionate support, than when an immigrant does so who has the prejudice against him that he views the matter in a false light and confuses American with German conditions.

Christian youth associations are especially invited to participate in the work of distributing the above-mentioned booklet and to report the number of subscribers they have raised to the leader of the publishing business. The booklet will contain about 300 pages in small octavo and will cost 50 cents a copy, nicely bound. The amount of the postage will also be 12 cents. Whoever collects ten subscribers and sends in the amount in due time will receive one copy free of charge. The translation will be done by a competent person. Any surplus from the sale will be used to support poor students at our institutions. The sooner subscribers are sent in, the sooner printing can begin. Whoever, therefore, deplores the damage done to souls by the secret societies, and wants to contribute his share so that the spread of these institutes, so hostile to religion, may be steered as quickly as possible, should hurry to register as a subscriber, stating his postal address, and also call upon others to do so. May especially

the officials of the Young Men's Associations develop a lively activity in this cause, which is so worthy of all zeal. Let them not be deceived and let their zeal be dampened by the fact that the secret societies do not yet exist in their vicinity and have therefore not yet claimed any victims from among them: like locusts, these "anti-Christ" armies move from country to country and leave no stone unturned to finally cover all areas of the church and to purify every plant of the gospel. Therefore, dear young friends, go to work with haste, with haste!-')

Address all letters as follows:

Mr. Adam Schlitt

ok Uev. ^V.

20 Ss/ueck

Public Statement.

We, the undersigned, hereby confess that the article by P. Boehm (pastor in the Buffalo Synod) in the Informatorium, No. I, Jahrg. 7 (1859), entitled: "Emergence of a New Rotte at Wolcottsville/ ciuschand- liches Gewebe von Betrug und groben Verkehr rungen der Thatsache is- we signed it at that time as overseers of his congregation and now hereby confess that we are heartily sorry to have endorsed the same by our signature out of complacency and fear of man. But as for me, Will). Beutel, I herewith publicly testify that Böhm added my name without my knowledge, as well as adding several of the others in a known manner. We also testify that Joh. Valt. Hofmann was expelled innocently without the knowledge and will of the board and the congregation, simply because he admonished the pastor for his lewd life; we also told him this privately at the time.

Johann Schläger. Wilhelm Beutel.

Ecclesiastical message.

Rev. E. NRiedel, formerly of Dissen, Mo. from which place he also served the congregation at Paizdorf, Perry Co., Mo. is Vorn. XX. p. Muen., by order of the Presidency of the Synod of Missouri, Ohio, &c. St. Western District, by the undersigned, with the assistance of Rev. Tb. Junk's, in the Lutheran Trinity congregation at Cape Girardeau, Mo. E. Harms, the former pastor of that congregation, had voluntarily resigned his office and, with the other members of the congregation, issued a call to Rev. E. Nidel, which he accepted with the approval of his former congregations. May God grant that the dear brother may create much fruit for eternal life in his new sphere of activity.

I. P. Beyer.

The illustrated evening school.

It gives us great pleasure to be able to inform our readers that the above-mentioned journal has not ceased to exist, but has found in the person of Mr. Moritz Niedner a new publisher who has been loyally tried and tested for many years, who is unselfish and self-denying, and who, out of love for the cause, has found a new publisher.

The faster and happier the distribution of this work against the secret societies takes place, the sooner, as we have heard elsewhere, a book about gymnastics clubs, which are no less in need of illumination and do just as much harm under the circumstances, will make its appearance. will not lack anything to equip the journal according to its beautiful and important purpose. Our joy is all the greater because the previous editor, Mr. Director Saxer, as ungrateful and disheartening as his previous faithful work for the paper has been, has nevertheless allowed himself to be won over for the continuation of the same. May the young reading world eagerly seize the new opportunity offered to them to get their hands on a good paper, and may God bless the enterprise all the more abundantly, the more people have contributed to hindering and spilling the blessing of the same. The first issue of the new Herallsgeber was already published on D Nov.

Fort Wayner Pastoral Conference.

Said convention will hold its next meeting in Fort Wayne on Jan. 10, 11 and 12, X. I). 1860,-that is, from Tuesday to Thursday in the second week of the new year;-and in such a manner that the school-teachers' conference connected therewith shall be held on Tuesday-morning: which is hereby publicly notified to the brethren concerned.

F. W. Husmann, d.Z.Secr.derCouf.

Get

For the Synodal Treasury Middle Districts:

By Martin Frosch

1,00

For the teachers - staff:

From the comm. of Mr. Past. Fr. King, Cirwinnati 6,00

For poor sitting ducks in Fort Wayne:

By Mr. Past. Wichmann, collected from the wedding of Mr. Ruhlmann 0.17

E. Piepenbrink.

a. To the general synodal treasury:

By Mr. Past. J. N. Beyer in Twvn Herman, Wisc. §13,35
namely:

6.40 from the missionary fund of the local church,
 4,00 Collecte am Erndtefest, 18. n. Step,
 1.70 at the wedding of Mr. Bishop in Mapügrove, Wisc.
 From Mr. E. Noschke from the Synodal - Casse wostl.
 Districts 50.00

For the general pres:

By Mr. Past. W- Hattstädt in Monrve, Mich. - 12,76

Regarding the travel expenses of the general pres:

By Prof. Dr. Seyffarth, Collecte of the Branch Parish Berlin

3.75

b. To the Synodal-Misstons-Casse:

From the schoolchildren dcs Mr. teacher Noschke in

L-t. Louis -----' 4,70

From the Comortia District of the St. Louis Gem. - - - 6.00 By Hui. Past. L. Dulitz in Buffalo 3.00

,,, „ H. Miracle in Chicago, Ill. ---- 1.50

namely:

1.00 of gray N. N. in Mr. Past. Stuo- natzy's parish,

50 by L. Gils in Chicago.

"Hrn. Past. Eirich, collected in two missionary hours in the Lutheran ^t. lehannis-Gem. in Ehester, Ill. i 9,40

e. To the college maintenance fund, for teacher salaries:

By Mr. Past. H. Wunder\$98

.8l

,,, M. C. Barthel

21.79

,,, Stud. Barkling

2.00122.60

from the community and community members of Mr. Past. A. Franke in Addison, Ill, as follows: Pentecostal Collect of the congregation of the Rev.

Franckczn Addison, Ill.

\$10,53

From individual community members:

H. B. j. \$4, W- Finc \$2

6,00

H. Buchbolz, J. Goltzmanu, W. Heuer, D. Kruse, F. Krage, F. Lescborg, F. Mevcr, H. Nosenwinkcl, H. Noter- mund, F. Münkel, H. Stünkel, H. Weder . "2

24,00

W. ^tiinkel, W. Rabe, H. Pfortmiller G \$3

9,00

L. White

1,75

W- Buchbolz, F. Kruse son., D. Roscn-

Winkcl (a\$1,50 4

,50

W. Lescborg

1.25

Plw Strauscbild, H. Ratbe, H. Lange,

Jürg. Thiesse, F. Kruse jun., H. Ho- grcfc, F. Ratbje, H. Marguardt, F. Eblcrs, F. Knigge, H. Bartling r-en..

D. Uene, F. Wolkenhauer, F. Fiene, H. Hachmeister, F. Beermann, H. Mattheus, P. Nickel, Cbr. Meyer, Ifi. Preußner, F. Tonne, F. Pollworh, Ebr. Tonne, W. Grotc,

H. Dchlcr- king, Lührs, Günther, F. Weiß, Gottg. Weiß, C- Koruhaas, H. Pflug, W. Drechsler, H. Hcittmann, H. Pohler, D. E. Kießling, H. -Lchulze, E. Pflug, A.

Strebel, H. sicllmann, Günther, W. Precht G dl

41.00

D. Pass

75

H. Niemcyrc, L. Heinemanii, F. Frill- mann, Wittwe Weiß, G. Amling (ch 50 Cts. 2,50

H. Esch, W. Cantor, F. Duwe, L. Tbür- nau, H. Brockmann, D. Hann, his father, G. Rittmüller, A. Hoppcnstcdt, D- Lübrs G 25 LtS. 2,50

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H. Backhaus, Wittwe Kothe G 10 Cts.> 20 Zlusdcr Kirchhofscalc the Gem. of Hrn.

Past. Francke

4,00

From the bell bag of the same (Sem. - - 14.35122.60 From the Coneordia District of the Gem. in ^t. Louis--. 23.20 By Mr. Past. v. Dulitz in Buffalo

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,,, H. Miracle in Chicago, Ill.---- 19.15

namely:

19,00 from the parish of Mr. Past. Polack in Crete, Ill.,

75 of Wittwe Zur Kammer in Mr. Past. Stubnatzy's Gem.

ä. For poor students and pupils at Concordia College and Seminary:

From the Gem. of Mr. Past. A. Lehman" near Manchester, Mo. 4,'5

Through Mr. Past. L. Dulitz in Buffalo at Dr.

lost's infant baptism collected in Wesr-Seneca - - 2,56 Furthermore by Mr. Past. Dulitz ' 3,00

o. To the maintenance fund for Prof. Biewcud:

By Mr. Past. L. Dulitz in Buffalo at LangnerS Kindtaufe in West-Leneca collected 1,63 ,, Hrn. Past. E. A. Brauer sn Pittsburgh 2,00 and namely:1,00 by himself, 1,i>0 van Hrn. I. Keil,

F. Bohl au, Cassirer.

For the Lutheran have paid:

The 14th year:

The men: H. Behrens, H. Faul, I. laide, I. Black, C. Brenn, W. Zabel.

The 15th year:

The gentlemen: H. Behrens, L. Häberle, M. Hansclmann, I. Deeg, Phil. Jung, Fr. Wortbmann, H. Beechorsi, H. Isenderg, I. Schmidt, I. Black, I. Schneider, Past.

W. Brecht, Past. F. König 23.50, D. Mcier, C. Ninuedach, C. Winterstein, Fr. Müller, Bensemaun, F. Meyer, Il. Ratbe, Phil, zum Matt n, L. Hub, Past. E. Hüsemann,

H. Teuiitig.

The 16th year

Messrs: Fr. Cavellc, M. Kreircl, D. Haag, C. Krebs, I. Jacobus 50 Cts, Bt. F. Hciblefs, L- Hadecke, Past. F. Grolh, G. P. Neidenbach, Past I. I. Beilkarz,

Bucbbolz, Pbil. Jung, Dobrmann, C. Körbe, H. Knecht, C. Wcishäupt, I. Trapp. G. Mombcrger, F. Lkidcl, H. Grün, F. Ölte, H. Schulze, Past. L. Bacblcr, H. Bl "n<

kcmcir 2 Er., Past. Fr. König 23 Er., H. Seim, I. Jung, F. Marguardt, H. dunkel, H. Werner, Fr. Schulze, i. Denccck, Past. H. Nagcner, I. Möller, H. I. Napx, Pust. I.

M. Hahn 25 Er.

tlch and Miss Helene Hesse. Mi C. Barthel.

Soeöen arrived:

Lutheran calendar for 1860

The price here is 5 cts. the first and 50 cts. the dozen. The postal rate is 1 cent per piece in advance payment.

I also have a lot of beautiful lithographs suitable for Christmas gifts in stock.

If anyone still wishes to read the Hermannsburg Missionary Bulletin for the following year, the order must be placed with the undersigned within one week.

L. Volkening,

With the undersigned has appeared and hei denselden, as well as with Mr. A. Siemon in Fort Wayne, I., to have:

View of the Evangelical-Lutheran

Seminary for Preachers and School Teachers

to Fort Wayne, Ind.

Price per copy, well packed and sent postage paid,

10 Gents.

AN" The view is of the same size as the U cimgcr time published view dcs Concordia.College.
Ang. Wiebusch L Lohn, Tottorbox 3975, St. Louis, Mo. .2

St. Louis, Mo,

Synodalruckerei von Aug. Wiebusch u. SohnZ

Volume 16, St. Louis, Monday, December 13, 1859, No. 9.

(Submitted by P. Beyer.)

The early morning prayer on St. Christ's Day. Christmas Day.

What are the bells ringing already today?
Hark, even the organ's sublime tone!
Shadows are still cast over the city and the countryside;
What is it with the Old Lutherans?

The bells ring out for the jubilee, the organ wants to give birth and consecrate devotion. The shadows of death still covered the world, When the news of the baby Jesus resounded in the field.

But look, the brightly shimmering wreath of lights, the floral threads in festive splendor, Listen, this unanimous joyful chorus - What are the Old Lutherans up to?

Like sunshine in the midst of night and gray, Like flowers and blossoms on icy meadows, Like a unifying keynote in wild music, So is the sweet gaze of Jesus.

What lights up the face of the preacher?
How is it that he speaks so enthusiastically?
I hear him preaching about the manger and the child;
How thoricht the Old Lutherans are!

If Christ had not been born as a child, the children and all would have been lost;
Now he lies in the manger, is really a child, and triumphs over hell, death, the devil and sin.

Now the wrathful God no longer frightens us;
Reconciled is the sinner's innumerable host;
And God Himself revealed in the flesh, Stretching out His hand to them after the manner of a child.

The servant of the Lord announces this now, His eye shines, the man rejoices; So this time he speaks only of the child, Like the angels there in Bethlehem's field.

His word is the first trumpet note
In the Chor to the song of the Son of God, It is the desired, the first ray Of the most blissful day in the Jammerthal.

And worthy celebration of the worthy Lord, Of worthy become we would like: Therefore, we Old Lutherans begin the feast day so early, without any futile delusion.

(Submitted.)

Fruits of Buffalo Hierarchy. The Synodal - Baucassen - Scandal. *)

The Buffalo Synod teaches: "The congregation joins itself to the preacher with its loyalty and obedience in **all** things that are not **contrary to** God's word. But what is contrary to God's word and what is not contrary to God's word is not decided by any individual member of the church, but by the church itself in its symbols, church ordinances and synods" (at the synods, however, only the pastors have the decisive vote, cf. 2nd Synodal Letter p. 141 and 42).

On the other hand, the Apology teaches: "Also they (the papists) draw this saying to the Ebraeans

*) While we were about to publish an already written longer essay about the right of preachers to command their congregations what is not commanded in God's Word, we receive the present submission. We therefore put our work on hold and share this article first, as a preliminary illustration taken from life, to which we will soon supply more text.
D. Editor.

am 13, 14: Obey those who intercede for you 2c. This saying requires that one be obedient to the gospel, for it does not give the bishops any rule or lordship of their own apart from the gospel." - —

Luther teaches (interpretation of the 1st Epistle of Peter): "We have one Lord, who is Christ, who governs our souls. The bishops are not to do anything, but to feed. Now St. Peter (1 Pet. 5, 3.) has overthrown with one word and condemns all the regiment which now the pope leads, and clearly slurs that they have no power to command a word, but that they alone are to be servants and say: this says your Lord Christ, therefore you shall do this." Further (XIX, 83): "Therefore I say, neither the pope, nor the bishop, nor any man has power to set a syllable over a Christian man, unless it be by his will; and whatsoever is done otherwise is done by a tyrannical spirit."

What terrible misery Grabau's disgraceful papist doctrine causes, of which again the disgusting, mean dispute in some

congregations of the Buffalo Synod, especially in Johannesburg, gives striking proof. The course of the matter is as follows: (the facts are almost all borrowed from the "Informatorium" itself).

Johannisburg parish was founded by P. v. Rohr and pastured for 13 years. After him it was served by Past. Gram served it for some time. It

While everything in the congregation was at peace, the attempted introduction of an external ecclesiastical order, against the will of the congregation, is causing terrible disorder, divisions and shameful trouble. - The sen. m. Rev. Grabau, returning from a visitation trip, asks the pastors to make a "proposal" to their congregations for an improved order regarding the support and building of churches and schools. A synodal building fund is to be set up, to which each communicant is to contribute one cent per month, or, in larger congregations, a monthly collection is to be held. - (How sad it looks in these Buffalo congregations that a fund is set up to which each communicant is to contribute a cent a month, say a cent, that is, 12 whole cents in a long year. Of course, it would be desirable everywhere that the congregation's liberality in giving would be greater, but the Buffalo congregations are particularly noticeable and visible by their very sad meagerness. However, this is not possible in any other way; under the Buffalo church regime, no free, rich, happy children of God, lords and kings, who enjoy giving, can be raised; but at most obedient servants, who only give what they have to.)

Three congregations do not want to accept this "proposal" of an improved order, they do not like the new "Sydonalbaukasse" for some reasons, they want to keep their old order, according to which a special collection is raised for every need. Now the pastors start working on it, and for half a year, from November to March and April, in frequent congregational meetings, they urge the congregations to adopt the Baukasse, but in vain. Since the ministry now realizes that it does not want to go the honest, open way, it makes a clever sideways turn. The ministry issues a proclamation and gives the following explanation: the ministry does not want to impose a "condition", but for the "preservation of unity (?) in the synodal association" it must "order" that the pastors "should" levy a collecte instead. In place of the hated Baukasse, one thus unexpectedly pushes an ordered Collecte, imposed on the congregation, which Collecte, however, one paints with the following sweet words: "the pastors should request a voluntary gift from every fellow Christian who can and wants to, in a church Collecte. O, honest church minister! It is not a question of raising or not raising a collection, the congregations are willing to be asked for a voluntary donation to support the building of churches and schools, but they do not want a collection for a building fund, they do not like the "proposal" made to change their previous order, They do not want to accept it; that is the situation. But the simple-minded peasants must first be made confused and dizzy by the clever church rulers, then they will be caught. If the Baukasse had been put to a vote, it would have been lost, so a Jesuit piece of work was quickly added: in place of the Baukasse, a "free collection for unity and peace," but this is not put to a vote, it must be accepted by the congregation, and so the church ministry has the Baukasse after all, so that the stupid peasants do not even know how; they lose all sense of hearing and seeing. Von Rohr writes so innocently: "Thus it came about that even to faithful Christians it seemed questionable for a time whether the ministry was not doing wrong and reaching too far when it disapproved of the vote on whether or not to accept the arrangement of a free collecte for unity and peace in the entire synodal association, and in the public proclamation called upon the congregation to do so in accordance with the word of God, the need of the church, and the 28th Art. A. C., after sufficient instruction and admonition to put up with and accept such order in Christian love and obedience and for the sake of peace." So here the Baukasse is called: "an order of a free Collecte for unity and peace in the whole Synodal Union"; and how should now "faithful Christians" be so godless and not hold a Collecte for "unity and peace"! It does seem somewhat strange and questionable to faithful Christians how a building fund, on which one can vote, suddenly becomes a collection, on which voting is not supposed to be permitted, and yet the building fund is now introduced. Nor can the faithful Christians be blamed, even if they have become somewhat concerned about the fact that they are to accept the Collecte "for the sake of peace. Peace existed before the Baukasse was introduced, so how can they accept the Baucollecte "for the sake of peace"? Oh, the dear simple-minded peasants, how can they ask like that? Don't they see that their fatherly-minded ministry has decided not to let them have peace on any condition, that they have accepted the Collecte, and that therefore, if they want peace, they must accept the Collecte, and that this means "for the sake of peace"? - So Buffalo doesn't allow a vote on ordering a Collecte, of course not, because a Collecte is nodding "against God's word" and in all things that are not against God's word the congregation owes obedience to the preacher, that is after all Buffalo's rock of church government. Buffalo commands a collecte and the congregation, "according to the word of God," is to "accept in obedience" the same! - The shameful papist clergy! -The holy apostle Paul also once held a collecte, not for the sake of a paltry Baukasse-

len, but for the support of poor, oppressed and persecuted fellow believers. One would have thought that the holy apostle would have had the power to command such a collecte to the congregations, but he does not have it, and since he does not have a "tyrannical spirit," he does not presume to do so, for he knows that he may not command anything to the children of God "apart from the Gospel," as the Apology says; he knows the word of his Lord Jesus: "You know that the worldly princes rule, and the overlords have power. How sweetly, tenderly and gently the great St. Apostle presents the Collecte to his Corinthian congregation. 2 Cor. 8:7 ff: "As ye abound in all things, in faith, and in the word, and in knowledge, and in all diligence, and in your love toward us: so abound ye also in this good work." The word "work" could have sounded like a kind of command to the Corinthians, so he adds carefully and preventively: "I do not say that I have anything; but because others are so diligent, I also try your love, whether it is right." And in v. 10 he adds:

"and my good will in this I give." - This is how St. Paul acts. But what does Paul know about church government? He must ask the experienced, Buffaloian church rulers, these heads of the visible Church of God on earth, who know how to govern the congregations better, to set up building funds, to raise collections. They govern until the congregations are blown apart in the most disgraceful mischief, almost every year a couple of new ones, and that is then the triumph of their genuine Lutheran official dignity and effectiveness. - —

In the Martinsville congregation, one part accepts the building bill, another part is "dubious and unwilling," to which the following "way of peace" is proposed: the congregation accepts the building bill, "abstains from all opposition," and submits its concern about whether the ministry has gone too far "to the decision of the synod to be convened in July." The unwilling and the doubtful really accept this "way of peace". Indeed, they were peace-loving people! With such people it is possible to govern! They could have said: Dear Sirs, with forgiveness, we want to reach out to you for peace, but for you to pull the wool over our eyes right away, that is a bit too fast. They would not have been so wrong if they had said that, but they did not say that either, but patiently let the operation be performed on them. "With which," as Herr v. Rohr writes, "peace was established in Martinsville, and the community gave a good example of Christian patience and respectability." What a farce this whole "way of peace" was becomes quite clear when one keeps in mind how, according to Buffalo doctrine, only the preachers are the actual "syn od iren d en" and therefore the decision-makers at the synods, but the church members are only "ge-

is "to listen, to ask questions, and to let them be solved by God's Word." - —

In the Wolcottsville congregation no one accepts the Baucollecte, some put up with the "way of peace", but others are not satisfied with it either, since they know beforehand from many experiences what the "decision of the synod" is all about. - 70 men break away from the congregation. - —

In Johannisbürg, the matter takes an even more serious turn. The whole large community, with the exception of very few, stands up like one man against this priestly rule. They do not want the Baucasse; they demand a vote on the Baucollecte. But Pastor Gram does not allow it; he rather says: "he does not want to ask and exhort more to this good work, but must order it to them!" The whole church council, however, remains firm and does not give way. What happens now? - Now the fabulous Buffalo church breeding comedy starts. This comedy of shame usually has the following course: people who dare not to accept a "proposal" of the ministry come into the second degree of admonition, in this admonition they are carried on so long, and are drilled into for hours, until they become impatient and unmuthful and break out into some unseemly being. Then they are wrapped up in a new church discipline trial, because of defiance, rebellion 2c., so they are in double discipline. Then comes the solemn third degree, where the reverend church ministry, without consulting the congregation, issues the final admonition, and suspends or deposes everything that does not want to listen, and finally sends them to prison. . . . ban. - Our symbols say: "Christ gives the highest and last judgment of the churches". Buffalo says: no! not to the "churches", but to the priests. Luther says (XIX, 1181g: "The congregation also belongs to it, if someone is to be banned from it, since it concerns the souls, the congregation shall also be with me: ter and wife". "I call it the devil's ban and not God's ban, when people are banished with a wicked deed before they are publicly convinced before the congregation against Christ's order. From such sh... You must not be afraid of such an abomination!

The first move in the ungodly ban process in Johannsburg consisted of Fr. Gram taking two of his neighboring brothers "on the advice of the minister" "in order to first address the church council with them in the second degree of admonition. The first degree must therefore probably have consisted of Gram ordering the building collection and the church council not being obedient to His Reverence. Now two things are to be noted here, first of all the unbelievable lack of understanding on the part of the ministry. Do these clever church court people really not even understand the meaning of the three steps?

of exhortation? Do they not know that only in the case of secret sins, which are known between brother and brother, the three grades can and should be applied, but that in the case of public sins the divine order of discipline is as follows 1 Tim. 5:20: "Those who sin, punish them before all, that the others also may fear"? But now the church council has publicly refused to cower before the pastor in front of the entire congregation; why then the "second degree of admonition"? What for? - Well, that is clear, - so that the comedy would have a better, more "solemn" appearance. The question is also obvious, why only the board of directors, why not the whole congregation was taken into the second degree? Because the whole community was in the same opposition. Oh, we are dealing here with experienced church discipline advocates who know that long trials make people weary and tired, and here it is necessary to gradually intimidate the timid, "stupid" and simple-minded, to depose and exclude the serious and resolute, so that the clever priests can get their way without losing the congregation. - On the other hand, we also have to look at the shameful impiety of the ministry. This is a godless knave who makes something a sin that is not a sin. What then is the sin for which the ministry of the Synod of Buffalo has put the church board of the congregation at Johannisbürg under church discipline? Has he cursed, blasphemed God, murdered, fornicated, stolen? What commandment of God did he transgress? None! He did not accept the human "proposal" to change a human order, and did not let himself be caught by a Jesuit trick that wanted to wrap and cover the "proposal" with a "free collecte to unity and peace". The Church Fathers did not want to become "servants of men",-that is their sin. - We know well what Buffalo will say: the sin of the board had been, its disobedience to the holy preaching office; a building collecte was not "widcr God's" word, but a congregation owed "allegiance and obedience to the preacher in all things not contrary to God's word." And that is exactly what the Missouri Synod has always claimed, but Grabau has always mendaciously denied, that the Buffalo Synod takes church discipline for the sake of its completely cursed false doctrine and puts people under ban. Will Buffalo still have the impudence to deny this?

In order to carry out this 2nd degree of exhortation, it is announced that a church council meeting will take place on May 4 in the morning, a sermon in the afternoon of the same day, and a congregational meeting after the sermon. At 9 o'clock in the morning the church fathers and churchwardens will meet, according to the citation, in the parish hall.

Now, church discipline is practiced on them for three full hours, from 9 a.m. to 12 p.m. They are supposed to be obedient, to accept the construction collecte, or at least to take the famous "way of peace. The board maintains that the community has the right to vote on it, and that the ministry is going too far in refusing the vote. Mr. v. Rohr calls this: "they did not accept the admonition", thus becoming more and more obdurate in their "sin". The three hours of drilling in the morning did not help yet, so at the end of the afternoon sermon the scheduled congregational meeting is arbitrarily cancelled again and instead a continuation of the "unfinished meeting of the leaders" is ordered. The congregation becomes restless, they know that their leaders are being invaded, that they

should give way, that they have been fighting for hours, that they are being attacked again, that the ministry is trying with all its might to deprive the congregation of the right to vote on the building collection. Many members of the congregation demand a meeting and several stay together right after the closing of the service. The board, though annoyed by this incessant drudgery, nevertheless sets out anew for the ordeal. When they arrived at the parsonage, they saw that another leader from a foreign congregation had joined the preachers to help them, and they were told that this had happened "by order of the senior minister". The whole community is in an uproar, many have already gathered, others are still being called in. A leader from Wallmow, who was prowling around in the congregation, indicated to the pastors: "that the raging ones among the crowd were especially interested in their former pastor, the Rev. v. Rohr, that they wanted to take him out to mistreat him"; according to another, they even "piled up stones and clay to stone the Rev. v. Rohr to stone him!" Should this be true, then it is clear from this, above all, that Past. v. Rohr has not earned the respect and love of his community for his thirteen years as a corporal. That much is certain, by the way, when Past. v. Rohr comes to them, "they accept his admonition and become quiet." An overseer asks for forgiveness for having called the people together, and Past. Gram explains that he was not retracting the "commanding" of the congregation to the Baucasse, that he did not want to force the congregation to do so without their will, without their vote-no, but only that he had meant the commanding "in the sense of Paul 1 Tim. 6, 17." That wretched buffalo scripture twister! Paul writes in this passage: "Command the rich of this world not to be proud, nor to hope in uncertain riches!" Paul does not give Timothy a "Lord's authority", but a "Lord's authority".

The "gospel" or the word of God commands "not to be proud" and "not to hope for the riches" everywhere; but when St. Paul comes to things that are not commanded in the gospel, in the word of God, he says: "I do not say that I command anything. But when St. Paul comes to things that are not commanded in the Gospel, in the Word of God, e.g. even a "Collecte", he says: "I do not say that I command anything". So dishonestly and deceitfully do these Buffalo gentlemen deal with the Word of God and their congregations; so completely blinded did they ask their false teaching. - —

Now comes the Buffalo third degree of exhortation. The Lord Jesus says, Matth. 18: if someone does not accept the second degree, "he does not hear it, sageses **the church**", and our confessional writings say: "Christ gives the highest and last judgment of the **churches**. "Luther says: "Since it concerns souls, the church should also be a judge. . I call it the devil's ban and not God's ban, since people are banished with a wicked deed before they are publicly convinced before the congregation, **against Christ's order**." But what do the bullies in Buffalo ask about Christ's order? Christ, the symbolic books, Luther are fools' heads to them, they whistle at them. These papist church robbers are snatching judgment to themselves alone. Just listen! On May 7, the highest and last church court will assemble in Johannesburg, which is to judge not about fines or imprisonment, or about life and death, but about salvation and damnation, and who is this court? "The senior min., the local pastor, Past. Zeumer and Past. v. Rohr", that is the "congregation", that is "the church"!-Is it not now clear as daylight before all the world that the Grabauians are shameful papists, who reject Christ and Luther and accept only the Pabst as their teacher, for only the Pabst church teaches thus: "Matth. 18. it says: If he does not hear the church, let him be to you a heathen and a publican. But by the name of the church must be understood a prelate, or an assembly of prelates. So the last judgment is to disturb the pa" (Bellarm. 4. de. Rom. Pont. c. 1). Furthermore: "It has not been considered good that a layman should have the power to decide something in the Church, leaving him the necessity of hearing". (Papal. Law. Cap. Non placuit ca. u8. 16. g. 7.). - —

And what sins are there for which this spiritual court wants to hand over the church leaders to damnation if they do not repent? "They should desist from their recalcitrance, follow the Christian path of peace, and abandon their objections to the ministry of the synagogue. Let the synod judge the objections against the ministry and do not want to be judges of their own ministry. Just think, now the non-acceptance of "the proposal", the refusal of the Baucollecte is called: "Wanting to be judge over the ministry themselves." -One is quite astonished that the principals have appeared before this court, and to the same have not rather let them say: The priests should march where they came from, sober up and repent.-The rulers, however, have come before this court, but they have not retreated, but have remained to present the building collection to the congregation for a vote. - —

Past. v. Rohr tells: "When the 8<rn. rn. drove home at ^1 o'clock at night, villains had artificially placed four blocks on and in front of a bridge leading over a deep ditch, so that only the holy. Angel protection and the God-blessed presence of mind of the Christian carter prevented the probably intended fatal overturning of the wagon." If this is so, if members of the congregation have laid these blocks and had the intention of a "deadly overthrow", then they were indeed villains who should have been handed over to the police. But then, at the same time, it again throws a sad light on Past. v. Rohr's 13 years in office that there is still so little love and so much murderous spirit among his parishioners. The following day, the sen. m., who had been threatened with the fatal overturning of his carriage, is back in Johannesburg after all; he wants to preach and hold a congregational meeting in the afternoon. The congregation urges the congregation to vote, Grabau does not allow it, but rather has everything recorded in detail; when he is asked to respond to the recorded concerns, he refuses "because of the disorder and because many have gone out. Then a member of the congregation stands up and asks the congregation to vote with yes or no, whether they want to have the collecte or not;-there all shout: no! As the noise increases, the meeting is closed with the Lord's Prayer. - —

Now a 4-day turnip occurs, the congregation already hopes that the preachers have given in and everything will come back to peace, when Rev. Gram announces on Sunday Cantate, May 22, after the end of the sermon, that in the ministerial meeting of May 17, it was decided that those church leaders who "did not want to recognize the synod as their church court" should be "suspended" from their office until the synod's decision, the others should be "removed from office" because of "sedition" and one "as the main instigator of the sedition" should be "excommunicated" and "removed". As Gram begins to read off the individual names from his bull of deposition and excommunication, a member of the congregation shouts "Stop!" to him full of indignation, and a general outrage breaks out. When the cantor begins to sing, silence falls again, but as Gram now comes with Grabau from the sacristy to the altar and continues with the reading of the bull of excommunication, he is again called to "halt" and the uproar rises anew. Grabau and Gram retreat to the Sacristy, the leaders hold a congregational meeting on the spot, and it is decided that the congregation renounces the Buffalo Synod because of its shameful tyranny. The pre

The members of the congregation enter the sacristy and show their renunciation to Sen. Münster the renunciation in the name of the community.

Now the battle for church property is rising. Rev. Gram had already taken the church key to himself, but it was reclaimed from him when it became clear what the ministry was up to. At the same time, the congregation, inspired by similar struggles in other communities, decided not to leave the church, but to keep it in their possession, and this measure turned out to be quite appropriate for the Buffalo church regime. For what happens? - At 5 o'clock of the same afternoon, an army procession moves against the church, preceded by His Honor Major General Grabau, surrounded by five of his ministerial aides-de-camp, followed by "several hundred" people from the neighboring communities and accompanied by a justice of the peace, who is supposed to help put the community in its place. The crusading army arrives in front of the church. How if now the garrison made a lunge and hit the invuäki-Z on the head with their major? How, if it had come to a general bloody brawl, who would have been to blame for this horrible trouble in front of the whole world? - Is that Evangelical Lutheran, to undertake a crusade for the sake of a Baucasse? It was only a good thing that the congregation remained calm, prudent, but also stood firm and did not retreat; for now the army turned right and departed again.

The next day, the congregation sends a written renunciation of the synod with about 100 signatures to the ministry and at the same time removes its preacher and school teacher from office, since they do not want to renounce the Buffalo Synod and thus approve of the papist doctrine and praxis. - —

Now, however, the church ministry becomes very angry, not only does it start a secular lawsuit, but - one hardly thinks it possible - even now, after the congregation has already renounced it, it puts all the leaders of the congregation, except two, under ban for sedition. - In the first trial, the authorities ruled against the ministry, which lost the case. A second lawsuit, then pending, is still pending.

This is the Buffalo Baucassen scandal!

When one considers that a ministry calling itself Lutheran takes Christians into church discipline and, without the involvement of the congregation, removes their officials and banishes them, not because they have committed manifest sin, but because they have not wanted to depart from the right and from the truth; for it remains an eternal truth that a congregation has the right to reject a "proposal" for the improvement of a human order, and the right to vote on the acceptance of a collect; and considering further that such papist proceedings are not merely the one-time, hasty act of a young, hot-headed pa-

stor, but the now for almost 16 years held procedure of a whole synod, whose principle it is to act in such a way, that it is therefore a fruit of publicly expressed papist doctrine, indeed that this synod rejects the right doctrine: that preachers have no power "besides the Gospel," and that the highest, or last judgment has the "congregation" or "church," as heresy: so one cannot praise and glorify God enough that he, by his miraculous providence, has awakened and enabled men who, right from the beginning, have recognized and uncovered this papist leaven and have tirelessly fought against it. How terrible it would have been if, in the development of our local Lutheran congregations, papist teachings had crept in from the very beginning and come to dominate. For one does not believe that only the couple of Buffalo gentlemen have papist desires, even if they alone *deserve* the sad merit of having brought them into doctrine and a kind of system. No, the Papist poison is very widespread, just look at certain church orders and the fees of some *preachers* and their flirting with Grabau.

Once the other Lutheran synods have woken up from their doctrinal indifferentism and lukewarmness and understand the real essence of the struggle over church and ministry, then it will be revealed what an army of followers the pope and Grabau have, because ruling is too sweet a thing for the old Adam. Therefore, do not tire in the fight! May the faithful God especially strengthen our dear Professor Walther and give him a cheerful and unshakable courage, who has already helped many a Lutheran to clarity and strengthened the heart for the fight through his book "Kirche und Amt," through his "tabellarische Uebersicht" and other essays.

That Rev. Dulitz accepted the congregations of Wolcottsville and Johannisburg, after they had renounced the Buffalo Synod for the sake of false doctrine and tyranny, was entirely in order, according to the will and word of God. For God once commanded the sheep to flee from the wolves; now when such fleeing sheep come to a shepherd, it would be shamefully sinful against charity if he were to drive the sheep back to the wolf. What would one rather have wished, if one had got rid of tyrannical priests, than to be pastured by a faithful shepherd. But now it is God's command, Matth. 7, 12: "All things whatsoever ye would that men should do to you, do ye even so to them."

Just as, for the glory of God and for the love of neighbor, we are willing to provide spiritually for a Roman Catholic congregation when it has worked itself out of the yoke of the pope; so, for the same reason, we are willing to help a Buffalo congregation, when it has worked itself out, and to give it into our synodal association! We know that the Missouri Synod will be heaped with shame and disgrace because of this, but it does not matter - it must be so, Matth. 5:11.

(Submitted by Past. Beyer.)

Oeffentliche Ehreklärung.

Such a thing has never happened to the Missouri Synod, and has become quite rare in the world. One must be all the more pleased when it really happens once, especially from a side from which it had long been a duty and obligation, but from which such an act could be expected as little as from a Parisian *fischweibe*; this magnanimity should therefore become known everywhere. Therefore, it should be known and known to everyone that in the "Schimpfomatorium," the tireless organ of the Buffalo Synod, a "H. v. Rohr" *) thus lets himself be heard: "Our Synod, after sixteen years of patience and admonition, has finally declared that it no longer recognizes the Missouri Synod as a Lutheran Synod, denies it communion and warns all Christians against the same. Dear reader, to grasp this sentence properly, you must take it either quite high or stretching low, or you will grasp at nothing; for it is as hollow as an inflated head. You must therefore mean that if you are a member of a congregation belonging to the Missouri Synod, you are also meant here, as well as your pastor. Taken in this way, the matter becomes even more grandiose, for according to Pastor Brobst's calendar for 1860, about 150 preachers with 225 congregations belong to the Missouri Synod. (To this he himself says that he does not take offense if one thinks he has given the number a little too low). That is between 5000 and 6000 members entitled to vote, without wife and child and whatever else hangs on it, so that 25,000 communicants come out: And these all are stretched by, that sentence again honestly!

But not everyone understands the words of that paper at once, at least it has already happened to me that way: and maybe I will get a declaration of honor for it soon.- It should not surprise me, therefore, if one or the other asked how one must understand the above sentence in order to find in it a declaration of honor for the Missouri Synod. Well, a simile can probably do the best service here. Think of Hans and Kunz living in the same house. Hans is an honest man, but Kunz sometimes makes long fingers. Hans tries to convert poor Kunz from his evil ways, Kunz, on the other hand, tries to seduce good Hans into his craft, because he believes that two can do more than one.

*) But probably a pastor? - So far has the Missourian leaven already penetrated that a chivalrous member of the ministers can forget his official dignity so far and write his name without putting under it "pastor." Apparently Prof. Walther and his book are to blame for this.

So everyone has his intention, and so they stay with each other for sixteen years, so that people already think: They are in cahoots.

Hans, however, becomes even more eager about this and terribly insists to Kunz that he should leave everyone what God has given him. Now Kunz gets angry and has large notices printed and pasted in all corners where the fatal words are not already written: "Post no bills here," on which he has written: I, X. v. Kunz, after sixteen years of patience and admonition, hereby finally declare that I no longer recognize Hans, called Sachsenhaus, as one of my trade, forbid him my house, and warn all legal people who share my opinion against him. Doesn't this declaration have to convince everyone again that Hans is honest? Well, dear fellow Lutherans, we are in a similar situation with the above declaration of the Buffalo Synod. For sixteen years it has wanted to give to the pastors what God has given to the congregations. Their preachers do not want to know anything about the word: "All is yours," and they call this saying of the Holy Scripture in the same sheet in which the declaration of honor is written a "Missourian doctrine." *) These pastors declare in the same paper that their principle has been for twenty years that they do not allow any vote on matters of doctrine, Christian order and ceremonies, which are to be determined according to the teachings of the Word of God and according to the guidance of old church orders, but this also includes taxes for the establishment of a synodal building fund, etc.; there can only be talk of instruction and acceptance. (One must understand here again correctly, it should be said, of commanding and obeying can only be the speech). Furthermore, it is reported that the senior and his spiritual ministers, the ministry, decided in one of its meetings to depose the head of one of their congregations from his office and to put him under ban. By virtue of this decision, the bull of excommunication was read from the pulpit by the local pastor on the following Sunday, without asking the congregation, and even then it was not resigned, when many members of the congregation shouted indignantly: Stop! In the same way, the entire board of directors, except for two and one parishioner, were put in jail by the same ministry. Now look around once in Luther's writings, from the explanation of the first book of Moses up to the table speeches, or who does not have time for it, ask Mr. Pastor Keyl in Baltimore, who has already read Luther's writings several times as once from A to Z, whether there are instructions for such a procedure, or even only examples of it.

*) Their version is probably called: "Everything is ours"; because even what they threw away, they want again, as soon as we picked it up and made something good out of it with God's help. But if this logic is right, then I won't buy any more paper for the next two years. Why? The friendly reader may solve this riddle.

Don't forget, dear reader, the principle of the Buffaloes is that in matters of doctrine and Christian order there can only be talk of instruction and acceptance. Here all instruction was missing, so one has given out the principle here already again, or one did not want to carry out a Christian order this time.

or whether Luther does not rather curse such behavior as tyranny of the pope. But now we have lived with these people for sixteen years in one house, i.e. according to the name in one church, like Hans at Kunz. Isn't it therefore a declaration of honor when they now say that they tried it with us for sixteen years, but that we were completely unfit for their business, and that they therefore broke away from us? Think, my I. Fellow Lutherans, you may still have father, mother, grandfather 2c. in Germany, and they hear about such violent strokes of the Lutheran Buffalo Synod. Then you write them that you also belong to a Lutheran synod in America; wouldn't they have to be very worried that you are on the way either to being tyrannized or to becoming a tyrant; and a long justification would only partly relieve this fear. Now you need only write: I belong to the Missouri Synod, against which the Buffalo Synod warns, then everyone knows: O, this is the one which leaves to everyone his rights which God has given him, to the preacher his, to the congregation theirs, to the rulers theirs 2c. and your friends will say: Thank God, he is with honest people, perhaps also add: If only it were everywhere like there.

Californische Correspondenz der Redaction.

A few days ago we received a letter from San Francisco in California dated November 2, which contains a number of things of general interest, which we hereby communicate to our readers in the following:

"I cannot refrain from writing a few lines to you after I have been in California for four years now and have looked around in several places here. I must report to you, however, that things are sad here among the Christians and especially among the Lutherans. Among them, all the good Lutheran teachings are completely forgotten, because there is no orthodox church here. There are many English churches here, but I don't know if there is an orthodox one among them; there are five German churches, one in the city of Sacraments, one in Stockton, two in San Francisco. These four are Methodist, but have not many members, fifteen to twenty here, less elsewhere; but many run with them and send their children to their Sunday schools to learn German, because they can have nothing else serious. There is now one who has come from Philadelphia from the unchurched church to San Francisco by the name of Rahn. The people think they now have something better. Already 75 members have joined. The preacher's salary is twice that of a man working on a monthly wage. Next year his congregation wants to build a church. The Methodists already have newly built churches. I am very sorry to see that so many sects have the upper hand here, and my dear mother church has to take a back seat. I must

I am surprised that she, who claims to be the faithful ninth and who is also partly the faithful ninth, does not search for the lost in California in the name of her faithful shepherd. The lost penny cannot look for itself, nor the lost sheep find its shepherd, if it does not hear his voice. My comfort is that the Lord has promised, where the shepherds are bad, that he will take care of the flock himself. Once it was written in the "Lutheran" that two missionaries would be sent to California, if the costs of their maintenance would be raised. But doesn't that mean going to council with flesh and blood? If they only work faithfully, they will find their bread; the Lord always provides for his faithful servants. Hiller says: Whoever wants to lie with Elijah in the service of God, will also get bread and water when he awakes. Gentlemen over there, there are many Lutheran people here, at least in name; but they see nothing here but unchurched churches. Dear sirs, if the word also concerns you: Go into all the world and teach and baptize them - you should send one also into this Californian world and not doubt his nourishment. Our God is rich enough and also has all hearts in his hand and can direct them like streams of water. You know all this well. Now I wish a man would come soon who would not seek his own, but what is Christ's JEsu."

So much for our correspondent. We confess that this loyal letter did not leave us without impression and reminded us punishingly of a neglected duty. We cannot help thinking that the letter will evoke the same feelings in many of our readers. Shouldn't there be some whom God has blessed with temporal goods and whose hearts God has softened to lend a considerable sum to the Lord for the purpose of equipping a candidate for preaching and school ministry? Since unjust usury is such a common practice in this country, should there not be Christians who would also like to practice such usury? In this case, the interest is certainly together with the capital; as it is written: "He who has mercy on the poor" (the most serious poverty, however, concerns the spiritual), "lends to the Lord, who will repay him with good things", Proverbs 19:17. Furthermore: "Whoever leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields" (we add: or money) "for my name's sake, he will take it a hundredfold, and inherit eternal life," Matth. 19, 29. But if the expenses of the journey were paid, soon a few young men would be found, who, driven by the love of Christ and their brothers, would leave home and hurry to where the Macedonian cry resounds: "Come down, and help us." Acts 16:9.

The editorial team would like to accept charitable donations for this purpose.

To the members of the American Luther Association for the Publication of Lutheran Writings for the People.

(The change sheets of the "Lutheraner" are requested to pass on the following message).

St. Louis, Dec. 11. In the course of this week the dispatch of the first bundle of Luther's writings to all members of the association will begin. Unfortunately, it has been finished six weeks later than intended, because of obstacles, for which the editorial committee is not to blame, and especially because many more copies had to be printed and bound than were initially ordered. No one could have foreseen that 2500 copies would be needed instead of 1000, and that after a few weeks a second edition of 1000 copies would have to be organized.

To date, 2914 members have joined the association and several hundred have already registered. There are H1716 and 50 cents in the treasury. The expenses for the first volume in 3500 copies (typesetting, stereotyping, printing, paper, binding) amount to H738, to which must be added 7 cents for the managing director, who is responsible for the packaging and dispatch of the copies, and smaller expenses. Thus, the expenses for the second volume are not only covered, but also a sum for the third volume will remain in the treasury, so that probably in the next year three volumes can be printed, which the members will receive for their annual contribution. A more precise calculation of all income and expenses for 1859 will be published at the end of the year, as soon as the second volume has been published.

The second volume is almost ready, but will be sent only in the middle of January, because new members can join until Dec. 31 of this year, who will then receive both volumes. If contributions to the Lutherverein are received after Dec. 31, they should be entered for the year 1860, because the list of members for 1859 must be closed with Dec. 31.

All members who joined before Oct. 31 of this year will find their names and receipts behind the first volume. The later ones until Dec. 31 shall be attached to the "second" volume.

All membership lists, letters, in short, all written communications addressed to the treasurer are on file and can be inspected by anyone. The money shipments have all arrived happily so far.

In addition, several monetary contributions were received without names, so the treasurer had no choice but to list these contributions at the end of the first volume without the names of the donors. Later, after the printing of the first volume, the names of the members whose contributions had been received before were sent in from several sides; however, these can of course only be listed after the second volume.

Similarly, the treasurer has several times received money shipments and membership lists, the former of which were insufficient. In such cases, as many names as necessary have been omitted. It is impossible to keep the books of account in order if members are to be entered who have not yet sent in their annual dues. According to the statutes, only those whose contributions have been received are real members of the association.

The first volume contains, as will be seen, several splendid, smaller writings of Luther, which can be extracted from the plates. Therefore, should preachers or others wish to distribute a section of the first volume as a tract for a few cents, they can receive such separate copies against reimbursement of expenses in accordance with the statutes.

So let the first volume of Luther's works go into all the world and spread much salvation and blessing wherever it goes. Praise the Lord, who has looked upon the weak little plant with so much grace. Every Christian heart will rejoice when it hears that in six months, despite all obstacles, the desire for 3000 copies of Luther's works has reawakened, as it did at the time of the Reformation. And how many thousands of members of the Lutheran Church in our new fatherland would join the association with joy, if they had read something about it, or knew what household treasure, next to the Bible, they would have in the incomparable works of Luther; knew that everyone can have Luther's works little by little for the price for which they can be printed and bound.

Finally, I have to address to the present and future members of the Luther Association the humble request, from today on, to send all letters and mailings concerning the Association to Mr. X. Heimat), Xo. 26 Jlain 8tr., 8t. Iwuis, Jlo.; 6nre ok Jlo88i8. Heinicke K ^8 toi to address, as I will be absent from here for a long time anf. The books of account kept up to now have been examined; and should any error or mistake to the detriment of the Association still be found, Mr. Heinicke is instructed to make good the damage. The Lord wishes to preserve and complete the work begun in his name. Prof. G. Seyffarth,
d. Z. Cassenfuhrer.

Reprint of the second part of Keyl's Catechism.

The dear readers of The Lutheran can hereby be informed that the publisher of Keyl's Catechism, II Th., Mr. J. H. Bergmann, merchant in New York, at the request of our Synod, Middle District, has agreed to have this part, which, as is well known, contains a thorough explanation of the three articles of our Christian faith from Dr. Luther's writings, reprinted and made available to the public. cheap price of 50 cents, as soon as 250 copies are requested from the above-mentioned publisher.

Whoever now wishes to procure this delicious treasure for so few cents, should indicate his name to his pastor, who will certainly have the love to send a list of subscribers to Mr. Bergmann.

T h. Wichmann.

Church News.

Mr. Fried. Döcker, educated at the theological seminary at Fort Wayne, Ind., was ordained by the undersigned on the 22nd Sunday after Trinity by order of the President of the Western District of the Missouri Synod and introduced into his preaching ministry at the Lutheran congregation u. A. C. at Iowa City, Iowa, which was formed last spring. May God now richly bless the dear young brother in his work in this promising field of labor, as well as in his intended missionary work in the far west of Iowa!

Address: Revd. Fr. Doescher, Iowa City, Iowa.
Rock Jsl, III, Nov. 21, 1859.

Aug. Selle.

On the 21st Sunday p Trin. Mr. J. N. A. Wüstemann, hitherto assistant preacher in the congregation at Detroit, who had accepted the call of the congregation at Roseville, Mich. was inducted into his new office, by order of Mr. Praeses Fürbringer, by the undersigned, assisted by the Rev. I Ran schert inducted. The Lord bless the dear brother, that he may guide many to righteousness. The address of the dear brother is:

Revd. J. N. A. Wüstemann, Roseville, Ma- comb Co, Mich. W. Hattstädt.

After Mr. Pastor J. Lehner had been called by my parish to the position of assistant preacher, and had followed the calling as a divine one, so he was installed in his office by me on behalf of the Reverend President of our Middle District of the Synod of Missouri, Ohio and others, Mr. Dr. Sihler, on the XXI. p. Irin, the 13th of Nov. I. J., with the assistance of Mr. Pastor Ph. Wambsgans. The dear Lord Jesus Christ, the archpastor and bishop of his church, wants to help the dear brother after so many painful experiences in his holy office. May the dear Lord Jesus Christ, the archpastor and bishop of his church, after so many painful experiences in his holy office, grant him many joyful ones in his new field of work according to his will, and make him quite capable

through his holy spirit to fulfill his ministry. Spirit make him quite capable to carry out his holy work for his ebre and his congregation.
God be with him, amen.
e address of the dear brother is: I.MXKK,
Xvilln, Xoble 6o., Inä.
Mine is now:
RLv. 86HMIXXX, Gnnäleville, Inä.

Receipt and thanks.

For Sckiilkr Job. Walther from the Michigan-Zoglingseasse by H. P. W. Hattstädt P5.00.
" L. Schick from the bell bag of the congregation of Mr. Past. Polack, Will Co, Ill, H15.00; from Mr. Dietr. Meier there LHOO.
" Heinrich Walker of Mr. Lehmann of East Cleveland, Ohio, lk1,00.
" I- H. Pb. Partenfelder of the municipality at Saginaw City, Mich. by Mr. Böhlau sfor month of November \$5.00.
„ F- Wesemann by parishioners of the Hcrrn Past. Franke in Addison, Ills, \$8,25, namely: by F. Ah- rens\$2,00, by Wittwe Ahrens, Chr. Meier, H. Mönch ä \$1M, by F. Hahns, F. Lührs, F. Weiß ü \$>>,50, byH. Thiemann, F. Schubmacher, Günther, G. Weiß, I. E. Kießling, H. Schulze and Ä. Ströbel ü \$0,25
„ W. Hoffmann \$5,00 from the Jungsruicnvcrein to Adrian, Mich. and \$6,00 from Mr. Past. Sievers.
„ H. L. Brakesichler from the Virgin Association of West Cleveland \$3.00, from the parish there \$2.70, from N. N. 52.00.
„ H. Evers of the Jüuglingsvcrcin at East Cleveland \$2.00.
" Fr. Kcstel of the Young Men's Association at Baltimore, Md, \$5.00.
Hermann Loßner at the wedding of Mr. Friedrich Bralmüller by Mr. Past. Streckfuß collected \$0.80.
„ Br. Dennert from the communities in Frankenlust and Amelith 58.00.
"H. F. C. Ch. Grupe vom Jungfrauen-Verein von der Gem. des Hrn. Past. Werfelmann \$4.00.
"I- carpenter from the congregation of Mr. Pastor Werfelmann \$7.00.
"Georg Steubcr by Mr. Past. Voigt of the Johannes-Gemeinde in Sulphurspring at the Ernte-Dank-Feste collected \$11,00.
„ C. SeuchvomJünglingsvereinzuWcst-Cleveland\$1,00.
„ H. Walker of the Young Men's Association at Wcst-Cleveland \$1.00, of the Young Women's Association there \$2.80.
"Johannes Fellwock from Mr. Past. Dicke \$0,00, from Mr. Lehrer Richter 52,00, from Mr. Lehrer Dreyer 50 Cts.
For Pittsburgh sophomores:
From members of the community of Mr. Past. Francke at Addison, Ill:
by F. Stnnkcl, H. Stünkcl, F. Krage, W- Rabe, H. Bartlingjun., P. Nickel, H. Rmermund, W. Heuer ä \$>,< 0, W. Stiinkel \$5,>0, W- Lcseberg 62 CkS., F. Lcseberg, J. >zruse stn., S. Rosmwinkel, S. Kruse, F. Eiähoff F. Lührs, F. Weiß, H. Heitw.ann, W. Firne ü 50 Cts., JoachimHahls, H. Rathe, J. Thicße, H. Lange, D- Plaß, H. Brvckmann, F. Kruse jun, F. Meier, H. Hogrefe, F. Rätthst, H. Mar- quarvt, H. Rosenwiukel, H. Buchhorz, D. Flore, F. Fiene, F. Wolkenhauer, W. Precht, H. Hachmcister, D. Lührs, Günther, J. E. Nießung, H. Schulze, A. Sircbcl ü. 25 Cts.

H. Bar sound.

For the School Teachers' Conference - Casse to Fort Wayne as a collection at the wedding of Mr. Bro. Rodemann in the Gemeinte tes Mr. Past. Weyel by teacher J. P. Cmrich 53.50.
"a valuable cello from Mr. Past. C. Mces in Columbus together with a written instruction tem Echul- seminar zu Fort Waync zum Gcschnke worshipped.
Pros. P h. Fleischmann.

Warmly tanking received from the first women's association oer Gemeinte Hrn. Past. Wunders in Chicago for needy pupils of Concordia 0> shirts with bosoms and 4 covikchen- ucberzüge; furthermore from Mr. Chriüian Lauge in St. Louis 6 knitted undershirts, 6 pairs Nnterbciukwiter, 3 shirts with bosoms, 6 pairs of woolen stockings and 6 pieces linncue collars. C. F. W- Walk b er.

To the synodical treasury northern district:

From the congregation of Mr. Past. Brose, Collecte at the harvest festival	\$ 5 34
" the community in Detroit	10.00
By Mr. Past. Dicke von dessen obere ImmanuelSGemcinde 5	,62
Of whose lower immanucls community	2,89
Allowance from himself	0.28

For the Synodal-Missions-Casse By Mr. Past. Dicke received 8 .51

namely: from Mrs. Carl Ourndt 51.00. from Mrs. E. Müller as a thank-offering for a happy delivery \$?,00, Collecte in the parish to the Nativity of Christ \$1,69, collection at the wedding of Mr. F. Schnkar 52.04, from Mr. Ade 25 Cts, from G Wolfs 13 Cts.
From my community 7.25
namely: from the unnamed \$5.00, from J. Brushwood 50 Cts.s from the school children \$1.75.

For the college construction fund:
 By Mr. Past. Thickness \$1,10
 uno namely: from Carl Bkier 50 cts, from G. Wolff 25 cts, from W. Kastner 25 cts, from W. Dumke 10 cts.

W- Hattstädt, Cassirer.

Held

a. To retire the ConcordiaCollege construction debt:

By Mr. Past. Brewer, Pittsburgh, Pa., by Heinr. Succop 50 Cts, B. Succop \$2.00, D. Hirsch and I. Keil L \$1.00 \$4. 50
 From the comm. of Mr. Past. Hüsemann, Laues- ville, Yes. 5,00
 By Mr. Past. Duttitz by Mr. Jox in West Seneca 1 .00
 From the congregation of Mr. Past. Metz, New-Or- leans, La. 23.70
 By Mr. Past. Hattstädt, Monroe, Mich. 1,10

d. To the synodal treasury westl. district:

From Trinity Distr. in St. Louis, Mo. 12.20 Bon Mr. Teacher Hermann 1.00
 From Concordia Distr. in St. Louis, Mo. 15.60

E. Roschke.

Get

a. To the general synodal treasury: For the general praeses:

By Mr. Past. F. Sievers in Fraukmlust, Mich. \$15.00 namely:

\$10 by the municipality there,
 5 " „, in Amelttb.

By Mr. Past. W. Hattstädt in Monroe, Mich., subsequently to the item he acknowledged in No. 8 0.24
 Don of the St. JohanniS parish of the Hrn. Past.
 F. W. Richmann 6 ,00

d. To the Synodal Missionary Fund:

By Mr. Past. F. Sievers in Jrankenlust, Mich., by L. Kirchhof in Amelith 0.50

By Mr. Past. H. Lemcke in Monroe, Mich, from
 Mr. Georg Fmgel in his parish 1,00

By Mr. O. Noack in Ncw-OrleauS 38,50 and namely:

per iskpt. of the congregation of the 8,Ä " " Ä^{on}. f H-. Past. M-.,

5,00 from Ungen. found in the bell bag 1,25 „ Kaiharine Helbrittcr a. d. Sparbüchse 3,00 Collecte on the wedding of Mr. Arend Brohm.

By Mr. E. Kunderinger, teacher, Detroit, Mich. from his school children 2.00

Bon of the congregation of Mr. Past. W. Holls in St.
 Clair Co, IIS. 2.00

6. to the college maintenance fund, for teachers' salaries:

By Mr. O. Noack in New-Orlcans from Mr.
 Cobnke there 2,50

Don der Gem. d. Hrn. Past. I. H. Ph. Gräbner in
 St. Charles, Mon. 15.50

Through Mr. E. Roschke of Herm. Harms in the Immanuels congregation of Mr. Past. I. M.
 John at Cole Camp, Mon. 5.00

By Mr. Past. A. Lehmann near Manchester, Mo.
 from Peter Popp 0,50

From ImmanuelS District d. Parish in St. Louis 11.00 Cathedral Trinity District "" 11.00

ä. For poor students and pupils in Concordia College and Seminary:

Through Mr. Past. H. Lemcke in Monroe, Mich. - -1,32
 namely:

1.00 from Mr. Gcorg Finget and
 0.32 " " Kornbusch in his community.

By Mr. O. Noack in New-Orleans 26,00 and namely:

4,00CollecteperJuly3
 8.05 " " Aug. lderGemeindedes
 6,8'1 " Sept. sHrn . Past. Metz.
 6.25 " " Oct.)

By Mr. Past. Ph. Ottman in Neu-Mcüe, Mo. \$11.05 and namely:

5,55vondessen Gem. 1
 0,75 " Laucnsteiu-forSchillerKünzel
 0,75 " Beginning)
 4,00 " Mindborst forGebr. Mieschler

From the congregation of the Rev. P. Beyer in Altenburg, Mo., for Markworth and Bnrfeind 22.14

6. to the maintenance fund for Prof. Biewend:

By Mr. Past. H. Lemcke in Monroe, Mich., by Mr. Georg Fingel in his parish 1,00

From the congregation of Mr. Past. P. Beyer in Altenburg, Mo. 16,86

For the church building of the congregation of Mr. Past. Hoppe in New Orleans:

From the Gem. of Mr. Past. Polack, Will Co, III §10.00 blessing 20 cts. for postage.

For Mr. Pastor Fick:

From Mrs. Welker from the parish of Mr. Past. Ott- mann in Neu Mette, Mo. 0.50
F. Bohl au, Cassirer.

Correction.

In No. 6, the contributions received by Mr. C. Piepenbrink from the congregation of Rev. Schwan in Cleveland to the "Prediger-und Lehrer-Wittwen- und Waisen- casse" are acknowledged. This contribution is, according to the report of Mr. Past. Schwan, this contribution was not intended for this fund, but for the "Utterhaltskasse für vcrw. Frau Prof. Biewend" and has now been credited to the latter fund.

F. Bohl au, Cassirer.

For the Lutheran have paid:

The 11th year:

The gentlemen: A. Wussow, H. Schröder, Past. H. W Rinker, G. Greb, Knab, A. Müller, F. Bienz, Past. I'. Bundenthal.

The 13th year:

Messrs: W. Hause, H. Schröder, W. Pohlmann, H. Körte, Past. H. Kühn 5 Er., Past. H. W. Rinker 13 Er., Carl Mai, L. Brauns, Past. I Trautmann 5 Er., Büstrin, G. Hartert sen., Chr. Schütze 50 Cts, Harms 50 Cts, Past. I. A. Fritze, I. Blecke, Jcrd. Rinking, H. Gehrke, Bro. Fulling, I. H. Fulling, H. Schaphorst, C. Gcerke, Bro. Christianer, Past. I. Bundeluhel.

The 16th year:

The gentlemen: F. Hoppe, W. Dumstrey, W. Treichcl, A. Böhlke, Past. F. Besel, H. Frey, F. Maicr, I. H. Scheer, H. Scheer, C. Hcminghaus, H. Körte, H. Hillbrecht, Past. E. Bote 6 Er., I. H. Wessel, Past. G. Sauer 5 Er-, W. Windborst, F. Kcmner, F. Härtel, H. Beckebrete, W- Bnins, W- Hagemann, H. Möblenkamp, D. Ehlmann, A. Halle- mann, D. Tböle, Heßkamp, Kruse, Blöbaum, Stumberg, Laging, E. Nolle, Blackemeicr, Möntmann, Waldcck, Prof. Brackmann, A. Jäckcl, Phil. Merz, Past. A. Lehmann, Schlagenhaut, H. Sievers, G. Brauns §3.25, G- Brauns, Beckmann, I. Götz, I. Hanschkc, Lindenschmidt, Riemer, E. Schulz, Wille, I. Poppel §1.50, C. Kasten 50 Cts, C. Schütze 50 Cts, Roggc 50 Cts, Steinmeyer 50 Cts, L'öhr 50 Cts, Grotefendt 50 Cts, Past. MultanowSky, P. Heinz, I Junghaus, Past. I. I. F. Also 9 Er., Past. I. Bunden- thal.

M. C. Barthel.

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L Volkening H

St. Louis, Mo,

Synodaldruckerei von Aug. Wiebusch u. Sohn.

Volume 16, St. Louis, Monday, December 27, 1859, No. 10.

(Sent in by Past. Fick.)

JESUS.

"I will become even less," said a royal hero *), And spurned what on earth proud spirits are well pleased, So that he fled all his own honor, glad of his God.

"I will become still smaller," said the Lord of the Kingdom of Heaven, And so he became like us in offerings and all sorrow, Chose for the honor shame, Which even broke his heart.

Behold his humility shine, himself! how cr so low bends! From the deity's crowns of honor Into the sinner's death rises. Yes! even into the cold grave his humility drove him down.

He who once appeared as judge, Who as God commanded the storm, Behold! how cr sighs and weeps, And writhes like a worm, Since he suffered shame, disgrace and death for us, the pious God.

He, who descended the steps of all humility, Has, O soul, called thee to humility's holy victory; Seek, as Christ's own, Only the Lord's, not thy glory.

Will you live for your own glory? Your own honor is a robbery; God has given you everything;

*)2 Sam. 6, 22.

You are nothing but ashes and dust, Just a poor sinful nothing You are guilty of judgment.

Let Christ's love penetrate you, For it penetrates to humility. So shalt thou conquer pride, And the old Adam's mind, That thou mayest join with David, "I will be still less."

Unit,

abgestatter for the meetings of the German Lutheran Synod of Missouri, Ohio a. St. Western Di

May 5, 1959, and the following days. Days to Addison, Du Page Co, Ill.

(Continued.)

Here is another example of how different Luther's doctrine of predestination is from Calvin's. To the words of the Lord Matth. 11,25: "I praise you, Father and Lord of heaven and earth, that you have hidden these things from the wise and prudent, and have revealed them to babes" - Calvin adds for explanation: "That some come to faith, others remain blinded and hardened, this happens through his free election, because he draws some, while he passes by the others, and only makes a difference among men, whose nature is the same. *) Luther, on the other hand, writes about the same words: "Christ here boasts that God does right in that he has revealed his secrets to these white men.

S. Calvini iv 1. Commentarii. Ed. Tholuck. Vol. I., p. 274.
and wise men, because they themselves want to be above God, not below God. Not that he hides it in fact and truth or will, since he is authorized to preach publicly under all heavens and in all countries; but that he has mentioned such a sermon, from which the wise and prudent by nature have an abhorrence, and which is hidden from them through their own fault, because they do not want to have it". (VII, 201.) Furthermore about the words Matth. 13, 13. u. 15.: "Therefore I speak to them by parables. For with seeing eyes they do not see. For this people's heart is hardened, and their ears hear evil, and their eyes slumber, lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, that I should help them" - about these words Calvin writes: "He says that he speaks darkly to the multitude, because they are not partakers of the true light. However, when he says that the blind are covered with a blanket so that they remain in their darkness, he does not ascribe the guilt of this matter to them, but rather praises the grace granted to the apostles, because it is not common to all. So he gives no cause except the secret counsel of God, although the reason for it is hidden from us, but known to Himself. . For this purpose the Lord actually wants his word to be preached, so that the hearts of men may be renewed and they may be reconciled to him. But concerning the rejected ones Isaiah proclaims the opposite,

that the stony hardness remains in them, so that they do not obtain mercy, and that the word is taken away from them, so that it does not soften the hearts to repentance. About the same words Luther writes: "These words, 'Lest one day they see with their eyes and be converted, that I may help them,' also seem to be spoken out of envy, as if he did not want them to see and be helped. But this whole passage must be read one after the other, so that it is connected as if by a chain, as follows: This people has a hardened heart, and ears that hear evil, and closed eyes 2c., from which it comes that they cannot be converted and that they cannot be helped. As if he wanted to say, the hardening of their heart stands in the way, that they do not see and that I cannot help them. I would gladly help them, saith he, therefore I send my Son; but the hardening of their heart standeth in the way of my will and their salvation." (VII, 295.)

Luther wrote about the universality of grace and reconciliation in John 1:16: "Just as the dear sun is not darkened or eclipsed by the fact that it has to shine on many, indeed the whole world is deprived of its light, glow and radiance; it nevertheless retains its light completely, nothing is lost from it, it is an inordinate light, and could well illuminate ten worlds.... So Christ our Lord (in whom we must have recourse and ask everything from him) is an infinite fountain and main source of all grace, truth, righteousness, wisdom, life, which is without measure, end and reason; so that even if the whole world were to draw so much grace and truth from it that it would become like angels, not a drop would escape from it: the fountain is always overflowing with grace. Whoever then wants to enjoy his grace, no one excluded, let him come and get it from him." (VII, 1597.) Furthermore, Luther writes about the words: "Behold, this is God's Lamb, who bears the sin of the world," Joh. 1. 29.: "It is preached from the measure fine and comforting of Christ, our Savior; we can never attain it with words, yes, even with our thoughts. In that life we will have our joy and delight in eternity, that the Son of God lets Himself down so low and takes my sin on His back; yes, not only my sin, but also the sin of the whole world, which has been done from Adam to the very last man, which He wants to have done and also suffer and die for, so that I may be without sin and attain eternal life and blessedness. This is the foundation of all Christian doctrine; he who believes it is a Christian; he who does not believe it is not a Christian, and he will also find his part. It is said clearly enough: this is the lamb of God, which

bears the sin of the world, and the text is God's word and not our word, nor devised by us, that God has slain this lamb for this purpose, and that the little lamb, out of obedience to the Father, has taken upon itself the sin of the whole world. But the world does not want to go there, it does not want to grant the dear little lamb the honor that we alone are saved because it bears our sin. It also wants to be something, and the more it wants to do and atone for sin, the worse it makes it. The Lamb himself preaches to us, saying, "See how I bear your sin, but no one will accept it; and if we believed and accepted it, no one would be condemned. What more shall the Lamb do? He says: You are all condemned, but I will take your sin upon me; I have become the whole world; I have taken on the person of all men from Adam, so that if one has received sin from Adam, he will give us righteousness for it. Then I should say, I will believe that my dear Lord, the Lamb of God, has taken all sin upon Himself. The world will not yet believe or accept it, and if it did, no one would be lost. But the fact that one does not believe is not for lack of the Lord Christ, but the fault is mine. If I do not believe, I am condemned. In short, I must say that God's little lamb has borne the sin of the world; and I am earnestly commanded to believe and confess it, even to die for it. - Yes, you may say: who knows whether he also bears my sin? I do believe that he bore the sins of St. Peter, St. Paul and other saints; they were pious people; if I were also St. Peter or St. Paul! Do you not hear what St. John says here: This is the Lamb of God, who bears the sin of the world! Now you cannot deny that you are also a piece of the world. If you are (now) in the world, and your sins are a piece of the sin of the world, here is the text: All that is called sin, the world, and the sin of the world, from the beginning of the world to the end, is upon the Lamb of God alone; and because thou also art a part of the world, and abidest in the world, thou also shalt enjoy the things which the text saith in this place." (VII, 1639. 1642. 1648. 1649. 1650.)

Gerhard shows how the Calvinists, with their doctrine of an unconditional predestination and the errors associated with it, cannot thoroughly comfort a challenged conscience and make it certain of its salvation. *) He

Thus the speaker reads in the Erlanger Zeitschrift (in the first issue of the current year) the following verdict of Eberle, who, as is well known, studied Luther very eagerly: "The eternal election to beatitude is what Calvin is based on; it is supposed to offer him the objective certainty of his state of grace. And what did Luther want with his doctrine of the means of grace? "Christ in baptism, the Lord's Supper, or in the preaching of the divine Word - that is where I want to find Him," he explains to himself. In word, baptism, and the Lord's Supper he sifts the means to become partaker of Christ, to become objectively certain of his part in Him. This is unity in diversity; Calvin's doctrine of predestination, Luther's doctrine of grace, and Luther's doctrine of the writes: "It is easy to see that that system of unconditional rejection is not the golden chain of salvation, but rather the rope of despair plunging into ruin. For what can they put before a man for his consolation, who is either terrified because of the sense of sin, or who is

complains about the weakness of his faith, or who is challenged by the thought of belonging to the rejected? Perhaps they will refer him to the infinite mercy of God? But the challenged one will hold up that dreadful counsel of reprobation, as Calvin calls it, by which

God's mercy is not little or insignificantly wavered.-Or to Christ's merit? But the contested man will object that Christ alone died for the elect, but that he does not know whether he is in the number of the elect; indeed, since he has learned in the schools of the adversaries,

The two means are only different approaches to one and the same goal: to become objectively certain of the state of grace. Which of the two ways of attaining objective certainty is the right one, whether Luther's or Calvin's, can hardly be left in doubt. If I have been chosen by God from eternity to salvation, then I certainly have an objective assurance of this as only one can have: but whether I am?-about this I have no direct certainty; I can only conclude that I believe in Christ by God's power. The fluctuations to which faith is exposed, however, were discussed above. Thus Calvin, in wanting to lead beyond subjective certainty, leads back to it again. But in order to be able to rejoice in my eternal election, I must first be certain of my state of grace in a different and closer way. Luther took this closer path with his above-mentioned sentence: "Christ in baptism, the Lord's Supper, or in the preaching of the divine word, that is where I will find Him. Calvin demands without further ado that I should believe that I have been chosen for my person from eternity, while a thousand others beside me should be condemned to eternal damnation. This is overstrained; for to what shall I adhere, I find in Scripture no specific promise, issued to my name or person. Here a middle element is missing, if it is not to be, as already noted, the subjective but wavering faith. Luther is different. He demands of the Christian only faith in a general truth: that where Word and Sacrament are, there is Christ. This is not the art: for everyone knows that it is a hundred times easier to believe a general truth than to acquire its content personally. But if I have learned that where there is Word and Sacrament, there is Christ, and for this proposition I have support in Scripture, while for my personal election from eternity I have no support in Scripture, then I am not far from applying to my person that Christ is also with me in Word and Sacrament. But there is something else, which is unfortunately usually overlooked, and which we therefore ask you to consider all the more. As you believe, so shall it be done to you. This is a keynote of Luther's faith, and a truth that is as much scriptural as experiential. The measure of our receiving depends on the measure of our Faith (cf. 2 Kings 13:14, 19, Ps 81:11) and the word of the Lord: "May it be done to you according to your faith. 2c.) The author does not hesitate to repeat the sentence expressed elsewhere: "A congregation, supported by the awareness that God is audibly and bodily among us in Word and Sacrament, such a congregation should also have its day of Pentecost. Whoever and how often he believes it: where Word and Sacrament, there Christ, will not only have Him in the ancient faith, but also in living experience, with Him the immediate certainty of grace. Thus Luther leads the Christian on the next, easy way to the objective certainty of his salvation - and this in such a way that he saves him from carnal certainty, because he does not issue him an assurance for the future in all cases, but makes him become certain of his salvation in faith anew every day". (p. 116 f.)

that the human nature of Christ, not the person, has suffered, he will answer from Calvin: I confess, if any man would set Christ par excellence and in himself against the judgment of God, that there would be no merit there, because there would not be found in a man the worthiness that could earn God's favor!-Or on the calling by the word? But the challenged one will object that another is the inward calling, another the outward calling, that many are called outwardly by the word whom God has inwardly rejected by an unconditional decision and whom he therefore does not want to come. - Or on the promises of the gospel? But the challenged person will object that these are not general, but concern only the elect; grace is offered only to some with the intention that it be imparted to them, as Piscator writes. - Or to baptism, in which he was washed of sins, born again by the Holy Spirit, and brought into the covenant. Or to the baptism in which he was washed of sins, born again by the Holy Spirit and received into the covenant of God? But the challenged will object from Beza that neither all children, nor any, are in fact and truth born again at the moment of being baptized, but that the benefit of being born again only follows in its time, as ordained by God, that act of baptism in the children from the hearing of the word; and from Piscator that it is not even true of the elect that God has assigned them his covenant in circumcision itself. - Or on the use of the holy communion. Or on the use of Holy Communion, which is instituted for the strengthening of faith? But from the same they have long since removed and outlawed the sacramental communion of the body and blood of Christ, leaving only a figuratively represented presence, i.e. only the presence of a far, far absent body of Christ. - Or on Christ's, the mediator's, goodness? But they hold that he is present to us only according to his divine nature (which is a consuming fire), but that Christ's human nature, according to which he is our brother, is as far from us as the highest heaven is from the lowest earth- Or on the feeling of faith? But the feeling of faith is often lost in our hearts, especially in the time of temptation; therefore, the challenged person will conclude: I do not feel faith, therefore I do not have faith, therefore God does not want me to have faith, therefore I am among the rejected. - Or to the characteristics of faith? But whatever marks of faith are given by the opponents, they can be shown in those who have fallen from the grace of God; but now, according to the assumption of the opponents, these have never had the true faith; so no one can be sure that he has the true faith of the elect. - Or on the ministry of the Word and Sacraments? But the one who is challenged will answer from Beza: the

Forgive yourself to God, who thinks that God attributes even the slightest of his divine truth to the people through whose mouth God speaks, or to the external word of God himself, or to the sacramental signs, for the renewal of people and the preservation of them for eternal life in Christ. Therefore, if we want the purity of the heavenly doctrine and the foundation of our faith to remain intact, we must by no means allow ourselves to dream of a mixture of religions, or disguise these errors as insignificant, but must zealously defend the truth with all our strength". (Locc. th. de. ão bonis opp. Ep. dedicat.)

(Conclusion follows.)

Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word?

All Christians agree on two things, 1. that preachers can and should demand unconditional obedience when they present God's clear Word to their listeners, and 2. that preachers, on the other hand, have no right to command anything against God's Word.

The Lord speaks clearly to the apostles and thus to all called preachers of the gospel who administer the apostolic ministry: "He who hears you hears me, and he who despises you despises me; but he who despises me despises him who sent me. Luc. 10, 16. Of course, this does not mean that the listeners should accept everything they hear from their preachers as Christ's word and voice without exception. In the Apology of the Augsburg Confession, in the last article, it rather says quite correctly: "It is also certain that this word of the Lord Christ, Luc. 10: He who trifles with you trifles with me, does not speak of the ordinances of men, but is strictly contrary to them, for the apostles did not receive a *mandate cum libera*, that is, a completely free, unmeasured command and authority, but have a measured command, namely, not to preach their own word, but God's word and the gospel." Those words of Christ, therefore, are to be understood thus: when an apostle or a duly called preacher preaches the word of Christ, let not the hearers think: yes, if Christ, the Son of God, himself said this to me personally, I would well obey; but what has a preacher, who is himself a poor sinful man, to command me! No, let the hearers think, since the apostle or the preacher does not preach his own word to me, but Christ's, I must not look at his person, but at his office and word, and must receive the same as if the Son of God himself spoke to me personally and commanded me the same. Do not think, then, that the words, "He who hears you hears me only means this, for they would be

quite superfluous, that goes without saying. This is by no means the case. They are rich in comfort, instruction and necessary warning. With those words, Christ first of all gives comfort, although He no longer lives, teaches and teaches visibly in His church after His ascension, that nevertheless His Christians should not be without His word, but should hear it from the mouth of His

servants as if it were His, the Son of God's, own mouth speaking. Yes, Christ himself gives his Christians this comfort, that they do not have to worry about their preacher being a hypocrite and therefore his preaching and administration of the sacraments being ineffective and invalid; no, he wants to say, let this worry go, only pay attention to whether your preacher holds my pure word before you; if he does, it is just as if you heard me yourselves, should he also be a hypocrite. On the other hand, there is also the command in those words that when a preacher preaches Christ's word to him, the listener must respect it as if it were the word once spoken directly by Christ and obey it unconditionally. And finally there is the warning and threat that whoever despises the word of Christ spoken by a man for the sake of man, thereby despises Christ and the high majesty of God the heavenly Father Himself, who sent Him, and that he will be judged accordingly. Woe to those, therefore, who hear God's clear word from the mouth of their preachers and think: "What does the priest want to say to me? One day Christ will not recognize such name Christians as His own, but will reject and condemn them as despisers of God and His word and say to them: "Did you not know that whoever hears them hears Me? "I have never yet known you; depart from me, all ye workers of iniquity." Matth. 7, 23.

A second clear statement of the truth that preachers can and must demand unconditional obedience when presenting God's Word to their hearers is this: "Obey your teachers, and follow them: for they watch over your souls, as they that should give an account of them: that they may do it with gladness, and not with sighing; for that is not delightful unto you." Ebr. 13,17. It is true that this saying, as the Apology of the Augsburg Confession also expressly testifies, also judges. Confession also expressly testifies, it is true that it does not refer to "any government apart from the gospel," just as little as these words of Christ: "The scribes and Pharisees sit on Moses' throne; therefore whatever they tell you to keep, keep it and do it, but do not do according to their deeds. Matth. 23, 2. 3. Rather, just as one should only do according to the words of the Pharisees and scribes when they sat on Mosi's chair, that is, when, as often and as long as they really presented the law of Mosi to their listeners; so in that passage Ebr. 13, 17. obedience to the predi

The teachers of the gospel are required when they act in the place of Christ, that is, when they do not bring their thoughts but Christ's word to the salvation of the soul. But if they do this, then it is said, "Obey your teachers, and follow them." And whoever then disobeys them, and thereby becomes the cause that they cannot do their office with joy, but must do it with sighing, is not disobedient to a human order, but to a divine order; he is disobedient to Christ himself, in whose stead they are ambassadors; he contends against God, who admonishes through them.

2 Cor. 5, 20. *)

The other point on which all Christians agree is that preachers have no right to command anything against God's word. This is so indisputable that Peter and John themselves shouted to the wicked council of Jerusalem, "Judge for yourselves whether it is right in the sight of God that we should obey you more than God?" and soon after all the apostles, "God must be obeyed more than man. Apost. 4, 19. 5, 29. Only in the antichristic papacy did one have the impudence to give the church the right to make regulations even against God's word. Thus, for example, the Costnitz Council, which, as is well known, had the holy martyr Huss burned, wrote in 1415: "The general council declares, decides and determines: although Christ distributed the reverend sacrament to his disciples under both forms, of bread and wine, it is nevertheless notwithstanding. . . and although in the first Church this Sacrament was taken by the faithful under both forms, yet, in order to avoid many dangers and offences, this custom was instituted with good reason, that the same should be taken by the administrators under both forms, and by the laity only under the form of bread . . . since, therefore, this custom has been instituted with good reason by the Church and the holy Fathers, and has been observed for a very long time, it is to be considered a law which it is not lawful to disapprove." **) - In the same way insolent,

The Cardinal Bellarmin claimed that Ebr. 13, 17. commands God to obey the preachers also insofar as they introduced ceremonies. To this the famous Wittenberg theologian Wolfgang Franz replied in his disputations on the Augsburg Confession: "Gehorchet euren Lehr. Confession: "Obey your teachers, says the apostle, and immediately adds: For they watch over your souls. Thus he means that which they present to us from God's Word for the salvation of our souls, and he wants us to obey the teachers by giving ear to them in these things and following them. Ceremonies are not mentioned in this passage, not in the least." S. the Disp. on the 11th Art. of the Augsb. Conf. tz 106. 107.

For the above used word "demunerachtet" (that Christ has used it differently) the Latin word is "hoc non obstante"; Luther therefore calls the Costnitz or Constance Concilium the "Obstanzer" Concilium and writes: "It is worse than I would have believed, and can neither reach it with words nor thoughts, what kind of game the wretched devil has played there; is it otherwise one or some devils and not the whole hell with all devils? For so may the ver- Like the Costnitz Concilium, the Jesuit order has gone out with the language. They too, with almost unbelievable impudence, have determined that a Jesuit must obey his superior even if the latter would order him to commit a mortal sin! So it says in the Constitution of the Jesuits literally: "No Constitution, Declaration or any order can entail the obligation to commit a mortal or venial sin: unless the superior commands this in the name of our Lord JEsu Christ or in the power of obedience. (See the "Institutum" of the Jesuits, Präger edition, Vol. I. col. 415.) In the Register this passage is indicated by the following words: "The superiors may make it obligatory to sin in virtue of obedience, if this brings many benefits." (See the Index under the title: Obedientia, Obedience.)

But there is, as I said, no dispute among Christians about this, namely that listeners owe their pastors to obey when the latter hold God's word before them, and that they, on the other hand, do not have to obey them if they want to command something against God's word. However, there are things that are neither commanded nor forbidden in God's Word. The question therefore arises: Can preachers command their congregations or individual members of them to do such things? - This question will be answered thoroughly here.

We answer: Preachers have no right to command their congregations or individual members of them to do anything that is neither commanded nor forbidden in God's Word.

1 Our first reason is this: because Christ commanded the apostles, when he gave them their instruction, to preach the gospel only: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Marc. 16, 15.16. Further: "As the Father has sent me, so I send you. And when he had said this, he blew upon them, and saith unto them: Receive the Holy Spirit. Receive the Holy Spirit, by whom ye may be forgiven of sins" 2c. Joh. 20, 21-23. Hereby Christ Himself gave a sharp, easily recognizable borderline to the power of all preachers. The Concilium of Constance cursed Christ, the King of honor, under the eyes of the preachers. Although Christ in the Lord's Supper asked to follow both forms, and afterwards in the Christian church is received by the laity in this way, nevertheless, regardless of this, one should consider the custom as right... They say that it is a praiseworthy custom, just with the same mouth, so that they confess that Christ commanded it differently and that his church kept it differently! Thanks be to you, dear Kukuk, that you so freshly shout out your own name and boast that you wanted to be an antichrist: to sit against and over God himself and rule in his temple or church. They have indeed long been anti-Christians before, but they have never confessed and boasted it so freely as in this Obstanzer Concilium." (S- Etliche Sprüche wider das Concilium zu Constanx und seine Bekenner. XIX, 1699 ff.)

drawn. What does not belong to the handling of the gospel does not belong to the authority given to the preachers of Christ. According to this, they have no power but that of the word. The word of God is their staff of gentleness and their staff of woe, their binding key and their loosening key, their tool for work and their weapon for battle. Their office is an office of the word. Therefore, in the last article of the Augsburg Confession it says: "Now ours teach that the power of the keys or bishops is, according to the

gospel, a power and authority of God to preach the gospel, to forgive and retain sin, and to administer and act upon the sacraments. For Christ sent the apostles with the command: As my Father hath sent me, so 2c. The same authority of the keys or bishops is exercised and carried out only with the teaching and preaching of God's word and with the administration of the sacraments to many or single persons, according to which the profession is.... Since the power of the church or bishops gives eternal goods and is only exercised and driven by the ministry of preaching, the police and the secular regiment do not hinder them anywhere... Therefore, the episcopal office according to divine rights is to preach the gospel, forgive sins, judge doctrine, and reject doctrine contrary to the gospel, and to exclude the ungodly, whose ungodly nature is evident, from the Christian community, without human authority, but only by God's word. And in this case the parishioners and churches are obliged to be obedient to the bishops, according to the saying of Christ Luc. on the 10th: He who hears you hears me." Therefore, also in the last article of the Apology it says: "The jurisdiction (of the bishops) does not extend to sins against their new laws, but only to those sins which are against God's commandment, because the Gospel does not direct a regiment to them apart from*) the Gospel, that is clear and certain."

2 A second reason why preachers have no right to command their congregations or individual members to do anything that is neither commanded nor forbidden in God's Word is this: because preachers are not to conduct their ministry in their name, but in Christ's name, for Christ's sake, in Christ's stead. For thus it is written: "We are therefore ambassadors in Christ's stead, for God admonishes through us; we therefore pray in Christ's stead: Be reconciled to God." 2 Cor. 5:20. It is true that it is a great and glorious thing that the preachers of the gospel, as ambassadors, legates, in the name and place of Christ, the Son of God, should administer their ministry; but this does not make the preachers into Christs, who, like Christ, could command what they pleased, but on the contrary, it does not make the preachers into Christians.

The preachers are therefore not only denied a regiment against the gospel, but also any regiment apart from the gospel.

The king's authority is limited to a certain, precisely defined measure. Whoever is the envoy of a king and therefore has to act in his name and on his behalf, must be able to prove in everything he commands that what he commands is the declared will of his royal sender. If he wanted to act arbitrarily and yet by official authority, he would not only find no obedience, but would also soon be deprived of his office as a rebel who wanted to be king himself. The same case applies to the preachers. In everything they command, they must prove that it is their divine sender's will; they must be able to say: thus says Christ, in his name and in his stead I therefore command you; if they cannot do this and yet, as appointed preachers, they want to command by official authority, they make themselves Christ's, grab Christ's crown, and become Christ's messengers - traitors, rebels and usurpers in Christ's kingdom. Even in the case of Christ's disgrace, no one is allowed to obey their commands, as little as David's subjects were allowed to obey the rebellious Absalom. *) That we understand the word "in Christ's stead" is evident from the words of Christ: "Go ye, and teach all nations, baptizing them in the name of 2c.; and teach them to observe all things whatsoever I have commanded you." Matth, 28, 19. 20. If preachers teach what Christ has not commanded them, they no longer teach in Christ's place, in Christ's name and as Christ's messengers, but in their own name and thus set themselves apart. Therefore Luther writes: "St. Peter (1 Pet. 5, 3.) overthrew with one word and condemned all rule, which now the pope leads, and made it clear that they have no power to command a word, but that they alone should be servants and say: This is what your Lord Christ says, therefore you should do this." (Sift the interpretation of 1 Ep. Petri of 1523, in Walch's edition IX, 821.) In another place Luther writes: "We must have the man of whom alone it is written: He has never sinned or spoken unrighteously, 1 Pet. 2, 22. Is. 53, 8. What he does and speaks, we hear according to his Father's commandment, Matth. 17, 5. We also obey the apostles and the church, if they bring the sign of this man, when he says to them Luc. 16, 15: I send you and preach the gospel; and again: Teach them to observe all things whatsoever I have commanded you. Where they do not bring the sign, we hear them no further than St. Paul heard Gal. 2, 11. ff. Petrum heard; there no crying helps before, we do not do otherwise." (See the Scripture

*) This does not deny that sometimes even righteous Christians obey such unchristian commands against the honor of Christ; but then it happens out of weakness of knowledge, as once those two hundred went with the rebel "in their simplicity and knew nothing about the matter. 2 Sam. 15:11.

Of the corner mass and consecration of the priests, from the year 1533. XIX, 1504). Finally Luther writes: "So then in the spiritual realm ministers and office bearers are the preachers, who do not rule, but the word of God is the reigning authority and the preaching of the head Christ, Apost. 20, 28., 1 Cor. 3, 11." (On Ex. 18, 19. III, 1488.)

(To be continued.)

(Translated for the "Luth." by Conr. Schick.)

Something more about "Prayer and speech of lay people in public edification meetings"

from

Jakob Aall Ottesen.

(From the "Kirkelig Maanedstidende," Oct. 1859.)

Three or four months have now passed since my first essay on the effectiveness of the laity was published (cf. the theses in the July issue of "Lehre und Wehre", p. 216). While I tried to prove in it that the public appearance, as a teacher for all and over all, is not right without a special profession, I would now like to try to explain in what the spiritual priesthood consists, which all laymen can and should exercise.

It is not our opinion that the spiritual priesthood should be absorbed or submerged in the public ministry of preaching; far from it! There is much left for each one, oh more than most can quite fulfill!

First, let us consider a Christian in his home as a housemother or housemother. There you are a legally appointed house priest, you are not only to hold daily house services (house devotions), where you are to teach and pray from the heart with your own or another word from a book, or freely at all times, instruct and admonish all your household members, but also teach the word to your children, and not only teach them, but also urge them to live according to the word, and not only the unconfirmed, no! also the confirmed. You shall remind your spouse, children and servants, in short all who live under your roof and dine at your table, of this early and late in all your dealings. At the same time, you are to be diligent in your earthly occupation and prove to yourself, as you teach others, that diligence and faithfulness in it are also part of obedience to the word.

How often do we not see that people who are most eager for lay meetings, either to hold them themselves or to take part in them, neglect their earthly profession and only half or not at all carry out the work of the house priest in their own house! How should we not be reminded of the apostle's words: "If anyone does not provide for his own, especially for his household, he has denied the faith and is worse than a pagan. 1 Tim. 5:8.

2. then, as a member of a Christian congregation, you are to watch over and help to ensure that the one whom you have called with the others in God's name to the public preaching ministry.

to conduct this ministry according to God's word. Therefore, when he exhorts you as from God's word, listen to him diligently, take it

to heart, so that you can also share it with others and help the preacher in such a way through action in word and intercession that his work will produce more and more fruit. If he should be lacking because of weakness, you should remind him in love; encourage him when you see that he is carrying out his work with zeal; comfort him when he is bowed down, and thus be a useful spur and a loving support and help for all his work. Have you carried out this part of the spiritual priesthood correctly?

If your brother sins, you must punish him (Matth. 18, 15), and with what? with the word, of course. With this you shall convict him of his error, lead him to repentance, comfort him when he repents, punish him when he hardens himself. In the same way, by the word you shall instruct the spiritual priesthood, when such brotherly instruction and punishment is continued in the following stages, until it comes to the church. (Matth. 18, 17.) Then you should publicly teach, ask, instruct, admonish, punish, all through the word, so that the poor sinner may come to the knowledge of the truth. This is the exercise of the spiritual priesthood in church discipline.

4. or in church meetings, where questions often arise, you can in conversation, in mutual exchange by question and answer, by affirming or correcting what others say, by presenting the matter yourself as well as you are able, exercise the spiritual priesthood in a glorious way to very great benefit and blessing both for yourself and for others.

Have you explained this correctly? How different would not the life of the congregation become, the church discipline more cordial and vigorous, the congregational meetings all the more instructive and edifying, if all the spiritual priests, besides constantly attending to the Word and prayer in their homes and hearts and thus offering spiritual sacrifices daily, would also exercise their spiritual priesthood more faithfully and diligently in this way! How often is not a young zealous preacher cast down when he has to stand as good as alone on such occasions! Experience shows that here a layman can often find entrance more easily by explanatory agreement to the preacher's exhortation and instruction, or by correction or independent debate, than if the preacher, otherwise capable and zealous enough, is always to lead the word alone. The others are more awakened when more of their kind take part in exhortation, instruction or punishment, just as comfort becomes doubly sweet when it resounds not only from the mouth of the teacher in everyone's place, but also from several in their own place. Then it would become a completely different interaction between preacher and congregation, so that the preacher would in truth be a helper of the joy of the congregation.

(2 Cor. 1, 24.), and not - which unfortunately is often the case now - as an external part, not to say an adversary.

(5) Furthermore, if you want and are to bear witness, both at home and abroad, of the one who has called you from darkness to his marvelous light, "which in truth is nothing other than preaching God's word," as Luther calls it, then you can of course gladly gather with your brothers for mutual conversation and entertainment through question and answer, so that you can teach and build one another up on the most holy faith. You may read or have read from the Scriptures or a book of orthodoxy, discuss the sermon you have heard in church, or choose some other subject; in short, in this way comply with the apostle's exhortation Col. 3:16: "teach and admonish one another with psalms and hymns and spiritual songs 2c." What is closest and dearest to the heart is spoken of most gladly and often. That is why the Schmalkaldic Articles No. 4 mention "the brothers' mutual conversation and comfort" as a means by which God gives help and counsel against sin (apart from preaching, baptism 2c.).

If you have noticed in such meetings that you yourself or others often expressed themselves unclearly and misunderstandably, and that no one else of those present was able to correct and improve it, so that you or others instead of being instructed could be led astray and thus the word could be perverted - see, that is something else; That is, of course, quite true, that all speaking should be "as from God's word"; where this is not done, the error lies in that; not, however, in the fact that such conversation or mutual instruction would otherwise be outside the right of the layman. But if such an abuse should happen, you would either have to do better or refrain from such a meeting if it could no longer be done for edification. - Therefore, you should also be careful in this respect, that you do not let such gatherings become too large, and that you do not let them take on a self-righteous character, so that those who have taken part might condemn others who have not; nor in such a way that people therefore miss or leave the congregation's meeting or become unfaithful in their earthly profession - and others more - above all, that no fanatical nature enters, whereby justification by faith alone is obscured by one's own doing or feeling. But this is quite another matter. You must therefore watch conscientiously for your own sake and for the sake of others.

In this and similar ways, a layman could exercise his spiritual priesthood according to God's Word, by teaching, exhorting and praying, outwardly and at home, publicly as well as privately, at the time and at inopportune times, when he has sought the opportunity or when it comes of its own accord, if

he has asked his friends to come to him or has been asked by them to be his guest, or they have otherwise met or come together to discuss the Word.

(Sent in by Rev. J. H. Jox.) **The Wisconsin Synod is "New Lutheran" according to the testimony of its own president.**

Neo-Lutheran! what is this new sect and party, what does it believe, teach and confess/ where does it come from? has a new and second Luther also come in this enlightened and praised 19th century? - this or that reader will perhaps eagerly ask. In order to find one's way here right from the start, one must not forget that we are in a free country, where everyone may call himself what he pleases and his heart desires, regardless of whether he and the thing are called by the name he gives himself and the same or not. In Germany, of course, this is not the case, where one usually calls every thing by its proper name. There are also such neo-Lutherans as the Wisconsin, but there they are called unirt. - How? So the neo-Lutheran Wisconsin Synod would be united at all, and its "neo-Lutheran" would mean in good German: confused, mixed up, lukewarm and insipid? Indeed! - That the Wisconsin Synod is not Lutheran, but unirt, it proves itself too clearly: and these proofs are so powerful and striking that thereby all its talk that it is Lutheran disintegrates into nothing.

But, since the Wisconsin Synod professes the symbols of the Lutheran Church with us, how can it be accused of unionism? The Wisconsin Synod certainly professes the confessions of the Lutheran Church, but just as all sects and enthusiasts profess the Bible, i.e. it needs the symbols only as a signboard, its actions and doings are not at all in accordance with them, but against and against them: consequently its profession of the symbols is a mere oral profession, and therefore not one at all. If the Wisconsin Synod really confessed the Confessions, if it were a matter of the heart, ei, then I should think, it should also know, that the Symbols forbid a Lutheran all church and altar fellowship with Reformed, Unrighteous and all false believers, this, I say, it should know, and accordingly also believe, teach, confess and act. But how completely different the matter is with her! Not only does it formally serve unchurched congregations and accept them into its synodal association *), but it is also in ecclesiastical contact with completely unchurched missionary institutes in Germany, takes its preachers etc. from them. In addition, it has recently (because it is making progress in its new Lutheranism) initiated an association with the well-known unionist-rationalist seminary in Springfield, Ills. in order to train its preachers there.

Should the Wisconsin Synod require proof of this, we are at all times willing to do so. D. E.

let. - Is this now Christian, biblical, Lutheran? Nevermore! For God's word and the confessions of our church curse and condemn all false teachings, and forbid us all spiritual fellowship with false believers. Thus St. Paul says in 2 Cor. 6:14-18: "Do not pull on a

strange yoke with unbelievers. For what enjoyment has righteousness with unrighteousness? what fellowship has light with darkness? How does Christ agree with Belial? Or what part has the believer with the unbeliever? What kind of equality does the temple of God have with idols? But ye are the temple of the living God: as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing; and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty." And again, Rom. 16:17: "Now I exhort you, brethren, that ye take heed to them which cause divisions and vexations, beside the doctrine which ye have learned, and depart from them." And to this, to which biblical sayings of course a lot of others can be added, the confessions say yes and amen.

Oh, that the Wisconsin Synod would consider this, by the grace of God abandon its lazy and bottomless position, not only speak God's word and the confession of the church, but also take it to heart and prove it in action and life, so that God would be truly honored through it and the church would not be destroyed but built up.

Royal words.

At the recent laying of the foundation stone for the Christuskirche *) in Hanover, King George V spoke the following royal words:

Gentlemen of the church councilAfter the Almighty, in His grace and wise fatherly care, decreed that the Welfish royal house should once again take up permanent residence in its old original and ancestral lands, its hereditary kingdom, as a result my capital and residence city has increased in population and expansion to such an extent that, under the gracious blessing of the Lord, I was able to found a new part of the city and a new congregation in the course of last summer, of which you have been elected to the church council. This gave rise to an urgent need for a house of God and a lively desire in My heart to create and build it out of My own resources and to give it to the new congregation, in order at the same time to offer the Lord a thank-offering for all the immeasurable blessings with which He has showered My country, My royal house and My capital city since the old

*) To which our Hoyer, formerly in Philadelphia, was appointed.

I also want to give a lasting sign of My love for My father city, but then also a testimony of how faithful My wish will always be and remain, under the protection of the Almighty, to awaken the fear of God and piety in His people, and how eagerly I will always strive to promote the salvation of My subjects, the most sacred of My royal duties. And today, on the day on which 14 years ago the gracious fatherly grace of the Almighty bestowed the highest jewel on the country, the ruling house and us parents in the heir to the throne and the son, yes today, on the day on which the gracious fatherly hand of the Lord through the birth of the crown prince for My kingdom, My royal house and in Our parents' hearts the foundation stone for new hopes for the present and the future, I will now lay the foundation stone for this house of God, and to Him, who is the foundation and cornerstone of our faith and our blessedness, I will consecrate this church. It shall bear the dear name of the Savior, for it shall be called Christ Church, and Christ Community its congregation. But in humility and fervor I pray to the Lord God that He may take this church and its congregation into His gracious protection; that He may always reveal His holy nearness to it, and let His dear Son, our divine Savior, enter into the hearts of each individual member of the congregation, so that it may always become a faithful and true congregation of Christ in faith, life and works, just as I also invoke the same blessings upon all My people. I also call upon the Almighty to send the word of salvation and the holy gospel of His dear Son from this church to distant peoples, since it is My will that from now on all missionaries from the Hanoverian lands should receive spiritual ordination in it, and thus the Christ Church should become a source of salvation for its own congregation and for distant parts of the world. With these hot prayers for the church, the congregation and My people, imploring Him that the Welfish ruling house with its lands may embrace in united warmth of faith and fear of God until that day when we appear together before our divine Savior and receive the blessings of blessedness through His holy blood, which He shed for us on the cross, I lay the cornerstone of the Christ Church in the name of God the Father, the Son and the Holy Spirit. - —

Church dedications.

On the 22nd Sunday p. Trinit. the St. Paul's congregation at Kingsville near Baltimore had the joy of dedicating their new church. This joy was not in the least increased by the fact that Rev. Keyl, along with many members of his congregation, heartily participated in the dedication by preaching the sermon on Ps. 26:6-8: The love of the pious for the house Of God: I. That the pious love to set up houses of God; II. Why they love the house of God; and III. How they prove this love.

This congregation counts about 20 members; it was founded in 1851 by Rev. Nordmann, who, like the following pastors, served several congregations at the same time. The services were always held in ordinary houses. In 1856 it bought an acre of land, on which a house stood, in which it then held its services. However, since the house was too small and many people had to stand during the service, and some people did not visit the church very often for this reason, it had long been intended to build a spacious church. However, since almost all the members are manual laborers who, as they say, work from hand to mouth, and since the pastor's salary was already difficult to raise, it seemed impossible to cover the construction costs from our own resources. However, since we clearly recognized that such an expense was not an experiment of God, since we were forced to do it by necessity, we finally went to work with confidence, trusting in God, who knows how to find ways and means. And behold! He has helped. The building is built of field stones and is 40 feet long, 25 wide and 12 feet high from the floor to the roof. The pulpit, altar, etc. are not yet finished. The new building, with the necessary repairs to the old house, which is to serve as the parsonage, will cost about \$600 when everything is finished. The congregation did a lot of manual work on the ban and raised 150 dollars for it.

At the end of the service a collection of \$26.28 was made, of which the members of the Baltimore congregation who were present contributed the largest part. In addition, this congregation in Baltimore still gave K29.13. The congregation of Mr. Past. Bürger in Washington tz20,50. the congregation of Mr. Past. Brewer in Pittsburg H13,05.

May the Lord bless the lenient givers according to His promise. H. Grätzel, Pastor.

Because according to the word of God all members rejoice when one member is kept glorious, we do not want to omit to inform the readers of the "Lutheran" that we, the German Lutheran Zion congregation at Doe Creek, Hancock Co., Ja. were allowed by the grace of God to enjoy the great joy of being able to consecrate our newly built frame church to the service of the triune God on the first Sunday of Advent. For about 18-20 years the congregation had been limited to the most needy space for holding its services; but now the joy is all the greater to have, in addition to the "highest and greatest" gift of God, the pure and purified Word and the unadulterated Sacraments, an appropriate building.

The size of the church is 35 by 50 feet, it is adorned with a beautiful tower, the top of which reminds us of Him who died for us on the cross, but now sits in the highest height at the right hand of the Father and from there gives the sourly acquired goods of salvation to those who in faith take up His cross and want to follow Him.

The gracious God had also favored us with cheerful weather, so that many from the nearby Lutheran congregations could share our joy and increase it by their attendance.

Pastors Fricke and Schäfer had the kindness to accept our invitation and to build us up to our most holy faith through their cooperation.

Rev. Fricke preached in the morning on the Sunday Gospel Matth. 21, 1 - 9. Past. Schäfer in the afternoon on the Epistle of Revelation 21, 2-5.

May the faithful God graciously bless us, that the seed sown may bear fruit a hundredfold. Amen.

On Monday, the congregation gathered with the l. Guests again to dedicate also the churchyard by God's word and prayer. May God grant that all those buried there may rise to eternal life at the call of the Son of God. Amen! I. G.Kunz.

In the immediate vicinity of St. Louis, in Carondelet, the Lutherans recently had the joy of being able to solemnly consecrate their new church. This happened on the 4th Sunday of Advent by Mr. Past. Th. Brohm. The local Concordia took part in this celebration all the more heartily, since the Lutheran congregation in Carondelet had already been served by the students of Concordia every Sunday with the preaching of the Word of God for a long time and will continue to be served until a permanent preacher is appointed. All who love Zion want to remember the little Carondelet Zion and wish it happiness, that it may grow inwardly and outwardly to the glory of Him who has also firmly chosen this little community. Amen!

Church News.

It is hereby announced that the candidate for the sacred office of preacher, Mr. Wilhelm Achenbach from Darmstadt, Grand Duchy of Hesse. Wilhelm Achenbach of Darmstadt, Grand Duchy of Hesse, who made his theological studies at Concordia College in St. Louis, Mo., and passed the prescribed examination, having received a regular call from the German Lutheran Immanuel congregation in Grand Rapids, Mich, was solemnly ordained by the undersigned on behalf of the Presidium of the Synod of Missouri Northern District on the 2nd Sunday of Advent, Dec. 7 of this year, according to our ordinances, and was inducted into his office. May the dear little Jesus, who still comes to us in his holy word and in his sacraments, now also enter this congregation, which after the departure of its previous dear pastor must now stand without its own preacher for a whole year, with all the more abundant blessing and grant that in his other glorious future at the great judgment there will also be many here who can go to meet him as a bride to her bridegroom, adorned with the heavenly wedding garment and "the lamps, oil and light" in their hands.

The address of the dear brother is: kLv. W.

Or-ină Hnxiäs, Niok.

A. Hügli.

After the Evangelical Lutheran congregation of St. John at Johannesburg near Buffalo, N.Y., has renounced the Synod of Buffalo and thus its former pastor for the sake of false doctrine and hierarchical practice, it has duly called Pastor H. Hanser of Rainham, C. W.. The latter has accepted the call with the approval of his former congregation and has been commissioned by our Rev.

Mr. President Keyl was inducted into his new office by the undersigned with the assistance of Mr. Pastor Ernst on December 7 before the assembled congregation.

May the Lord make him a rich blessing! L. Dulitz.

Adresse: kev. II.
Lions^LNIL, Lrie Oo., ü. box 101.

Receipt and thanks.

For Joh. Riebling from the Young Men's Association in Baltimore by Prof. Fleischmann d3,00
 " Heinrich and Ludwig Hölder from Mr. Friedrich
 Tönsing from the congregation of Mr. Past. Strikter 8,00 " Karl Brensinger from the Women - Association of the New- York Community 2,00
 " Heinrich Ludwig Brakesühler on the wedding
 of Mr. Fr. pupil 2,30
 By A. M. Schürmeyer 50
 "Albert Pietschmann from the Young People's Association
 der ev.-luth. DreifaltigkeitS-Gem. zu Buffalo- 3,00 " the Stud. W. Zucker und J. List von den Gebrüder" Fr. und Joh. Radamer in Frankenmuth 2,00 " J. List
 von J. G. Schleier in Frankenmuth - - - 2,00 von M. Haspel -2,00; Lor. Löset -,50 3,50

Belated correction.

For J. List from H. A. Ranzenberger in Frankenmuth -5.00, not -3.00 as indicated. Joh. L i st.

With heartfelt thanks for needy pupils of Concordia received through Mr. Past. Moll -6,00 as proceeds of a church collection of his congregation in Neu Bielefeld, St. Louis Co-, Mo., as well as a pair of new shoes.
 C. F.W. Walther.

To the travel expenses

of a missionary to California received as a cheerful "Christmas present" from Mr. F. W. Schuricht in St. Louis, Mo.-10.00. C. F. W. Walther.

From Mr. Baumann from the community of Mr. Past.

Schumann for school seminar 40

At the wedding of Hm. E. Kromhardt from the Jilial- Grmeinde of Hm. Past. Dulitz to West Se- neca, Eric Co-, by Hm. Teacher Bürger for the school conference fund collected 3.14

Prof. Ph. Fleischmann.

Get

s. To the general synodal treasury:

Bon Mr. E. Roschke from the Synodal - Casse westl.

Districts-50 ,00

By Mr. H. Habermhl in Baltimore Proceeds for Bibles from the congregation of Mr. Past. W. Keyl- 20,00

For the aügem. president:

By Hm. Past. W. Keyl in Baltimore from his congregation 67.26

b. To the Synodal Missionary Fund:

From Trinity Listr. of St. Louis congreg. - - 5.55 From Marie and Heinrich Neitz in CoÜinSville, Ill, out of piggy bank for poor heathen 1.00

By Mr. Past. W. Keyl in Baltimore from his congregation 5.00

By Hm. A. Bergt from the community of Mr. Past.

H. Löber in Frohna, Perry Co., Mo. 1.00 By Mr. Past. E. F. W. Riemenschnrider in Grand Prairie, Ill, by a member of his congregation as a thank offering for God's sole salvation from serious illness 3.00

v. To college maintenance coffee, for teacher salaries:

By Hm. G. Stone print from the cross comm. of the

Mr. Past. W- Holls in St. Clair Co, Ill - - 5.00 ,, Mr. Past. W- Keyl in Baltimore 55.75

namely:

50.00 Income from the collection of his community at the Reformation Festival and other contributions, 5.75 similar contributions.

"Hm. Joh. Gottlob Müller from the parish of Mr. Pastor P. Beyer in Altenburg, Perry CO., Mo. 30.00

Don Mr. A. Bergt from the community of Mr. Past.

H. Löber in Frohna, Perry Co., Mo. 2.00

"Ostermeyer from the community of the pastor.

C. Fricke in Indianapolis, Yes. 10.00

By Mr. W. Koch in Indianapolis, Ja., from the

Gem. dcs Hm. Past. C. Fricke daselbst 49.00 namely:

-32,00 from several members of the parish, 17,00 from the bell-bag of the same.

6. for poor students and pupils in Concordia College and Seminary:

By Mr. Past. W- Keyl in Baltimore for Christmas present for poor students 25.47

namely:

-10.00 from the sewing club there,

12.00 from T-e,

2,00 " P. K-I, 1,47 " Various.

" Hrn. Past. H. Löber in Frohna, Perry Co., Mo., for poor students at the wedding of Mr. C.

F. Dede collected 4,60

"Hrn. Past. A. Hoppe in New Orleans from the women's percin of the Zions - Gem. of the same for Herzer and Crull 12,50

"Mr. Past. E. F. W. Riemenschneiderin Grand Prairie, Ill, by a member of his congregation as a thank offering for God's sole salvation from serious illness 5.00

"Hrn. Past. W. Scholz in Minden, Ill, from his congregation for the Erndtefest-Colleete- 50 From an unnamed person as a thank offering for her happy delivery 1.00

6. to the maintenance fund for Prof. Biewend:

By Mr. Past. W. Keyl in Baltimore from the sewing vergin there 10.00

" Mr. Past. Heid, Pomerov, O., at the wedding

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F. Böhlau, Cassirer.

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The gentlemen: C. Schulz, A. Darantier, J. C. Hormel.

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(Submitted.)

Luther in Worms.

In the fifteen hundred and twenty-first year, on the twenty-sixth of March, Caspar Sturm, the man of honor, knocked on Luther's door.

The emperor himself sent him to Wittenberg in Saxony, so that he could lead Luther to the imperial diet without all worry and trouble.

In Worms, the old German city, Carolus has gathered the empire, There Lutherus shall give information and answer from his speeches and life.

So now he goes, the servant of God, of little and poor appearance, but with spirit and strength, as only a few have received it.

And when he now approaches the old city, Where the emperor has gathered the empire, Then false friends present themselves, Advocating him with good appearances:

"Stay away and only go home again, otherwise it would only be your undoing;
As Huss was not escorted, so they will switch with you."

They only wanted to listen to Luther, because they were afraid to listen to his word. But his courage does not waver;
He speaks to them this answer:

"And even if the fire were as wide, As the way to Worms is far, Not my mind is afraid, I still want to go there."
"And if so many devils came out of their holes
As tiles are in it on all the roofs: I will show Behemoth that he is a mockery to my God.

"I will step into his ship, And lead my God's things. If my God then let me go down, then it may be well done!"

And on a small wagon he now enters the city; Several faithful friends at his side, Who give him a Christian escort.

Ahead in solemn step rode the emperor's herald himself. He led the noble man of God, so that no one would dare to touch him.

And when one is still far from the gate, many noble gentlemen come to meet; they call "Welcome!" the holy man, nevertheless on him rests the pope's spell.

Hardly have the walls of the city enclosed him, Then comes the Duke of Bavaria's jester gone: "Blessed be holy man of God, Whom in darkness we long awaited!"

And the people now in quantity
Hurries with throng, Since it can last shy Germany's biggest man.

On the highest peaks of the houses you can see them sitting with heaps. No one should miss to see this man today.

So great is the crowd, that the way becomes too narrow; To bring him to the inn, So they went a roundabout way.
And no sooner has he taken the inn than the guests begin to arrive.
Friend and foe can hardly wait To see this miracle man.

So now the important hour is approaching, that one hears from Luther's mouth such a confession, which gives glory to God alone.

In April, on the seventeenth day, the emperor wanted to hear the matter. The emperor's marshal, Pappenheim, invited Luthern himself to the town hall.

And no sooner did Luther hear it than he came to God in prayer: "My God! My God! the matter is yours!
I just want to be yours forever!"

Now that the fourth hour has arrived, Storm and Pappenheim also come and lead him through secret passages because of the crowd.

Now he is in the town hall, the simple hero, Who otherwise is never placed before princes. His heart beats hard in his chest, but his God fills it with joyful delight.

And Frundsberg, the brave man, knocks on his shoulder:
"Little monk, little monk, your walk is very heavy;
May your God and your Lord guide you."

"I have done many a deed, Which is not so sour to me. But if your cause is from God, then no one will make a mockery of it."

And when the doors now open, you kindly lead him in.
There he stands, the spiritual hero, before the mighty of this world.

All around in the wide Saale
Sitzen die Herrlichen alle: Aus dem weiten deutschen Reich Hier Versammelt zugleich.

There sits the emperor, a young blood, but mighty in power and in goods. His empire, so great at that time, was so great that it was always day and night in it.

And around him, in large numbers, the German princes all around. Even Aleander, the pope's legal representative, sat there among others.

And Martin in monk's robe Is modestly at hand.
With free and joyful mind
He steps in front of his emperor.

Now one desires an answer from him, that he says with a clear voice, whether he intends to stay with all his writing;

Or whether he, as a faithful son of the Lord on the papal throne, would obediently submit to his errors and lies.

Because the matter was important, he humbly asked for time until the next day, so that he could consider the matter again.

And the emperor, full of grace and mercy, has patience with him.
He is now brought back, until he considers himself of a conscience.

When he comes to the street, the bed flows together in heaps; It rejoices against the excellent man, And does not turn to attention and banishment.

And a voice before all
Let these words ring out, "O blessed, blessed is the matron, Who has borne us such a son!"

And on the next day, at the same time, he is now ready with joy to risk life and limb and to speak the truth.

His Savior, his only and highest good, gives him cheerful confessional courage.
Firmly resolved, he steps in front of the Reichstag.

Oh, if you could have seen then The holy angels standing around Luther, How they looked with joy and delight At his willingness to believe!

They would sing hallelujah, And sound with harps; But the Lord commanded them to be silent, And to incline their ears to hear;

For now a confession should happen, as it has not been seen on earth for a long time. With pleasure even the Lord looks at the servant, who should bring His people His right.

Among all the great ones of the earth
Luther stands there with very poor spirits;
The kingdom, into which his Lord has placed him, The kingdom is not of this world.

The Word of God alone
Must be its weir and weapon.
Now notice what he says now, when you ask him about his decision!
"I ask, will you graciously hear me;
And if I should not honor you according to custom and right, I apologize! I know this only poorly."

"These books are mine, so far they are not changed. But you will kindly suffer yes to distinguish them threefold."

"In the first of faith I have written so that even the enemies read it and love it;
The pope himself cannot deny it, that they show the truth."

"What friend and foe now confess as truth, Shall I myself call it error?
It is the truth and will remain so, even if no one believes it!

"The others are against the pope judged And all his cursed human poem;
And manly it is known, How against it the whole land cries."

"If I were to go backwards here, it would be self-evident. That the tyrannical regiment
A new one would come into his hand."

"The third I wrote rightly against the Pope's individual servants, who wanted to support the papacy with their lies and jokes.

"That I have taken her so hard, I have often felt remorse. But I can never revoke it, otherwise I would support the teaching of the pope."

"But I kindly ask everyone to show me a mistake;
So from the Scriptures I will report, I will not confess any longer."

"Yes, I myself will be the first to throw these books into the fire! So that everyone will know that I have taken good care of myself.

"But I do not fear strife and discord, Because thus my Lord Christ speaks:
""Not peace, but war and sword My word always brings on earth.""

"If you seek peace and curse the truth, the eternal and holy God will make a mockery of all your things.

"I do not say this to the great lords, as if I wanted to teach and instruct them; only love for the emperor and the people urges me to be so bold.

"So then, with prayer and supplication I will always stand before my God, that he may adorn the people and the emperor with blessings and good fortune."

Thus Luther speaks in German and defends his cause to the best of his ability. He was now hot and sweating a lot, and yet they demanded even more of him:

He shall say it again in Latin. And behold, he completes all that, too! So that no one was allowed to go from there without understanding his testimony.

But behold: the chancellor speaks:

"We do not desire such response;
With words short and clear Us your opinion obviously."
And Luther: "Well then! But all ifs and buts aside, I will give you such a decision that I will never be sorry.

"I further give this in reply
Without all teeth and horns: What Pabst and Concilium speaks, That I never believe!"

"With sayings bright and clear One prove if it is true. In conscience by the Scriptures I am bound, That I have the right sense;"

"Because now it is not to dare,
To say something against conscience, So will I not depart a hair's breadth from divine truth."

"Here I stand before the Emperor and you, men of the German Empire!
I cannot do otherwise, Amen!
Yes, God help me, sinner, amen!"

And no sooner is the Amen out of his mouth than one angel makes it known to the other.
Luther's name is called in heaven, because he confesses Christ on earth.

What people on earth are hardly aware of. In heaven it brings only joy and pleasure. The Lord of hosts and the angels all hear the confession with pleasure.

Also the wise Elector Frederick
Is happy, and even speaks kindly
To his servant Spalatin:
"He's almost talking too boldly!"

And many more from all
Even the Brunswick Erich shows himself chivalrous today:

He sends him from his quarters
A silver jug of Eimbeck beer: "Drink this with good rest, My blessing and congratulations on it!"

And Luther, as he stepped out of the assembly, Not fearing poison or some treachery, Merrily put the pitcher to his mouth, Speaking these words at the hour:

"As mine this day hath thought, Who brought this pitcher hither; So remember him, Lord Christ! When he is in his last hour."

(And the duke was quite pleased with this: When he took leave of this world, Franz von Kramm, his faithful servant, taught him what the Gospel is.)

The princes and counts and noble lords, they all like to visit Luther now; Hardly returned to the hostel, he is honored with high visits.

But Aleander is after the emperor with cunning, so that he breaks his free passage even today.

Then the emperor speaks with nobility: "No, no, that would not be good! When all the world breaks faith, a German emperor keeps what he promises.

And despite Satan's great cunning
Yet no one has succeeded in bending the smallest hair, whom his God protects with a host of angels.

And I would like to say from all
Things that still happened, What Luther said and did, It would not end for a long time.

In all things he holds himself so that he fears neither the devil nor the world. With his mouth he confesses freshly and freely what is the holy faith of his heart.

Now the emperor shows him that he can lift himself up from there. And Luther is truly not displeased, his mouth is full of thanks and speaks:

"It is done in all, As it pleases the Lord; He is praised and blessed Now and forever."

And now he takes a cheerful farewell
Of all, since he sees himself dismissed; In April, on the twenty-sixth day, He set out for his dear home.

And now, as he passes through forest and field, High above him the blue firmament, He remembers him above, And thus begins to praise him:

"Yea, verily, thou faithful God, thou makest thine enemies a reproach and a mockery! You are my fortress and my protection;
With you I offer protection to all enemies!"

"Even if they dispute your word, it still remains on the plan!
Your word is like a castle so strong that it can never be stormed!"

"Let that which profiteth not my soul pass away. Thy word alone, O Lord Jesus Christ, is my glory, my joy and my delight!

So he goes, the servant of God, of little and poor appearance; But with spirit and strength, as few have received.

X.

Unit,

abgestatter for the meetings of the German Lutheran Synod of Missouri, Ohio a. St. Western Di
May 5, 1959, and the following days. Days to Addison, Du Page Co, Ill.

Conclusion.

II.

"Where does it come from that the consciousness that the pure doctrine of justification is entrusted to the Lutheran Church alone, in many cases even within this church of ours

has dwindled?"

The short answer to this question is because most teachers in the same have lost this gem themselves.

1. a part of them still pays homage to the vulgar rationalism and the Pelagian so-called supranaturalism.

2) Another part preaches a Christianity that is mixed with many principles of the newer philosophy and, as a result, leavened with all kinds of newly warmed-up old heresies.

A third part has drunk from the goblet of the Union spirit of our time.

and, intoxicated by this, this part disregards the purity of doctrine and places true Christianity in a love that is not zealous for the truth, even indifferent to it, and in the outward common works for the spread of the kingdom of God and for the relief of certain physical needs of our time.

A fourth part seeks salvation in rapturous emotions through all kinds of new measures in disregard of God's ordained means of grace.

A fifth part consists of those who have recognized the ungodly nature of the union, but now, in contrast to the reformers, instead of the pure doctrine of justification, place the emphasis on the external church, on the visibility of the true church, on its ceremonies, orders and constitution, on the office as a special state created by ordination and its privileged impartation of grace, on the effect of the sacraments *ex opere operato* (i.e. by the fact that they are only used apart from faith), and so on. (i.e., by the fact that they are only used apart from faith) and the like, and in addition to all this, are themselves either devoted to various favorite errors that have become fashionable in our time among the so-called believers, e.g., chiliasm, the doctrine of Hades 2c., or want to have these very errors tolerated in the church as open questions, and not infrequently seek to produce and maintain a legal godliness in the process.

III.

"What measures are to be taken to reawaken that diminished consciousness?"

If that awareness is to come alive again in our church, then it is necessary to

1. On the part of the servants of the church, that they first and foremost study God's Word and especially the epistles of St. Paul. Paul's epistles, they should study the precious confessions of our church most diligently, with a humble and heartfelt desire for knowledge of the pure evangelical truth, and among all our teaching fathers, they should choose Luther in particular, in order to learn from him, with fervent invocation of the enlightenment of the Holy Spirit, the right preaching of righteousness, which is valid before God, and, which is most intimately connected with it, the right division of the Law and the Gospel; and then that they, the preachers, in this better knowledge thus obtained by God's grace, show all faithfulness, tirelessly practice and impress upon their hearers the pure doctrine of justification as the basic and main doctrine, and arrange all their sermons, catecheses, private teachings, exhortations, punishments, consolations, counselings, in short, their whole treatment of souls and church leadership

according to the pure doctrine of justification, as the root, the center and the crown of all doctrine." *)

*) Finally, we note that this by no means means means that the law should not and must not be preached in all its severity; rather, the pure doctrine of justification presupposes that preaching, without which preaching of the law it cannot be pure at all. The right

On the part of the listeners, however, it will be necessary above all that in this pure pasture of the sweet gospel, which alone makes one willing and happy to do good works, they be introduced to Luther's writings, that the desire to read them be awakened in them, that understanding of them be imparted and opened up to them, that the essential difference and advantage of them in comparison with all other human edification writings without exception be shown to them, and that the right use of the treasures of bright knowledge and deep Christian experience contained therein be pointed out to them.

The speaker does not doubt that if this were to happen, not only would that diminished consciousness that the Lutheran Church alone is entrusted with the pure doctrine of justification soon return among its members, but with the return of the same through the repossession of this highest doctrinal Kleinod, the blessing would also be renewed, in which the age of the Reformation, comparable only with that of the apostles, was so rich.

Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word?

(Continued.)

A third reason why preachers must not arrogate to themselves the right to command or forbid their congregations or individual members thereof anything that is not already commanded or forbidden in God's word is this: because the

The doctrine of justification preached in its fullness of consolation is by no means that salty, sweet, glorious playing with the consoling objects of the gospel. Yes, even the continued predominance of the comforting is not the essence of the pure unadulterated preaching of the doctrine of justification. Not every preacher, given the different nature of the congregations, can give comfort to the same extent as Luther did in his first writings. He speaks of this himself as follows: "Therefore the antinomians are worthy to have everyone who wants to hold out and defend themselves with our example; so the cause is on the day, why we taught about God's grace in the beginning. The accursed pope had even oppressed the poor consciences with his human statutes, had taken away all proper means, help and comfort, so that the poor despairing hearts might have been saved against despair: what should we do then but raise up again the oppressed and weighed-down hearts and hold out to them the proper comfort? But we also know well that we must speak differently to those who are full, tender and fat. At that time we were all outcasts and greatly afflicted. The water in the bottle was out, that is, there was no comfort. We were like the dying, like Ishmael under the bush. That is why we needed such teachers, who held God's grace before us and taught us how to refresh ourselves. But the antinomians would have it that the doctrine of repentance should be badly begun with grace; but I did not hold the trial thus. For I knew well that Ishmael had first been cast out and despondent before he heard comfort from the angel. Therefore I followed the example and comforted no one, but only those who had previously repented and grieved over their sin and had despaired of themselves, whom the law had terrified and Leviathan had overtaken and caused to despair. (On Gen. 21, 15. 16. I, 2144.) But, since it is not the task of the speaker to show how justification is to be preached rightly, he breaks off from this, leaving the solution of this important task to a more experienced one and to another time.

According to God's word, preachers are not to be lords or masters, but housekeepers, servants and slaves, and because they are expressly forbidden to rule over the people at the same time. Therefore, the preachers have a completely different meaning than the secular authorities. The latter, too, should serve the people, but by ruling and dominating them; the preachers, on the other hand, should serve the Christians without ruling over them. Thus, for example, the holy apostle Paul writes: "For this purpose let everyone consider us, namely, Christ's servants (actually: oarsmen) and stewards of God's mysteries." 1 Cor. 4:1. "Who then is Paul? Who is Apollo? Servants are they by whom ye believed." 1 Cor. 3, 5. "For his body, which is the church, to which I have become a minister according to the divine preaching office which is given me among you." Col. 1, 21. 25. "We preach not ourselves, but JESUS Christ, that He is the LORD; but we your servants for JESUS' sake." 2 Cor. 4, 5. And Peter writes: "The elders which are among you I exhort, the fellow elders. Feed the flock of Christ, as ye are commanded...; not as ruling over the people, but become models of the flock." 1 Pet. 5, 1-3. Here then belongs also the word of the Lord: "Ye shall not be called Rabbi: for One is your Master, Christ; but ye are all brethren. And call no man father on earth: for one is your Father which is in heaven. And ye shall not be called Master: for One is your Master, Christ. The greatest among you shall be your servant." Matth. 23, 8-11.

If the preachers are not only the servants of God, but also the servants of the congregations; if the congregations are the "household" (Ps. 68:13) or the housewife, but the preachers are only the stewards; if they do not rule in their office, but serve, then they obviously have no power to command their congregations or individual members of them to do anything that is not already commanded in God's Word. Therefore, in our public, ecclesiastical confessions, it is clearly stated: "1 Cor. 3. Paul makes all church servants equal, and teaches that the church is more than the servants. Therefore, it cannot be said with any truth that Peter had any authority or power over the churches and all the other church servants in place of the other apostles. For thus he saith, It is all yours, whether Paul, or Apollos, or Cephas; that is, neither Peter, nor any other ministers of the word, may measure to them any authority or supremacy over the churches." (S. Schmalk. Article. Appendix.) Luther, however, writes in his writing of secular authority: "What then are the priests and bishops? Answer:

Their rule is not a supremacy or power, but a service and office; for they are not higher or better than other Christians. Therefore they shall not be

Law nor commandment lay over others without their will and leave, but their ruling is nothing else but driving God's word, so that they lead Christians and overcome heresy." (S. Luther's Works. X, 465. 6.)

That would indeed be a strange servant and steward to me, who could command those whose servant he is!

A fourth reason lies in the difference between the church regiment and the house and state regiment. The Lord says to the apostles: "You know that the rulers of the world rule, and the overlords have power. It shall not be so among you; but if any man will be mighty among you, he shall be your servant. And whosoever will be chief among you, let him be your servant." Matth. 23, 25-27. And before Pilate the Lord testifies: "My kingdom is not of this world." Job. 18, 36. Hereby Christ of course also gives no authority to the house and state government to command the inferiors to do something against God's word. But this is what He declares, that a physical father and a world ruler have a certain independent power, namely to command something that God has not commanded, and what one therefore has to do for the sake of their mere power and authority. But this is not how it should be with those who bear the office in his church. While the authority of the temporal authorities is based on the fact that they have received authority over us, and while this mere authority gives them the right to command and imposes on those below them the duty to obey, the authority of the ministry of preaching, on the other hand, is based on the fact that it is guided by God's word, by which alone it can command, and to which alone the layman must therefore listen. A father or a person in authority can command something without having to add and prove that what they have commanded comes from God.

A preacher, on the other hand, can demand obedience by invoking his office only if he can prove that what he commands is already commanded by God, that is, it is nothing, but God's word and a clear, explicit command. If he cannot do this, and if he nevertheless demands obedience by virtue of his office, then he makes himself his congregation's

He confuses church and state, Christ's kingdom and the world's kingdom, behaves like an independent prince or king, and even makes himself into a pope who pretends to possess "both swords," the spiritual and the secular. *) When therefore once in the

The papists say that if God's word forbids the (so-called) clergy to rule over the people, then only a tyrannical, but not a fatherly rule is meant! This distortion of the word of God is thoroughly refuted by J. Gerhard in the cv. harmony to Luc. 22, 26.

In 1530, at the Imperial Diet in Augsburg, the Roman bishops demanded that they be granted the right to order and command the middle things, such as ceremonies, fasts and the like, but Melancthon was uncertain what he was allowed to grant or not, since the bishops of that time usually also had princely power, so Luther wrote the following, among other things: "Since it is certain that the two regiments (offices) are distinct and special, namely the spiritual and the secular, which Satan in the papacy has boldly mixed

and thrown into one another, we must of course be quite careful that they are not brewed into one another again. For that would be to have fellowship with thieves and murderers, because here is the divine commandment which requires that they be kept separate and unblended, as he says, "But not so ye? You see here that I want to keep the persons unblended, as well as the offices, although a man can give up both persons and a Pomeranus *) can be a priest and a householder at the same time ... A bishop as a bishop has no power to impose some statute or ceremony on his church without the consent of the church in clear words or in a tacit manner. **) Because the Church is free and a ruler (householder, woman) and the bishops may not rule over the faith of the Church, nor complain and harass her against her will. For they are only servants and stewards, but not lords of the Church.... The bishop **as prince** can impose and command what he wants on his subjects as subjects, if it is only pious and right, and the subjects must obey. For there they obey not as church, but as citizens. For the same man leads a double person. Just as Pomeranus compels his servant to obey his household law, but not the church at Wittenberg. Therefore, we cannot grant the bishops (as bishops) the power, either by ecclesiastical or secular law, to command the churches (as churches) to do anything - however right and godly it may be; for evil need not be done for good to result. Even if they would drive and compel by force: we must not obey, nor consent thereto, but rather die, (to preserve) the distinction of these two regiments." (XVI, 1206- 1209.)

Now if a preacher has no power to command ecclesiastical matters which God has neither commanded nor forbidden, he has, of course, much less power to meddle in civil matters and, in respect of

Pomeranus is the name given by Luther to Bugenhagen, the pastor of Wittenberg at that time, because he was a native of Pomerania.

**) It is understood that the consent is indicated by silence only if the silent party has the right to speak against it and thus to deny his consent.

For even the Lord, when he was asked by Ibm to decide an inheritance dispute, answered: "Man, who has appointed me judge or hereditary judge over you? (Luc. 12, 13. 14.) Therefore, when Luther was asked to determine the secular laws of the state concerning marriage and divorce, he replied, "I will be ignorant of such matters, and I pray that everyone will let me be satisfied with them. If you do not have sovereigns, you have officials.*)" If they do not judge right, what is it to me? They will answer for it, they have refused the office. I am also afraid of the examples of the pope, who also joined this game at the first ip and took such worldly things to himself, until he became a true world ruler over emperors and kings. So I also worry here that the dog will eat leather and be seduced with good opinion, until we finally fall out of the gospel again into vain worldly affairs. For when we begin to be judges in matrimonial matters, the fighting wheel has seized us by the sleeve and will carry us away, so that we must judge the punishment; if we are to judge the punishment, we must also judge body and goods; so we have gone down under the wheel and drowned in the waters of worldly commerce." (Scripture of Matrimonial Matters. 1530. X, 893. 4.) In another place Luther writes: "I must always inculcate and cudgel, drive in and wedge in such a distinction of these two realms, whether it is written and said so often that it is vexatious. For the wretched devil does not cease to boil these two kingdoms into one another and to conspire. The worldly lords always want to teach and master Christ in the devil's name, how he should lead his church and spiritual government; so the false clergy and the spirits of the rotten (not in God's name) always want to teach and master how one should order the worldly government: and so the devil is almost very intemperate on both sides and has much to do. May God resist him, amen! if we are worthy of it." (Interpretation of the 101st Ps. V, 1249. 50.) †)

(To be continued.)

That is, if you do not have imperial judges, you have papal ones.

It is strange how much theologians in Germany now interfere with what the state determines about marriage. Of course, the theologians in the church should not be guided by the liberties that the state gives by law with regard to marriage and divorce, but by God's word; but they should interfere all the less when the state regulates marriage matters in its own way for its earthly purposes and for its subjects.

†) That it belongs to the office of the preacher to advise Christians also in matters of marriage and divorce, insofar as conscience or God's commandment comes into play, is of course self-evident and is by no means frowned upon by Luther's above warning against interference in the secular court over matrimonial matters.

Mission lecture on the question "How can bodily food and drink such great Do things?"

Pastor Harms chose these words of the catechism for his text at the celebration of the mission festival in Herrmannsburg on June 22 last year. Since the feast was celebrated on a Wednesday, and catechism sermons are regularly held there on that day, Harms took the lection that was on it. It was, says Harms, "thus a given text; and what is given is always better than what is self-selected." In the Hermannsburgers Missionsblatt, the content of the lecture is given in the June number of last year, which we then communicate here, since it is quite excellent. It is as follows:

Since Luther had shown in the second question from God's Word that we receive the highest treasures that exist through the Holy Communion, namely forgiveness of sins, life and blessedness, he now asks the third question in amazement. Now, in the third question, he bursts out in wonder and amazement: How can bodily eating and drinking do such things? As if he wanted to say that this is something unheard of, something completely beyond all comprehension, that bodily eating and drinking can produce such extraordinary effects! And the answer is: Eating and drinking certainly do not do it, but the words which are written: given and poured out for you for the forgiveness of sins, which words are, besides the bodily eating and drinking, as the main part in the sacrament, and whoever believes these words has what they say and what they are, namely forgiveness of sins. So there are two main parts in the holy sacrament of the Holy Communion. There are two main parts in the holy sacrament of the Lord's Supper, which stand next to each other, must always be connected with each other, and can never be separated from each other. One is the bodily eating and drinking, and the other is the word of God, so that it says: given and poured out for you for the forgiveness of sins. For once, if you leave out the bodily eating and drinking, there is forgiveness of sins in the sacrament, but not for you, because it is given only to those who are obedient to the command of God, and come, eating and drinking as the Lord commanded. Just as if I wanted to give you a hundred thalers in your hand, but you do not open your hand, so the hundred thalers are there, but you do not get them because you do not open your hand. Secondly, if God's word is not there, that is, this word, given and poured out for you for the forgiveness of sins, then there is no forgiveness of sins either; your eating and drinking without God's word is not a sacrament, and such a mere sacrament is not a sacrament.

Physical eating and drinking without God's word cannot help you at all, because it does not bring you forgiveness of sins, which can only come through God's word. So both are equally necessary, the word of God, through which forgiveness of sins is in the sacrament, and the bodily eating and drinking, through which you become obedient to the command of God and accept the forgiveness of sins. But it goes without saying that your eating and drinking must be done in faith; for even with the word of God the

sacrament is of no use to us if we do not believe in such a word, as it is written in Hebrews 4: "The word of the sermon did not help those who did not believe when they heard it. It is just like the Israelites with the serpent of brass in the wilderness. Then Moses, at God's command, set up the bronze serpent and said the word: whoever looks at this serpent shall live and not die, even though he is bitten by the fiery serpents. There also the healing was not in the brazen serpent, but in God's word and promise. But he who did not look at the serpent, because he did not believe in God's word, did not receive healing. Or another example, it was the same with the walls of Jericho. God had given the word: raise a shout and blow the trumpet, and the walls of Jericho will fall down. Now it is certain that it was not the shouting and blowing of the trumpets of the Israelites that toppled the walls of Jericho, but God's word and promise that did it. But if the Israelites had not raised the shout and not blown the trumpets, the walls would not have fallen down, because God had made his word conditional on them raising the shout and blowing the trumpets. It is the same with the Holy Communion. It is the same with the Holy Communion. There is truly the true body of Christ in the blessed bread and the true blood of Christ in the blessed cup. Why? Only because Christ, our Lord, said: this is My body and this is My blood. I believe this because the Lord said it, and the Lord cannot lie, so the miracle happens through the Almighty Word of the Lord, that the Body and Blood of Christ are united with the bread and wine, otherwise Christ would have to lie. And secondly, with this blessed bread, in which is Christ's body, and with this blessed cup, in which is Christ's blood, is truly distributed and given forgiveness of sins. Why? Only because our Lord Christ said, "Given and poured out for you for the remission of sins. I believe this because the Lord has said it and the Lord cannot lie, so I receive the true forgiveness of all my sins through the almighty, gracious word of the Lord Jesus, otherwise Christ would have to lie. And because I believe all this, I come and eat and drink, because the Lord said

I am to come and eat and drink. And so I know for certain, so that no devil can rob me of it, that I have received the true forgiveness of all my sins, because I have come by faith in Christ's word, and have eaten in bread the body of Christ, and have drunk in wine the blood of Christ for the remission of sins, as the Lord said.

Thus, on God's side, everything is done by the words of the divine promise, and on our side, it is done by faith, which gives food and drink the power to do such great things. There are people called separatists who, in their spiritual arrogance, withdraw from the church and from Holy Communion, claiming that they do not need the preached Word of God because they have the Word of God in themselves, and that they do not need the outward eating and drinking of Holy Communion because they enjoy it in an inward spiritual way. If they do not repent, they will surely be lost, for they despise the preaching from which, according to God's Word, faith comes, and they despise the forgiveness of sins, which, according to God's Word, is granted to those who eat and drink Holy Communion. But there are other people who do not leave the church, who also come to the Lord's Supper, eat and drink, but they do not come in faith, they will also be lost, despite the church and the Lord's Supper; because without faith the sacrament is not only not useful, but downright harmful and brings about judgment. Therefore you must come, eat and drink, but you must eat and drink in faith the body of Christ in the blessed bread and the blood of Christ in the blessed cup for the forgiveness of sins, then the holy communion will be a useful sacrament for you. The Holy Communion becomes a useful sacrament, and the communion of the Body and Blood of Christ a wholesome communion, through which you attain the most intimate personal communion with Jesus Christ, who enters bodily into you and abides in you, and you in Him, and at the same time attain the true forgiveness of sins, life and blessedness. Our catechism now raises the question why Luther, in addition to the bodily eating and drinking, mentions just these words of God: given and shed for you for the forgiveness of sins, as the main part of the sacrament? As if he wanted to say: are not rather the words of Christ: "this is My body and this is My blood" the right main part? And he gives the beautiful answer to this, just as this old Lüneburg Catechism is the most excellent catechism that I know: as far as the essence of the Lord's Supper is concerned, the main part in the sacrament are the words: this is My body and this is My blood; but as far as the benefit and the fruit are concerned, these words are the main part: given and shed for you for the forgiveness of sins. For by the first words we have the W e sen of Holy Communion, namely, the true body and blood of Christ in the bread and wine; but by the last words we have the benefit, or fruit, of Holy Communion, namely, the forgiveness of sins. Therefore do not be mistaken, O Christian, come here with all your sins and infirmities to this altar of grace, you should not first make yourself different and better than you are, come here with all your sins as you are, here is the table of the Lord, it is the Lord Jesus Himself who entertains you, and you are worthy to be a guest at God's table. And that it is God's table, you see by the wonderful food and the wonderful drink, that through the almighty word of the Lord, your Saviour's body and blood, you are given to eat and drink in the bread and wine, you see by the wonderful fruit, which is given to you through such enjoyment, that you receive the true forgiveness of sins, as you eat and drink in faith, according to the word of the Lord; for he who believes the same words, has what they say and what they are: Namely, forgiveness of sins. And now say, beloved, is there a happier man on earth than a believing Lutheran Christian? And say further, if we had nothing more in our Lutheran church and in our Lutheran faith than this one comforting piece that the Catechism shows us in this third question of Holy Communion, would that not alone be cause enough for us to do missionary work? Wouldn't that alone be enough to drive us out across the sea to the poor Gentiles who sit in darkness and the shadow of death, to bring them this precious sacrament of the true body and blood of our Lord Jesus Christ, and in it forgiveness of sins, life and blessedness? Yes, truly, I do not know how I could continue to use the name of a Lutheran Christian without blushing when I have such unspeakable treasures of grace in my dear church, and not be driven by them to bring them to those who are captives of the devil, and remain captives of the devil if they do not receive forgiveness of sins. Therefore, if we are faithful Lutheran Christians, if we rejoice with a blessed heart over our dear, holy Lord's Supper, if God's table of grace is set before us Sunday after Sunday, let us not delay, but make every effort to bring our Lord's Supper to the Gentiles, so that they may be saved and redeemed from Satan's snares. Amen.

(Sent in by Past. Sievers.)

Mission Report.

Beloved reader of these leaves! You ask in this time of wintry calm: What about our dear mission stations to Kabitawigama in Minnesota and to Bethany in Michigan. What shall I pray for, what shall I help with the means God has given me? This Lutheran and the following one shall give you the requested information as far as I am able to give it to you. First, let us consider Minnesota and its Chippeway Pagans.

We are, I hope, already accustomed not to expect any brilliant external successes in our mission; a look at the last afflicted time in general teaches us that in the midst of Christianity itself we have only to keep the promise that God's word, where it is preached loudly and purely, shall not return empty, and that, even if we do not see any progress, we should nevertheless cheerfully believe that God's work can neither endure nor hinder anyone. God's promise, which He gives with His word, should keep our courage fresh

to help spread the seed of the divine word diligently, especially in the world of the Gentiles, where we sometimes have nothing but dull experiences before our eyes. Therefore, we speak here especially with Paul Gerhard:

Undaunted and without fear, a Christian, where he is, should always let himself be seen; even if death should wear him out, his courage should nevertheless remain good and his calm.

Letter from Miss. O. Clöter dated 18 Jan. 1859.

In the beginning of this winter, two or three families of our Indians stayed in their houses on the Indian field, among them that of Chief Aiastwngiskik; I visited them regularly every Sunday, as long as they were there. The said chief is the one who has heard the most from me among all, but the sermon seems to have the effect on him that he avoids it more and more. He has not been seen since the last Sunday of the last church year; he is said to be at RedCedar-Lake with several others. I fear that his engagement as negotiator for a merchant residing at Crowwing, which he has assumed about that time, will put the bottom of the barrel. The houses in the field are now wholly deserted, and the building of a meeting house, as we hold out and the chief at least desired, appears to be wholly useless for now. This much is clear to me, that the Indians will never decide to lead a different way of life than they do now, and because it is a matter that belongs to the subordinate part of our activity, and yet is unduly emphasized by the sectarian missions, I think it good to make no mention of it at all to the Indians for the time being. As indispensable as an orderly way of life is to a truly Christian life, the same cannot be demanded before the Word of God has really found its way in. So far, I have only mentioned the matter to the Indians in passing, from the point of view of civil usefulness.

I have no choice but to let them go. But since they have their own ideas and want to keep them, I have no choice but to let them go. The Indians do not want advice; they are clever enough themselves. But if they pretend to desire it, they do so only in the hope that it will be connected with something tangible or edible for them. Nor can it be denied that the Indians themselves could be Christians in this way of life, if only they would cease their dissoluteness and other vices. Since the field has been abandoned by them, several other families have settled on our lake to take advantage of the abundance of its fish during the winter; it can be assumed, after a slight overestimate, that 15,000 pike, not counting the other kinds of fish, are taken annually from our lake by the Indians; each family needs an average of 12 pike daily, namely in the winter, where they are caught by wooden lure fish with the spear and where sse are almost the exclusive species. In summer the families need even more. - There are 3 wigwams, in one of which dwells the family of Gebeischintank, consisting of himself, his wife, her brother, his mother and mother-in-law, together with an adopted girl of his brother's, baptized by the English missionary Breck. They live here most of the year and differ favorably from the local Indians, as well as being repelled by them. They came from Lake Superior, where they were already under the influence of the Roman mission of Bishop Baraga. They are the ones who give the most hope among all. The other two wigwams are on the far side of the lake in one place; the owners are 2 younger brothers of the chief, one Gagak, the other Bebamash. The former is the youngest and has a wife with small children; the other is a widower. His wife was stabbed by himself during a drinking bout last spring and died of emaciation. With him is his sister, a widow, whose husband was stabbed to death in Crowwing 2 years ago. She has several children; her oldest son, about 14 years old, is a handsome boy. At times Manomek, the brother of the aforementioned murdered man, an arch-mocker and insidious villain, son of old Noke (the latter and Gagagens, the father of Chief Aiaschoughishik, are the only old men in the country) is also known here by the name of Mürberer, not because he has beaten his peers to death (for hardly any are free from this), but because he has murdered a white man. He is also an arch-thief, from whom the calf in the cow is not safe. When I visited him last summer and talked to him because of his blessedness, he first told an old Indian legend about a big wigwam in the west where the Indians go after death. When I asked him if he thought this was true and if he could happily go there, he made an indifferent movement.

and said that he did not care much about it. When I then presented him with weal and woe from God's word and asked him where he wanted to stay, he answered: "I will stay where most of the others are. - If we were to hold a similar review with the remaining members of the gang, not much better, perhaps even worse, would come out. The three wigwams mentioned we visit regularly, and of course preach in the very simplest manner, that one sits down with them on the ground around the fire, and of course also puts up with them smoking their pipes to pass the time. More than an "Ay" or "Anangke" or „'schte" I have never had the luck to get out of an Indian as an expression of his opinion about things presented. - In a few weeks the Indians of the three wigwams will move on again and we may not have another opportunity to talk to them for a long time. Thus everything must remain a poor piecework. The method that I have found to be the only practical one with regard to preaching, even under these circumstances, is to adhere to the Sunday Gospels and to live from each of them, in the manner of Luther, the main thing, namely our justification, faith and love. To present the teachings according to a certain system (dogmatically ordered) would be quite impractical, because one would soon get into complete confusion with the constant change of the listeners. Incidentally, the way of visiting the Indians in their wigwams is still the only possible way to approach them with the preaching of the Gospel. As laborious and far-reaching as this may be, we must continue it if we want to carry on the mission among them at all. - Of course, we cannot start a school so quickly; we must first make the necessary preparations. We want to see if it is possible for us to complete a house by next spring - I doubt it. Our present house contains only one room, 14 to 24 feet off the ground. You can imagine how our house is too full to accommodate anyone else. Building is also not so fast; either we have to cut boards ourselves or we have to get them from the agency mill, which is also very expensive and tedious. For this we have to do what we can this winter to get land clear. To bring up food for a number of children from umen would make us very busy. For next spring, therefore, I can promise nothing yet, and I think there is still time to look around for a school teacher. - We have replaced our horses; we considered buying oxen, but the fact that we have to make long journeys made it seem unavoidable to buy horses. We got very good horses, much better than the old ones, with harness and 25 bushels of grain for 300 dollars. Admittedly, we had to go through quite a bit of hardship for this reason in the fall, but now they are paid for, and if we are not unlucky, we will be able to buy them,

they will soon penetrate it. If we think about it, our old horses have paid for themselves more than twice over, and although the loss of them was hard, we can be satisfied. We also lost our best cow the other day, a splendid big calf; she suddenly fell ill and we had to put her to death. The disease was in the gall bladder; but the meat is to be enjoyed.

There have been no conflicts with the Siour yet this winter; nor has whiskey selling been so public since the new agent has been at the helm.

(To be continued.)

To Mr. Pastor Eirich in Lithopolis, O.

Since Prof. Worley himself has already ensured that what he writes concerning personal matters has lost all credibility with readers of only some moral feeling for the time being, your essay concerning the aforementioned gentleman will not appear in the "Lutheran. Suicides are buried in silence.
D. Red.

Ecclesiastical message.

Since teacher Chr. Diez, as a result of a persistent chest ailment, has seen himself compelled to resign from his office in the upper class of the local congregation and thus to resign from the school service for a time, the congregation appointed Mr. August Brose, since then pastor of the Lutheran congregation at Woodland, Wis. in the capacity of teacher and assistant preacher. The induction was made in due manner by the undersigned and assisted by the Rev. F. Steinbach at the afternoon service of New Year's Day.

Praise be to Jesus, our Savior, for such a gift bestowed upon our congregation at the beginning of a new year. May He crown the work of the th. Brother's work in school and congregation this year and in the future with many blessings and help his predecessor in the school office to regain his former health and thus to continue his service in his holy church. Amen.

Milwaukee, Jan. 3, 1860.

Frederick Lochner, pastor of Trinity Parish.

Address: R[^]v. A MO 8L,

t

your ok Rev. IV Heiner,
Ms.

Church consecration.

On the 4th Sunday of Advent, Dec. 18, our Lutheran Zion congregation in Fairfield Township, De Calb Co. had the pleasure of dedicating their newly built beautiful frame church. The church is 32 feet wide, 45 feet long and 18 feet high, has a handsome vestry and a strong tower built from the ground up to a height of 80 feet. To our great joy, the following dear guests were present, among others: Praeses Wyneken and Past. Jäbker from Adams Co, Prof. Crämer, Past. Stephan and teacher Stegner with a student singing choir from Fort-Wayne, and Past. Lehner from Noble Co. Since we had just received a pretty sleigh path, many other guests had also joined us from near and far, so that there was a full church.

After a short service in our old church, the festive assembly moved in orderly

The church was opened, and the doors of the new church were opened, and the doors were unlocked in the name of the Triune God, and we entered the house of the Lord.

After a fitting song by the Fort-Wayner singers (who also sang several other beautiful songs), Praeses Wyneken read out the consecration prayer from our agendas; Pastor Stephan provided the liturgy and Prof. Crämer preached the consecration sermon on the Church Consecration Gospel, after which Holy Communion was celebrated. Holy Communion was celebrated. In the afternoon, Rev. Jäbker. May God now also protect this church, which is now consecrated to his service, so that false doctrine is never led in it to desecrate his name, but may he grant by grace that his word may always be loud and pure to the honor and glory of his holy name and to the benefit of his people. name's honor and glory and for the edification of many immortal souls, and that its holy sacraments be administered correctly, so that it may continue to be and remain a Lutheran church full of true believing children of God and true confessors of the right truth, as our fathers confessed it in our holy confessions. Amen! Fr. Schumann.

Display.

To the dear congregations of our synodal association I can hereby make the joyful announcement that the church property has been purchased and is ours. Of the \$5000 paid, about \$3000 has been raised by contributions and gifts within my congregation and various synodal congregations. Only about A2000 has been borrowed within the congregation. To the faithful God, who has helped above asking and understanding, and made hearts willing to cheerfully contribute, be glory and thanks! At the same time, I express my heartfelt thanks in the name of my congregation to all the dear brothers and congregations who have contributed to the purchase of our church property. May God Himself be their retributor according to His promise!

The following gifts received since Nov. for our church grounds are gratefully acknowledged.

From the congregation of Mr. Pastor Polack, Trete,	
Ists., collected on Reformation Day\$	7,10
Parish sElkhorn, Ills.) as a thank offering for obtained recovery from protracted illnesses	50,00
St. Louis parish	35.00
From Trinity Parish to Evansville, Ind,	
Collecte on 1 advent	13,50
" Fr. Schäfer and Wolfgang Friedrich L \$1.00 > > 2.00	

May God bless the dear givers of these gifts of love abundantly according to His promise.

On behalf of the Cincinnati congregation, O., Bro. King, Fr.

Report

on the fifth annual meeting of the northern district of the Synod of
Missouri 2c.

In response to several inquiries, the undersigned hereby announces that at the last meeting of the Northern District the dispatch of the Synodal Reports was assigned to the Cassier, Mr. Pastor W. Hattstädt of Monroe, Mich, to whom it was therefore desired to address the matter.

At the same time, the undersigned notes that he still has a considerable number of the first and fourth reports of the northern district in stock and has been instructed to have them distributed free of charge. Orders for these numbers of the report are therefore to be placed with the undersigned.

F. Lochner, d.Z. Secr.

Receipt and thanks.

With heartfelt thanks received \$1.05, collected for poor students at the wedding of Friedr. Beccus at Johannis- burg, N. U., further by Past. Claus \$4.50 from Christian Kostherd inLowel be St. Louis C. F. W. Walther.

For the travel expenses of a missionary to Cali- fornia, further received from Mr. Kerkhof in the congregation at Tandy Creek, Mo., \$2.00, - from Mr. S. F. Köch in St. Louis \$10.00, - from the Sewing Association of the Lutheran Trinity Church in Zanesville, O., \$5.00, - from Pastor P. Eirich in Lithopolis, O., \$2.00 C F. W. Walther.

That at the time of the general conference here, I was informed by Rev. F. W. Richmann the sum of \$20.00, which was collected at a banquet of Mr. Thies in L- chaumburg, Ill, for the pastors Fick and Röbbelen, and that I immediately handed it over to Mr. Past. Föhlinger of New York for transportation to the place of their destination, attestsA . Crämer.

With thanks to the kind donors, the undersigned certifies that he, through Mr. Rev. Schwan \$63.60 as the proceeds of a collection in his parish to cover the doctor's and pharmacist's debt of Mr. Evcrs, a pupil of our institution, and to have paid \$10 to the doctor and \$23.60 to the pharmacist. May the Lord reward him abundantly.

Fort Wayne, in Der. 1859. a. crämer.

Held

To pay off the debt of the Concordia College building:

By Philipp Diekmann in the Gem. of Hrn. Past.
Minor, New Bielefeld, Mo. 50
,, the comm. of yrn. Past. Keyl, Baltimore, Md. 8.75 Thank-offering of a woman in childbed for her happy delivery.
dung, by Mr. C. Piepenbrink-- IM
From Mr. Jacob von der Au by means of C Piepenbrink 1.00 " the congregation of Mr. Past. Hanser, Johannis-
burg, N. I. 1.50
b. To the synodal treasury of the western district:
From TrinityS District in St. Louis, Mo. 11:10 " Immanuels- "" 29,85

E. Roschke.

a. Znr general synodal treasury:

By H. Heimrokh from the comm. of Mr. Past. Hahn in Benton Co, Mo. \$2.00
,, the Drceinigkeits-Gem. in Washington City -- 1.75

By Mr. G. Steindruck in St. Clair Co, Ill, from the widow Nötiger - - 50
"Mr. Past. F. W-Richmann 36,00
and zrvav:
.00 from his St. Petri parish in Schaumburg,
10,00 " " St. John's parish
in Rosenberg.

b. To the Synodal Missionary Fund:

By J. von Strohe from the community of Mr. Past.
N- Klinckenberg in Jonesville 1.00
By Mr. Past. L. Dulitz, Buffalo, N. A. 8.50 and namely:
\$6.06 collected in missionary booths,
1.01 collected at Graser's child baptism,
1.00 from Krug, 13 " H. By Mr. M. C. Barthel from Mr. H. G. Meier
in Millway, Mon., 5.00
From the Trinity District of the St. Louis Congregation
Collection on epiphaniaSfeast 90.15
Monthly collect 7.60
"Concordia District of the St. Louis Community 27.83 By Prof. Walther of the Community of the St. Louis Community.
Past. Eirich in Lithopolis 8.00

o. To the College Alterhalts-Casse, for teachers' salaries:

From the congregation of Mr. Pastor R. Klinckenberg, Jonesville 15.00
By Mr. Past. J. G- Birkmann 12.50
namely:
\$10.50 vou his Gem. zum heil. Cross, 2,00 "" Immanuel's Gem.
" Mr. Past. W-Hattstädt, Monroe, Mich. 23.70 " /, " C. Gross in Richmond, Va. 15,00
namely:
\$5,00 from its community from the Christmas collection,

10.00 from the sewing club of the same municipality.

By Mr. Past. F. Ruff in Bloonngton, Ill, Kollekte from his es. - Lutheran Trinity congregation there 2.66
"Mr. Past. L. Dnlitz in Buffalo, N. I. 16.00
namely;
\$9.00 Collects,
4.00 by Ebr. Gräser, Klose, I. P. Schulze and Sprotge G \$1,
2.50 from Bindig, Walter, Janscn, chicken and jug G 50 Cts.,
50 from Winterstein and Krug G 25 Cts.
From the community of Mr. Past. H. Gräbner, St.

Charles, Mo.-.- 6,20

" " " " H. Dörmaun,
Olean, N. A., through Mr. I. H. Bergmann in New York City 14.75
By Mr. Past. L. Geyer near Watertown, Wisc.- 29.6t and namely:
\$5.00 by himself,
4.00 " Joh. Utlcch andF. Sulphur G \$2, 4
1.00 " Witte, H
75 " Fr. Utteck, 1
55 " Fr. Ncitzel, 1
2,00 " Teacher Ncitzel, C. Maaß, Milke "

and Jml. Schulz G 50 Cts,
4,30 " Wild. Görbitz30CIS., Brown- ,V
schweig, Fr. Matthes, I. Hase- mcistr. Kresanoky, L. Christian, , Gmbon, Ir. Naß, Fr. Schulz, ' M Gotth. Neitzel, W. Teche, Kasper, , Brand, Schwenke, Chr.
Uteich, . 1 Mrs. Schön and Ir. Braunschweig
<A 25 Cts.,l
72 " C. Klöhe 20 Cts, H. Knopf 12
Cts., Neitzel s "n..W. Weltmann, :
Brunswick and Ms. Krause <Az
10 Cts.,

11.32 " of the congregation of the Rev. C. > Z streets in Watertown, WiSc. 1

From the comun. of Mr. Past. W. Holls in Colum- bia, Monroe Co, Ill, 9,15
"Mr. Past. W. Sommer in Philadelphia by - Mr. G. Pfeiffer there - --- 2,00
By Mr. Past. W- HoUS 10,tHFß
namely:

\$5.60 from his cross parish in St. Clair ' i Co, Ill, j

5,00 " ,, Gem. in Centrcville, Ill.
From the community of Mr. Past. H. Haußer in Jvhan- nisburg, N-A. 450
From TrinityS District of St. Louis Gem. 11.00
" Immanuel- "" - 11,00,-

6. for poor students and pupils in ' Concordia College and Seminary:

From the TrinityS-Gcm. in Washington City- -- 2.75

e. To the maintenance fund for widowed woman

Prof. Biewcnd:

W. Hattstädt, Monroe, Mich. - -- 9,00 1 F. Böhlau, Cassirer.

I. For the synodal treasury middle, district: \$

By Martin Frosch \$1,W '
" the Gem. of Hrn. Past. Npprecht 124k "
"" EmanuelS-Gem. of Mr. Past.Heid 4.25
" " DreieinigkeikS-Gem. at Piqua-Road--- 7,66 „Jacob von der Au 1W
" the Gem. of Mr. Past. Friederich 5.70

For the general pres:

From the congregation of the Rev. Klinkcnberg 8,00 " " St. PaulS-Gem. in Fort Wayne 25,00

2. for teacher salaries in St. Louis:

From the comm. of Mr. Past. Swan in Cleveland 39.31

3. for the teachers' salaries in both institutions:

From the congregation of Mr. Past. Fr. König in Ein- cinnali 6,00 " ,, " , " Jünger 5,00

4. for the Fort Wayne seminar building: '

From the comm. of Mr. Past. Friederich 6.80

For the Lutheran have paid:

The 13th year:

Mr. I. Stutz.

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The 14th year:

Men: A. Senkind, I. Stutz, Brase, J. Baierlein, Hensel, Conr. Draebert 50 Cts.

The 15th year:

The gentlemen: I. Piepers, H. Nagel, "C. Röbrborn, C. Seifert, Fnutb, Past. Lehner, Past. H. G. Holm, G. Jacobs, Past. G. F. Nützet, A. Senkind, H. Pringbvn! . 50 Cts, E. Einmormann 50 Cts, Brase, Past. F. Sst. vers 5 Er-, Past. H. Lemke, H. Brüggemann, H. Steup,^ I. Otterbacher 50 Cts, I. Keller, Wcnd. Kautz, I. Iein, Past. W. Hatkstaedt 10 Er., Past. H. Eisfcller 3 Er., F. Brüggemann, H. Starke, Böshaar, A. Müller, Conr. Draebert, I. Haushalter, H. Geiß, A. Nicklas, L. L. Kipper, P. Gerwig, M. Strohheckcr, F. Knöpp, F. Braunschweig.

The 16th year:

Messrs. H. Engelking, Deubner, Past. M^W. Sommer 29 Er., I. Myrli, F. JacobSmcier, H. ErkPl. Hoffstcttcr, Past. E. Hoffmann, Strattman, Rullinaun, L. Meier, Past. H. G. Holm, W. Tornfeld, Past. Riemmm>^ schneider, Past. M. Stephan, A. Bohn 12 Er-, Past. G." F. Nützet 5 ex-, Teacher Nüchterlein, Conr. Jost, L. Schmidt, Teacher Pürner, A. Heitmüller, C. Senkind, G. Wrlner, Fr. Stutz, H. Bicrman", Past. C. I. Weisel 11 Er., I. H. Biermann, Brase, H. Holle, Grobenkrieger, D. Mätten, E. Germelmann, A. Trösckwr, F. Dietrich, C. Spott, Past. F. Sievers 26 Er., O. Noak8Er., C. Rost, , Chr. Rose, Benj. Schulthes, W. Wesel, W. Wamhchrz A. Weinmann, H. Steup, A. Schuft, I. Hinz, G-Lieber^ A. Reissner, Past. O. C- I. Andren, L. Schnell, J. OttkW bacher 50 Cts, I. Keller, Wend. Kauf, I. Göglein, ÄW Belgrin, I. Deea, Past. G. Bassler, C. Biersch, F. MiW brath, C. Fink, C. Dräbert 50 Cts-, Past. C. W. Brecht, Müller, Witte. Further: Mrs. Milentz, Wittwe Wegenn.

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Martin C. Barthel.

Volume 16, St. Louis, Mo. 24 January 1860, No. 12.

Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word?

(Continued.)

5 A fifth reason why preachers cannot command their congregations or individual members of them to do anything that God has not already commanded in His Word is this: because preachers have to deal with Christians as Christians.

That preachers are dealing with Christians as Christians is not easily denied; it is already evident from the fact that the audience of the preachers are not their sheep but Christ's, and that their congregations are not called their flocks but Christ's flocks in God's Word; as, for example, the Lord says to Peter, "Feed my sheep" (John 21:16), and Peter to the bishops, "Feed Christ's flock" (1 Pet. 5:2).

But of Christians as Christians it bites in the holy Scriptures: "One is your Master, Christ; but you are all brothers" (Matth. 22, 8.)-"You are the chosen generation, the royal priesthood, the holy nation, the people of ownership" (1 Pet. 2, 9.)-"Christ has made us kings and priests before God and His Father" (Rev. 1, 6.)-"It is all yours. Whether it be Paul or Apollo, whether it be Cephas or the world, whether it be life or death, whether it be the present or the future, it is all yours.

All things are yours. But you are Christ's" (1 Cor. 3, 21-23.) - "As freemen, and not as having liberty to cover wickedness, but as the servants of God" (1 Pet. 2, 16.) - "Stand therefore in liberty, that Christ may set us free; and be not entangled again in the bondage of the yoke" (Gal. 5, 1.).

It is not against this glory of the Christians if the secular authorities interpret laws to them and if they willingly submit to these laws, for Christians are not subject to the authorities as Christians but as citizens. But if a preacher, who deals with Christians only as Christians, wants to command his congregation or a single member of it to do what God has not already commanded them, but has left them free to do; if a preacher teaches that, if he commands something, the Christian is then and therefore in his conscience obliged to obey it-; he thus denies that Christians are Christ's sheep, and pretends as if they were his sheep; thus he denies that all Christians are equal brothers and makes himself their second lord and master besides Christ; thus he denies that all Christians are of royal-priestly lineage and wants to be priests alone; thus he tramples underfoot the Christian liberty, according to which they are only subject to God and only God's servants, and makes them his own servants, men and women.

who are to be obedient to men not only for the sake of love, but for the sake of man's commandment, and so wants to rule the consciences of the faithful with man's word and commandment instead of God's word.*) A preacher who therefore demands obedience for things that God has neither commanded nor forbidden, because he commands it by virtue of his office, leads his listeners away from the gospel under the law, and even under the law of men, and places himself in the place where Christ and faith and love alone should be enthroned and reign in the Christian heart, and thus turns a shepherd into a ravening wolf,

Pastor Grabau and the entire Buffalo Synod explicitly states: They (the Missourians) erroneously deny that the congregation owes its pastor a hearing in all things that are not contrary to God's word; for it owes it according to Ebr. 13:17, but whether it can render and perform it in each individual case, e.g. a necessary school building, is another matter." (See Pastoral Letter 2c. p. 55.) So even if the congregation is not at all in the mood to do what the pastor has commanded, the obligation to do what has been commanded should still remain in the conscience; not for the sake of the necessity and salvation of the commanded thing, but for the sake of the obedience owed to the preachers! Hereby the preacher is obviously made God; for even the obligation of obedience to the emperor ceases where the ability to render it ceases (according to the old proverb: Where there is nothing, even the emperor has lost the right); only to God do we owe even that which we are unable to render, because God once provided us with the strength to do so. This doctrine of owing obedience to the preachers is so obviously one of the devilish doctrines of the Antichrist (1 Tim. 4, 1.) that only he cannot see it who has already drunk from the Antichrist's cup of stupor Rev. 17,4.

a destroyer of faith and murderer of souls. Woe to such a preacher if he does not desist and repent, but continues his tyranny of conscience forever and ever!

Luther, who was chosen and called by God to discover the secret of the wickedness of the Antichrist and to put him to death with the spirit of Christ's mouth (2 Thess. 2, 8.), and who by God's grace really accomplished this tremendous work, therefore writes to 1 Pet. 2, 16. We have now, by the grace of God, recognized the truth, and know that what the pope, bishops, priests and monks have taught, legislated and practiced up to now is vain deceit, and that our conscience has been saved and freed from the laws of men and all the compulsion they have exercised on us, so that we are not guilty of doing what they have commanded, forfeiting our salvation. We must now hold fast to this freedom and never let ourselves be torn away from it. But we must also be careful not to make this freedom a cover of shame. The pope was wrong to want to force and enforce people with laws. For in a Christian people there should and can be no coercion, and if one tries to bind the consciences with external laws, the faith and the Christian nature will soon perish. For Christians must be led and governed in the spirit alone, so that they already have everything through faith by which they can be saved, and no longer need anything for it, and henceforth owe nothing more to do, except that they give their lives to the Lord.

Serve and help their neighbors with all they have, as Christ has helped them; and so that all the works they do may proceed freely and without compulsion, and flow from a merry and glad heart, which gives thanks to God and praises Him for the goods it has received from Him. Thus St. Paul writes in 1 Tim. 1, 9, that no law is given to the righteous, for they freely do everything of their own accord and freely approve what God wills.... If the pope or someone else proposes his commandment to him and wants to insist on keeping it, he should say, "My dear pope, I will not do it for this very reason, because you want to make a commandment for me and interfere with my freedom.

For we are to act in freedom as servants of God (as St. Peter says here), not as servants of men. Otherwise, if anyone desires it of me, whom I might serve thereby, I will gladly do it of good will, not considering whether it is commanded or not, but for the sake of brotherly love, because it so pleases God that I serve my neighbor." (IX, 735. ff.)

In another place Luther writes: "But may you speak: Because there is no worldly sword among the Christians How can they be governed externally? There must always be authority even among Christians! Answer: There should not and cannot be any authority among the Christians, but each one is at the same time subject to the other, as Paul says Rom. 12, 10. 16.: Each one should consider the other as his superior. And Peter 1 Pet. 1, 5: "Be subject one to another." This is also the intention of Christ Luc. 14, 8: "When you are invited to the wedding, sit down at the very bottom." There is no ruler among Christians, but Christ alone. And what can there be for a ruler, since they are all equal and have the same right, power, property and honor; in addition, no one desires to be another's ruler, but each wants to be another's subordinate? Where there are such people, it would be impossible to set up a supreme authority, even if one wanted to do so, because nature and nature do not suffer it, since no one wants to be a supreme authority, nor is able to be one. But where there are no such people, there are no true Christians. *) What are the priests and bishops? Answer: Their rule is not a supremacy or authority, but a service and office; for they are not are higher and better than other Christians. Therefore, they shall not lay down any law or commandment over others without their will and leave, but their rule is nothing else than to drive God's word, so that they lead Christians and overcome heresy. For, as has been said, Christians can be governed by nothing but God's Word alone. For Christians must be governed by faith, not by outward works. Faith, however, cannot be governed by any human word, but only by God's word.

Those who do not believe are not Christians, they do not belong under Christ's kingdom, but under the worldly kingdom, to be forced and ruled by the sword and external rule. Christians do all good by themselves and without constraint, and have enough for themselves in God's word alone." (Scripture of Secular Supremacy. X, 465. 6.)

Furthermore, Luther writes: "Therefore I say that neither the pope, nor the bishop, nor any man has power to set a syllable over a Christian man, unless it be with his will, and what happens otherwise, that happens from a tyrannical spirit. (Booklet of the Babylonian Captivity. XIX, 83.)

How the priestly character of the belieu-

It is true that the doctrine of Christian liberty is not a doctrine for the faint of heart, but it must be taught and defended for the sake of God's children. Luther testifies to this in the following words: "How? if they (the papists) were forced to admit that all of us, as much as we are baptized, are also priests? As we are in truth, and they have been commanded to preach alone, but with our permission, they would also know at the same time that they have no right or power to command us, for as much as we ourselves of our own good will allow them. *) (Ibid. p. 134.)

The symbols of our church testify with unambiguous words that the glorious apostolic word "All is yours" (1 Cor. 3, 21.), which is now much maligned even by the so-called Lutherans, really takes away from the preachers all authority except and apart from that of the Word of God. Thus it is said, among other things, in the Schmalkaldic Articles in their first appendix: "Thus he (Paul) says: It is

all yours, whether Paul or Apollo, or Cephas, that is: neither Peter nor other ministers of the Word may measure to them any power or supremacy over the churches. No one shall burden the churches with his own statutes." (fol. 152. **)

(To be continued.)

(Sent in by P. Brauer.)

H. Ludwig and Dr. Stohlmann.

Finally, a General Synodalist has come out against the repeated, incessant exposure of the unionist atrocities of the General Synod on the part of the Missouri Synod, and the continuous request from our side that someone from this religious party should just once make the attempt to defend themselves against the public accusation that their church activities are ungodly, because they are contrary to God's revealed will, His holy word. H Ludwig, the editor of the "Lutheran Herald", draws his sword. What does he know how to answer? We had held the word of God in front of his forehead, then he goes completely wild, he

When Luther came to Worms to answer to the emperor and the empire, the papal doctors had compiled a list of the alleged errors that were supposed to be contained in Luther's booklet about the Babylonian prison. Among them was also the above sentence. Luther replied to this, since this sentence was declared seditious: "I have not understood this from the civil as well as the church laws. And this is Paul's opinion Col. 2" (XIX, 1258.).

Especially Grabau and his comrades very often speak most frivolously and blasphemously of that apostolic word as the motto and field cry of the Anabaptists and of all the rotten ones! They betray clearly enough what children of the spirit they are. If they were truly evangelically-minded fathers in Christ, they would not be able to show the glory of believing Christians, which is testified to by the Holy Spirit in that word: "It is all yours! Their hierarchical spirit, however, drives them to mock this Christian glory.

knows nothing, nothing at all, but to rant, "stiff-necked separatist luttzerthum," "arrogance, imperiousness, vanity, self-love 2c." If only the poor man had produced even one word, only one syllable, belonging to the real matter, namely, the union and hypocrisy of the General Synod, but about this he is quite silent. All he can do, and all he understands, is - to scold in the meanest way. - Well, we were not surprised. We know Ludwig. What does he know about theological questions? Puffing up his "herald" from time to time, lamenting pleas to overdue payers and angry outbursts when the dear money doesn't arrive, that's his literary craft, and he understands it, too. And if man had sense, he would stick to it and not let himself be used by other cowardly people and be pushed into a fight that these reverend gentlemen themselves do not dare to take up, and in which he himself can accomplish nothing, as much as he himself admits, - rant!

Since Ludwig, in his stupidly brazen impudence, also wants to give Prof. Walther a lesson about the "tact" of a Lutheran editor, it is necessary to take off Mr. Ludwig's haughty cap a bit, so that he will behave more decently and modestly in the future. As is well known, Ludwig had an English protest speech printed in the Herald, which he claims to be his work of art, but now the core of this speech, the actual protest, is copied verbatim from an article I sent in "Lehre und Wehre", the monthly journal of the Missouri Synod. Such a miserable general - synod - editor berates everything he knows about the Missouri Synod, renowned: "that the herald articles have done their work well, as much as it was up to them to resist the stiff, separatist Lutheranism", and yet he feels compelled, if he wants to write something that should have a little strength, to take refuge in the hated Missourians. Is this Ludwig no longer ashamed of himself, first he steals "stiff-necked Lutheranism" and then he rails against "stiff-necked Lutheranism"! -- *) Also in the fight about church and office Ludwig has shown beautiful "tact". He always acted before the world as if he were very reluctant to take up such "articles of contention," as if his tender heart, pining for peace, longed for nothing more than the end of the struggle. Well, I wanted to help him to his publicly expressed heart's desire. The miserable, pathetic Stohlmannian outpourings, one thinks only of this Doctor of Theology's later real farce of "leathering", which were usually prefixed to the articles, were certainly as repugnant to me as they could only be to the Ohio preachers. I therefore no longer wanted to send my essays to the Herald. But I kept it in accordance with the politeness, since in the Herald now once the fight an-

*) Reminiscent of Emser's New Testament. D. R.
and had gone so far as to speak to Ludwig about it first. I told him verbally at the general conference in Pittsburg and in writing that if he thought my essays would be harmful to his paper, I would not hold it against him at all if he did not accept them, since they could then be published in the "Lutheraner"; but he answered me: I would only send them to him, but the articles should not be too long. I could not believe that he would refuse to accept them, and I hoped all the more, since he always complained about the "Streitartikel" in the Herald. But he took them anyway, the complaining was only "tact" in order not to lose too many Ohio subscribers. The honest Lutheran editor! - And just the other day Ludwig publishes invective of one Ohio preacher against another and then puts as an excuse the remark that he had not had time to read the article before it was printed. Doesn't the dear man know yet that if he had too much to do as a bookseller, he should have so much modesty to stop playing the editor. Isn't this really a Ludwagian impertinence, that the readers, because he has something else to do, are presented with trash-and such a man doesn't have the nerve to speak of "tact. - —

But the fact that the "herald" thinks that he can reject the serious attacks against the General Synod with a handful of dung, which he throws around in anger, shows a sore and blinded imagination. No, the herald does not get away with throwing manure and "deserting", that would really be too cheap. But in any case, it is decent that Ludwig resigns from the battlefield, because he has proven that he knows how to scold, but at the same time that he is quite unfit to take part in a battle, where it is about biblical teachings and heavenly goods. So I won't fight with Mr. Ludwig anymore, unless he takes on helpers who know at least a little more than how to scold. - —

We rather turn to Dr. Stohlmann. What is the point of this doctor of theology's foolish theatrics, that he always plays hide-and-seek, stabs around in secret and does not dare to come into the light of day, after all, the whole world knows that he is actually the editor of the Herald and the main essay - supplier especially in the romantic field. Stohlmann certainly understands more than Ludwig, since he is a doctor of theology. He will also certainly keep away from all crude scolding, as he himself once said in the Herald that the ladies did not like that at all, and that one has to be very considerate of the ladies' feelings. What must the poor ladies have felt about Ludwig's crude article? In any case, Stohlmann will urge Ludwig to ask the ladies for forgiveness for the terrible commotion.

heart-breaking articles about "deserting", but hopefully finally take the courage and stand still yourself and not always, as soon as it concerns doctrine, tear out in a hurry, or postpone the great Ludwig as his shield. - —

The charges against the General Synod, which Stohlmann, as a Doctor of Theology within this Synod, has to answer, if he does not want to despise the admonition of the Apostle 1 Petr. 3, 15.: "But always be ready for the responsibility of everyone, who

demands the reason of the hope that is in you", are, as known, the following:

The General Synod is unionistic, because it is basically a union of people of different faiths into one church community. Lutherans, Methodists, Reformed and Chiliasts belong to it. Professors of different faiths sit on its theological faculties. Preachers of different faiths teach in their pulpits. They allow guests of different faiths to celebrate Holy Communion. Can Dr. Stohlmann deny this? But this is a shameful, godless economy. For God's word says: (Dr. Stohlmann is asked to remember and also to keep in mind that it is God's word, otherwise he would like to say at the end later: it is "separatist, stiff-necked Lutheranism") 2 Cor. 6, 14: "Do not pull on the foreign yoke with the unbelievers". Lutherans who believe the Word of God should therefore not stand in church fellowship with the Platformists, Methodists, etc., who reject the teachings of the Word of God and do not believe, should not do the works of the church together with them, should not pull on the yoke of the church. So that Stohlmann, who has already shown his lack of understanding in regard to this saying, does not now again pretend that only the pagans and God-deniers and completely unbelievers are understood by the "unbelievers," but so that he recognizes that one should not stand in church fellowship with anyone who does not believe even one word, one divine doctrine, and thereby causes division and trouble, then he should take the following passage to heart: Rom. 10:17: "I exhort you, brethren, to take heed of them which cause division and dissension beside the doctrine which ye have learned, and to depart from them." God and his holy apostles do not want The apostles do not want a war of faith, but separation, divorce, divine enmity against false believers: Gal. 1, 8: "Whoever preaches a different gospel to you, let him be accursed", Titus 3, 10: "Avoid a heretical man", 2 John 10, 11: "If anyone comes to you and does not teach this doctrine, do not take him home or greet him. For whoever greets him makes himself partaker of his evil works." But what do the general synodalsists ask about God and His apostles?

They do not want to depart from the false believers, they want to receive each other as brothers, they want to go to the Lord's table together. Is this not a shameful, godless activity? What can Stohlmann answer to this? Here it is important that he proves his art for once, - but not in "deserting", - but in standing still and giving an answer. - But the General Synod is not only unionist, it is also -

2. dishonest and hypocritical, because it covers and conceals and adorns its shameful nature with a beautiful name, it is unionist and calls itself "Lutheran", the "Lutheran General Synod". The Unionists of Germany are still honest, golden people against these American Unionists, those are ashamed of hypocrisy and deceit and call themselves what they are: "Unirte"; the American ones, however, do not have this shame, they are just *business-men who* know that they can do better church business under the company "Lutheran". Stohlmann will be all the less able to defend himself against this accusation that the General Synod is a dishonest and hypocritical body, since Ludwig already raises the same accusation in his English protest speech against it. The passage in "Lehre und Wehre," which Ludwig copied almost verbatim, reads thus: The real abomination of the General Synod is that it does not even honestly accept the Augsburg Confession as it reads, but lets it be right only in essence. The Lutheran Church has never had such a confession. Therefore it is nothing but hypocrisy that it calls itself "Lutheran. Why call oneself what one is not, does not believe, and therefore does not confess? If a body says that it has a confession which is only essentially right, only essentially its confession, but does not state in what this essential consists, but leaves each member of this body free to accept or reject for himself from this confession what is right or wrong, essential or unessential, according to the opinion of each individual; This is not a confessing community, but one that conceals the confession, plays with the confession, and has the confession only in appearance, for it neither openly confesses what the confession says, nor openly rejects what it does not consider right in the confession. Therefore, even though a confession is primarily intended to make known the faith of the confessors, not even the members of the General Synod themselves, let alone others, can know through this confession what the individual members actually believe or do not believe. So this sad hypocritical confession does not reveal the faith, but covers it up, with this confession one does not confess before the people, but plays hide and seek before them. Is such hypocrisy not dishonesty before God and

People?" - — *) Can Stohlmann now deny that the General Synod, of which he is a member, is hypocritical and dishonest? Can he deny that hypocrisy and dishonesty is sin? Can he deny that by his tacit membership in such sins with the General Synod, he is guilty of the sins of that society with it, and is therefore dishonest and hypocritical himself? - If he can deny this, let him try it once. We are eager to hear what the Doctor of Theology will put forward. - —

Everything that has come to light as a defense on the part of the General Synod has long since been described by the apostle Paul as pious Jesuitism and thoroughly rejected when he says Rom. 3:8: "Let us do evil, that good may come of it? which condemnation is quite right. The General Synod would like to unite the scattered forces of the Lutheran Church, because united strength can do much, since God Himself has said: be diligent to keep unity in the spirit. So the purpose is good, but to achieve it, to unite a unionist, dishonest bunch outwardly under the cover of the Lutheran name, that is to do sin, that is evil. But he who does evil so that good may come of it is not an openly honest Lutheran, but a Jesuit, whose condemnation is quite right. Just one example of how full the General Synod is of this Jesuitism. It is true that we need money if we want to build churches and schools, and it is very desirable and thoroughly gratifying when large sums are raised. But if, in order to achieve this good purpose, one courts with the sects, admits them to Holy Communion, communions, etc., then it is not possible. If, however, in order to achieve this good purpose, one courts with the sects, admits them to Holy Communion, lays foundations and consecrates churches together with them, and thus denies honesty and human pleasing, as Father Conrad relates in the Missionary on the occasion of a description of a journey, then this is quite deplorable ecclesiastical Jesuitism. One does evil, so that good comes out, the collections become large.

Another reason that is put forward is that historical circumstances must be taken into account. No, dear sirs, we are not politicians, but Christians. We know well that it is written: "send you into time," but nowhere: send you into sin. If the historical circumstances oppose the word of God, they are of the devil and should be trampled underfoot. Faith mongering, dishonesty and hypocrisy are and remain eternal sin, and if ecclesiastical circumstances want to entangle a Christian in this sin, he tears such shameful bonds and casts them from him, for a simple-minded Christian has and serves only one Lord, that is Christ, and rejects under any condition any *compromise with* Belial. -

As sure a proof as the platform proof was that the General Synod is not Lutheran, there is no doubt that it was a proof of honesty and conscientiousness. An honest platformist is without doubt an incomparably more honorable man than a hypocritical plasterer and whitewasher. D. R.

The "Informatorium".

When we No. 4. of the "Lutheran" Mr. Deacon Hochstätter made the admission that he had not, as we had accused him, blackened the word "visible" in his edition of Dietrich's Catechism, we already expected from the so often experienced dishonorableness, even dishonesty of the Buffaloes, that this honest admission of ours would be exploited contrary to its obvious meaning against our teaching. What we expected has happened correctly. In the "Informatorium" of Jan. 1, Mr. Hochstätter writes that with this concession the "Lutheran" starts the "retreat", and now admits himself that the word "visible" comes from Dietrich and that the doctrine of the church contained in his catechism is the Buffalo one! But of all this, of course, not a word is true. There can be no question of a retreat on our part, since in our essays we have refuted Mr. Hochstätter so convincingly that he did not even attempt to refute our arguments, but only threw everything into the most horrible confusion in the well-known Buffalo manner and, after he had put the heads of his readers into the confusion necessary for his purposes, finally decided with cursing and judgment on the godless Missourians. Also this is 2. not true that we have admitted that Dietrich himself visibly included the word in his definition of the church. All we admitted was that Mr. Hochstätter may have such an edition in which the word "visible" is found, so that the word may not have been blackened by Hochstätter, as we had wrongly accused him. By whom the word was first recorded, we left undecided at that time. The inspection of an edition, which was undoubtedly done by Conrad Dietrich himself in 1032, later put us beyond doubt: that the word "visible" did not come from Dietrich, but from another editor, and was smuggled in either by mistake or out of naseweishness. In the preface to that edition, Dietrich himself expressly says that he himself had made the same edition for the sake of the many changes that had crept in so far, and that he had gone through the entire work word for word in order to give a completely pure edition. *) And in this for the stated intention of the author procured

*) In the document signed by Dr. C. Dietrich himself

*Praescriptio ad lectorem it is said nehmlich u. A.: "Per tot ac toties, diversis in locis, interatas Institutionum mearum catechetiarum editiones factum est, ut sphaimata ac mendaē non paucae nec. parvae, dicantur[^] ex culpabili Typothetarum incuria, an Corrector[^] scilorum intempestiva sapientia in illas irrepserint., Haec igitur res xxxxxx et occasionem mihi praeberi[^].
Catechesin hanc meam integram a capite ad calceos recognoscendi, sub limam revocandi et ab erratis vindicandi. . Quo liber hic in scholis Evangelicis frequenter hodie docetur, eo etiam maiorem in eo emendari[^] atque emaculando curam mihi omnino adhibendam censui."*

In the third, exactly corrected and revised edition, the little word "visible" is erased from the definition of the church! Mr. Hochstätter may then subsequently recognize from this that the edition of Dietrich's Catechism used by him is a falsified one according to the author's authentic explanation himself and the little word "visible" is a blackened one. *) By the way, even if the word "visible" was not smuggled in, it was a foolish glorification that Dietrich's doctrine of the Church was the Buffalo one according to our own admission! This conclusion is not less silly than it would be: because in our book "of church and ministry" it is also asserted that there is a visible church, so the doctrine of the church contained in our book is the Buffalo one.

Since in the following of Hochstätter's essay such a logic is applied again and again, it would indeed be a highly useless work to lose any more words about it. Whoever can see a conclusion, should read our essays again, then he already has the refutation of Hochstätter's talk. But whoever does not have so much knowledge to see this, even long arguments on our part would be of no help.

Finally, we must express our sincere regret that the honest Hochstätter, as far as we know, has fallen into a company that irresponsibly abuses his apparent impartiality.

"Lutheran Church Newspaper."

Under this title an "Organ of the General Lutheran Synod of Ohio and elsewhere" appeared on Jan. 1. This paper is edited by a committee to which Prof. Lehmann in Columbus, to whom the actual editorial subject is referred, as well as Prof. Schmid and Past. Schulze.

It is true that the first number is already written in such a challenging way that it should not be surprising if we, instead of welcoming the new colleague in a friendly manner, take up the gauntlet thrown down to us by her. But for the sake of peace, we will gladly bear this crying personal injustice and ask the Lord that He make the new "Lutheran Catholic Church" a faithful co-worker in His work.

*) Now Mr. Hochstätter is also as honest as we and confesses that his Dietrich is one admittedly not from him, but from another falsified. We will see!

**) The new newspaper speaks of "conquering desires", of "machinations whose ultimate purpose is to expand at the expense of the Ohio Synod", by which, after elsewhere more clearly given omissions, without doubt we of the Missouri Synod and especially the editor of the "Luth. is meant. We owe it to the divine preserving grace that our conscience absolves us completely from these reproaches and that the Lord Himself will absolve us from them on that great day. We gladly admit that we would like to conquer not only the Ohio Synod, but the whole world for the sake of the truth, for the honor of our faithful God, who, according to His mercy, asked for this love to be worked in us through His Holy Spirit. Spirit in us.

Then the personal quarrels will soon cease of their own accord. It is gratifying and hopeful when the editors write, among other things: "With God's help, it (the K.-Z.) will represent the confession of the Lutheran Church without reservation or reserve according to its clear meaning and spirit. It will have nothing else to do with the so-called Union and Unionism than to illuminate and fight them. We are only concerned that the Synod declares: "that the question of church and ministry is regarded among us as an open one;" therefore the paper wants to include essays for and against. This, however, is quite obviously a unionist principle. But we hope that the biblical-Lutheran truth, since it is allowed to speak out in the K.-Z., will win the victory in this matter as well.

"The Bible-The Great Symbolic Book of the Lutheran Church."

As we see from the Pittsburg *Missionary* of Dec. 22. Dr. Harkey's *Olive Branch* declares the Bible to be "the great, indeed, the only symbolic book of the Lutheran Church. As nice as this sounds, it is nothing more than a one-note Yankee prank. It is, of course, beyond doubt that the Lutheran Church professes the Bible, namely, as the sole rule and guideline of its faith and life, but the Bible is therefore not the book of confession itself for our church; on the contrary, because our church believes in the Bible from the heart, it has had certain symbols put on it, in which it now also publicly professes the faith revealed by God in Scripture as its faith. The Bible contains, as it were, God's confession of what is truth, and the question put to all men: Do you believe this?-and the symbols are now men's confessions, and the answer: Yes, we believe this! To say that the Bible is our symbolic book is therefore as much as to say that we have no symbolic book; for since the Bible is the object of confession, it cannot itself be the confession, any more than God, who is the object of our faith and love, can Himself be our faith and love. Just think, if one asks a Christian: What is your symbol? it is no different than if one asks him: What do you consider to be the right faith contained in the Bible? Now if a Christian answers to that question: The Bible itself is my symbol - this is no different than if he answered: I consider the right faith contained in the Bible to be the one contained in the Bible! It is not a hair better than if that Papist charcoal-burner, when asked: What do you believe? answered: What the church believes - and when he was asked

now further asked: What does your church believe? then replied: What I believe! Many rationalists in Germany also do it this way. If one asks them: What do you think about Christ? What son is he? What do you believe about him? - they answer: What the Bible teaches about him! - Certainly a fine answer, if one does not want to answer; and a confession made, if one does not want to confess! This is a kind of Jesuitical dilemma, by which one, wherever one wants to touch it, is pinched. For if one wants to hold such confessors to their word and say: "But that is what the Bible says," they can say: "Yes, indeed, but we do not understand it as you do! But if one wants to touch them from the other side and accuse them of their false faith, they can say, "How? is there not the right faith in the Bible, which, as I said, is my confession, but a false faith?

But, some readers will perhaps say, how then do the General Synod people come to the strange declaration that the Bible is the great, indeed the only symbolic book of the Lutheran Church? It is not difficult to guess. If these gentlemen, like the orthodox Lutherans, were to declare not the Bible but, for example, the Augsburg Confession to be their symbol, without all the dodges and Jesuit reservations, they would then be bound to hold everything literally to be true that is written in the Bible; for the Augsburg Confession does not want to be a second, different, new Bible, but, on the contrary, it contains the confession to the unchangeable, old Bible. However, by saying that not the Augsburg Confession but the Bible is our symbol, the General Synod members have reserved for themselves the freedom to take the Bible differently than it reads, to interpret it as they please, and thus to believe what they want.

But lest anyone think that we are trying to burden the General Synod with something that it itself abhors, let us make the matter clear by an example drawn from experience. It is known throughout the world that the General Synod does not require of any of its members the belief that Holy Baptism effects regeneration and that in Holy Communion the body and blood of Christ are not part of the sacrament. It is known throughout the world that the General Synod does not require any of its members to believe that holy baptism effects regeneration and that the body and blood of Christ are truly present in holy communion. The entire General Synod is admittedly founded on the principle of freedom to believe whatever one wishes about such points. If the members of this community were now to declare the Augsburg Confession to be their symbol, then they would have to be free to do as they please. Confession as their symbol, they would have to take their reason captive and, among other things, take the biblical words: "Unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5), or: "This is my body; this is my blood" (Marc. 14:22, 24) exactly as they read; for in the Augsburg Confession our church confesses these biblical words as they read. But since

the gentlemen generalists say: Not the Augsburg Confession but the Bible is our symbol. They have thus secured for themselves the support to be able to explain those biblical words according to their reason; as most of them do, as is generally acknowledged, by asserting that man is not born again through baptism and that the body and blood of Christ are not really present in the Holy Communion. The body and blood of Christ are not really present in Holy Communion.

So you see, I, reader, the gentlemen generalists declare the Bible for their symbol in a strange way just for this reason - so that they are not bound to believe in the Bible, as it reads, simple-mindedly. At the same time, however, they want to tease the orthodox Lutherans with it and make people believe that they, the generalists, hold strictly to God's Word, while the orthodox Lutherans, whom they call Old Lutherans, put the word of man on a par with God's Word, even above it; although they know quite well that the orthodox Lutherans, on the contrary, hold so firmly to their symbols only because they contain such a sincere, unreserved and complete confession of faith in the Bible and in all its articles of faith; while they, the generalized gentlemen, may not accept the Lutheran symbols only because they believe God's Word only as far as they can unite it with their so-called *common sense*; or while they, out of politics, so that their beautiful human structure does not collapse, want to leave everyone free to take the Bible either as it reads, or as it does not read, but as blind reason thinks it should read.

Summa Summarum, when they say: The Bible, yes, the Bible alone is the great symbolic bridge of the Lutheran Church -this is indeed clever (because simple-minded people then think: Hey, what can be more faithful)- but is it honest? - Judge for yourself, I, reader!

Serious words of Luther.

"Therefore, it would be advisable to advise the world here - that they do this and also occupy God's house and kingdom a little, for necessity; as one must do in other offices and arts, that those who are to wait for them, may also have their bread from it; which is rather necessary, because where there is enough of a magistrate or judge. Item, a jurist, or Me- dicus can well rule a city or more and sometimes a whole country; then one must have in many a country, after which the parishes and parishes are many, probably a thousand preachers; because children are born daily, who must be baptized and brought up, so that they also learn God's word and become Christians. Where will we get such children if we do not feed and raise them? Then either the churches must stand alone and the people scattered and go astray, or have gross asses and seducers and suffer."

"But woe unto all them that have helped or hindered it, that the house of God should lie desolate. But rather to those who deter and hinder others, so that they cannot come to it or stay with it; for such are worse than Jews or Turks. **But they are not excused who are frightened by this because they are poor,** for most of them lack faith that Christ will still give them their bread and nourishment .

"How will you answer to God, if by your cursed avarice you have deprived or prevented a few souls from their salvation; I will be silent, if you prevent a whole city or country from having God's word and preaching. And it must ever be a cruel, unmerciful, accursed man, that helpeth not his own children, but rather so helpeth him. For if we want to be Christians, we should know that we are called to this, and God's commandment is that we all do this with both hands and all our strength, so that God's house does not become desolate, nor the preaching stands empty, and his kingdom does not cease, lest both we ourselves and the young people be deprived of blessedness."

"Although in the Old Testament it was laid down and commanded by Moses for every man to give a tithe of all his income, Deut. 27:30, 2c., how much more shall we Christians do that which is most necessary, and without which no man on earth shall give or do anything, that Christ's kingdom may remain built, that we may let his servants also eat with us, that we may also abide in the same kingdom of God, and inherit such grace and blessedness for our children also. If we do not, he will reward our ingratitude by controlling our avarice and gluttony, so that we ourselves will soon be destroyed; for we do not have so many goods and supplies, he can cause a rust to come in through the storm, Turkish war or other plague, so that in one year everything will be consumed, devastated or otherwise destroyed.

"So Christ wants to admonish us ... by his own example, that everyone also helps to promote God's kingdom and word with temporal, bodily goods, **if he cannot or does not want to be a preacher himself**".

D. VII. p. Dr. Church Post.

Christoph Radzivil.

(From the book: The Bible and the Pope. Leipzig 1845.)

The Polish Prince Christoph Radzivil extremely distressed that under King Sigis In August, when the Reformation was spreading in Poland, he traveled to Rome and paid the pope all the usual respects. The latter,

in order to show something pleasant to such an important man, venerated him on his departure with a box of relics. The news of this delicious pardon had hardly reached the country when some Franciscan monks came to the prince and asked him to lend them the relics they had brought with them, because they wanted to try whether a certain obstinate devil, who possessed one of their protégés and would not yield to an incantation, might not be banished by their power. The prince gladly granted their request. With great pomp and ceremony, the sacred remains were brought into the church and placed on the altar; an innumerable crowd gathered on the appointed day. After the usual incantations, the relics were applied. Immediately the pretended demon came out of the man with terrible twitching and distortions. The whole world shouted "Miracle, miracle!" and the prince raised his hands and eyes to heaven to express his gratitude for the possession of such a beneficent, miraculous treasure. But soon after, still in the drunkenness of his admiration and joy, when he spoke of the power of these relics with the most rapturous praises, he noticed that one of his noble boys was secretly laughing. Angry at such profanity, he inquired into the cause of what seemed to him to be blasphemous laughter. But the youth explained that he could give the cause only on condition that he be assured that no harm would come to him. The prince assured him of this and then learned from him that he had lost the reliquary box, the keeping of which had been entrusted to him, on his way back; in order to escape the punishment he deserved by his imprudence, he had purchased a similar box and filled it with small animal bones and similar garbage; Seeing that this filthy must was so highly honored, and that it was even said to have the power to banish the devil, he could not help but wonder. The prince, who had no reason to doubt the testimony of the page and wanted to get to the bottom of the deception, sent for the monks the next day and demanded to know if there were not still several possessed people who needed the help of the relics. Indeed, after a few days the monks brought to him a man who was in the same condition as the previous one. The prince ordered that the usual incantations be tried on him in his presence, and since these remained fruitless, he let him stay and dismissed the monks. When they were gone, he handed the allegedly possessed man over to his Tartar grooms, who, in accordance with the orders they had received, first exhorted him to confess the truth;

But as he continued to grin and snarl at them, they scourged him so mercilessly that he was forced to beg the prince for mercy, who then also forgave him as soon as he had confessed the truth. The next day, the prince summoned the monks again, when the man fell at his feet in their presence and confessed that he was neither possessed now nor had he ever been possessed. The monks begged the prince not to believe Satan, who was speaking out of the mouth of the unfortunate man; but the prince replied: Since his Tatars had been able to force the devil to speak the truth, they would hopefully succeed in doing the same with the monks. Thus finding themselves in a tight spot, the monks confessed to the deception and said that they had done all this with good intentions and only in order to control the rampant heresy. The prince was grateful for the discovery of the fraud, but from then on Catholicism became suspicious to him, because he had to distrust a religion that needed such evil arts for its confirmation. - In order to no longer depend on other people for his faith and happiness, he began to study the Holy Scriptures with untiring diligence. In six months, which he spent entirely in prayer and reading, he made admirable progress in the fear of God and the knowledge of evangelical truth. Then, in 1564, he and his entire family made the Lutheran confession of faith.

Ecclesiastical message.

On the 3rd Sunday p. Epiphany, Mr. Otto Hanser, who had received his theological education in the Concordia Seminary here and had passed the prescribed examination very well, after he had been called by the Lutheran congregation in Carondelet to be their pastor, was ordained by the undersigned on behalf of the Presidium with the assistance of Pastor Bünger, who at the same time preached the ordination sermon, and was thereby committed to all the confessions of the Lutheran Church. The Lord be his sun and shield. Th. Brohm.

Address: kLv. 0'1^0
Luroneolot, Uo.

Receipt and thanks.

Toward the traveling expenses of a missionary to California used \$2.00, which Hon. A. T. Geissenhainer in Trenton, N. I., had sent in for any use for church purposes -ferner received for this purpose the amount of a collecte of \$2.45 levied by St. John's congregation of Mr. P.Voigt at Sulphur Springs, Jeffcrson Co., Mo.-further by Mr. Past. Fick by some virgins of the congregation at LollinSville \$3.00-finally by Mr. P. Schoeneberg by Mr. J. Rümcler at Lafayette, Ind. \$5.00.

With thanks for needy Concordians received 10 pieces of woolen shawls as a Christmas gift from the St. Louis ImmanuelS District Sewing Club.
C. F. W. Walther.

With heartfelt thanks received for the kitchen in the Concordia Colleginm offered by Mr. Mr. Steinmeycr in St. Louis 1 pig 133 w, plums 10 w, pears 10 L, Grics 10 kk; from Mr. Mr. Eisenberg in Past. Besels Gemeine one pig.

In support of Mr. Past. Sallmann, the following gifts of love have been received by the undersigned: By Mr. Past. Richmann in Schaumburg, Ill -- \$8,50 and namely: from Fr. Hinze, Chr. Steffen, H. Heine, F. Lichthardt, Fr. Giesecke, H. Mensching H. Geistfeld, W. Teyler G \$1; Chr. Kneif 50 Cts.

From the parish of Mr. Past. Meyer in Proviso, Ill. 2.80 " Mr. H. Steinmcyer in St. Louis, Mo. 2.00 " Mr. Past. Besel in Campbellton, Mo. 1.00
By Mr. Past. Stubnatzy in Tbornton St., Ill. 13,28 and namely: by H. B., K>, E., Sp., G., S., Br., R., S. G 25 Cts.; Z. K., D., St., N. G 50 Cts.; R., N., B., W., H., H., E., ZM. G \$1; M. 30 Cts.; H. 45 Cts.; P. 23 Cts., B. 5 Cts.

Don Hrn. Past. Stecher in Sheboygan, Wisc. . - - - 1,00 ,,,,, Gräbner and his parish in St.

Charles, Mo. 5,00

,,,,, Brose in Woodland, WiSc. 1.00

By Mr. Past. King in Cincinnati, O., 25 Cts.

from Mrs. Fischer and 75 Cts. from himself - - - 1,00 From Mr. L. Nitschkowsky in Chicago, Ill. 1,00

" Caroline Deppe in Chicago, Ill. 50

By Mr. Past. Riemenschneider in Okaw, Ill, - - 5,45 together with a book.

From the comm. of Mr. Past. Ruhland in Oshkosh, Wisc. 6,50

By Mr. Past. Klinkenberg in Jonesville, Ind., from Mr. Kruse 50 Cts. and from two unnamed \$1 and 50 Cts. 2.00

From Mr. Past. Also in Sibiwaing, Mich. 2.00 By Mr. Past. Böling in Peoria, Ill, by C.

Schmidt and H. Dettmer G 50 Cts. 1,00 From several members of the Gem. of Hrn. Past.

Detzer in Defiance, O., collected by Mr. M. Viebach there 6.24

"of the parish of Mr. Pastor Hoppe in New

Orleans, La.- 11,90

" ,,,,, Summer, Phi-

ladelphia, Pa. 8.40

" I. I. in Milwaukee, WiSc. 1.00

From the women's association in the parish of Mr. Pastor

Large in Richmond, Va. 5,00

By Mr. Pastor Brauer at Pittsburg, Pa. a paquet containing linen and the like of Mrs. Rev. Brauer, women and maidens of the parish, from a parishioner

50

and two books by Past. Brewer.

On behalf of the Past. Sallmann, I express my heartfelt thanks to the kind givers for their gifts of love, and wish that the Lord God Himself may be their retributor.

Chicago, Ill, Dec. 27, 1859.

H. Miracle.

For Bruno and Theodor Mießler by Mr. Pastor Hattstädt from the Michigancr sophomore fund---- \$ 5.00 From Mr. Ude, St. Louis, Mo. to the Suf-

night gift 4	,00		
"Heinrich Grupe of the Young Men's Association of the congregation of Pastor Wunder in Chicago - - 5,00			
" A. Selle by Mr. N. Volkert, Rock Island, Ill.	5,00		
" A. F. W. Richmann, Collecte on the wedding Mr. Salges, by Vorsteher John Faste in Schaumburg-	18,00		
Don Mr. W. Peycr	2,00		
" H. Koch of the JünglingS-Vrcin in West Seneca \$4,27; likewise \$1,73 collected at a collecte on the annual fcste of the Jüngling- und Jungfrauen-Verein der ev.-luth.			
Gemeinde in West Seneca, Erie Co., N. I.	5,00		
"K. L. Moll through Mr. Past. Hattstädt by Mr.			
Past. Sievers	10.00		
Likewise from the congregation in Frankentrost - - 3.25 " E. Schulz and Konr. Moll by Mr. Past.			
Hattstädt from the Maid's Club in Momoe - - - 3,00 From the Women's Club in Monroe 2,00			
" Youth club in Monroe	5.00		
" Detroit virgin club	3.00		
From Mr. Georg Hubinger in Frankenmuth - - - 1,00 „ Heinrich Evers collected on the wedding deS			
Hrn. cuts to Cleveland, O.	2.05		
Furthermore, the Young Men's Association of the community of Hr.			
Past. Lindemann to Cleveland, O.	3.00		
" H. Evers and W. Henke from the virgin-			
verein der Gem. des Hrn. Past. Swan a			
each \$4,00	8,00		
"W. Henke	collected from Mr. H. Scherler	5,00	and on his child baptism 3,00
"Chr. Fr. Keller by Mr. Past. E. Rolf	2,00		
"H. A. Allwardt by Mr. Past. Schmidt	3,00		
Furthermore, from the parish of Mr. Past. Dörmann by Conrad Groß	2.00		
From Hermann Kühl	1,00		
From Mr. Schröder a pair of shoes and from Mr. Ratschky the same.			
"I. Jacob Hoffmann of Mr. Past. Hattstädt in			
Monroe, Mich., through the medium of Messrs.			
Pastor Huegli in Saginaw, Mich. from the Michigan Prodigier VcreinS Fund	11.00		
(Delayed.) Further to his trip to Fort Wayne by Mr. Anschütz collected by some members of the congregation of Mr. Past. Hügli in Saginaw City, Mich.	4,00		
With the undersigned is received to the Synoda.ICasse northern district, for the maintenance of professors:			
Through Mr. Past. F. Lochner from his parish			
by I. Pritzlaff\$10	,00		
C> Eißfeldt (either for this or where otherwise necessary), Singchor derGem	. G \$5 10 .00		
H. Büning, Bockmann G\$2	4.00		
H. Huck	1,50		
F- Autumn	1.12		
C. Laudon, I. Jäger, Grünewald, A. Müller,			
FrauM., C. Schubert, Hermann, Lindenschmidt, F. Richter, I. Hanschke, D. Biistrin, Wittwe Böse, Maria Behrends, Jungfrau Pr., L. Wergin, Harttrct sen., Jäger			
sev., A. Otto, F.			
Lochner, Unnamed G \$1	20,00		
F. Bodemcr	72		
CurtS 54			
Neunübel, I. Stell, G. Laudon, O. Dulitz, Fr.			
Schostag G 50 Cts.	2,50		
L. Stege, F. Uecker, Wwe. Unbescheid, Pauline			
Unbeschcid, Pauline N., F. Klöhe (K 25 Cts. - - 1,50			
O. Krüger	20		
„ Mr. Past. Brose Rest of the Centcassee from the			
Gem. to Woodland	5,25		
Christmas collection	1,00		
For the mission fund collected in mission hours by Past. Lochner	6,00		
Monroe, Mich. 5 January 1860.			

W. Hattstädt, Cassirer.

Received

1. to the synodal treasury of the middle district:

From Mr. Pastor Hüsemann \$1,00
 Lindemann for synodical reports-- 7.94

For the general pres:

Don derGem. des Hrn. Past. Rupprecht, North Dover 5.42 "Fricke 10.00
 "Kühn, Euclid 4.95
 "Reisinger 5,00

2. for the Synodal-Missions-Casse: Don of the Gem. of Mr. Past. Stürken, Loganöport - 8,65 " " " Friedrich, Huntington- 4,77

"Schuster, Bremen, Mar-

scarf Co.

5,00

" whose branch Gem., Joseph's Co. 1.63

" the comm. of mr. past. Schönebcrg, Lafayette- 6.65

" " "Werfelmann 3,00

*****Schumann, Decalb Co2	.78		
*****Husband 8.00			
*****Fricke, in Missionstun-			
		den ges.	2.44
" Christian Bredemeier	1.00		
" Frederick Schum	1.00		
" Leonore Rösener	0.50		
3. for the teaching staff of both institutions:			
From the comm. of Mr. Past. Stürken, Logansport- - 17,16 *****WambsganS	10,00		
*****Tramm, Laporte 5.00			
*****Schuster, Bremen, Mar-			
		shalCo.	14.13
"its branch comm., Joseph's Co.	1.25		
" the Martins Gem. of the Mr. Past. Streckfuß 9,M			

From Mr. Past. Detzer	2,00		
" whose gem. in Defiance	10,13		
"some members from its branch commune at the			
Southridge	4.42		
" the Gem. of Mr. Past. Werfelmann	8,50		
" G- P. Germann	IM		
" Friedr. Schnm	1,00		
" the Gem. of Mr. Past. Schumann, Noble Co. 1.84			
*****Jäbkr 10,00			
*****Swan ,Clcvelvnd--34 .00			
*****Kühn 0.68			
" W. Conrad from his Gem.	3,00		
"derGem . des Hrn. Past. Lindemann	36,00		
***** Fricke 17.25"			
		Shepherd	
7,25			
"St. PaulSgem. of Mr. Past. Dr. Sihler,			
		Fort-Wayne	94.04
" " " Past. HuSmann -- 10,00			
" Friedr. Jägtmcier	1,00		
" Friedr. Neinking	1,00		
Christ. Blake	1,00		
" the gem. of Mr. Past. Bergt, Fulton Co.,-- 1.51 " whose comm. in Williams Co., 1	.65		
"derGem . of Mr. P. Schumann, DecalbCo .	9.41		
***** Bernreuther 2,30			
***** , Heid, Pomeroy 12,50			
" whose Emmanuels Gem.	3,00		
"St. John's congregation of Father Hüsemann 3,50, St. Paul's congregation	-	5,50	
" of the comm. of Mr. Past. Schönberg, Lafayette 9.25			
For the Fort Wayne seminar building:			
From the comm. of Mr. Past. Fricke	75,00		
" " , WambSgans 5.	00		
*****Stürken 21,00			
" " , Rcisinger 4.07			
***** "I. Nupprecht 6.06			
*****Schumann, Noble Co. 8.00			
" Johann Baetzel 7	,00		
		C. Picpenbrink, Cassirer.	
For the internal mission of the Eastern Synodal - District has been received by the undersigned to date:			
From the Dreieinigkeits-Gem., Washington, D. C.-510,00 , , , congregation of Mr. Pastor Sommer in		Philadelphia	5,00
" " " C. Large,		Non-moon--	3.09
"Filial-Gem. des Hrn. Past. F. J. Bilz to		Pine Hill, Pa.,	2.30
"Gem. deö Hrn. Past. Brauer zu Pittsburg 11,00 Backward communities of our eastern district are asked to hurry with their help.		Geo. Willner, Cassirer.	

Get

n., To the general synodal treasury:

From Mr. E. Noschke from the Synodal-Casse westl.	
Districts550	,00
Collecte von der Dreieinigkeits-Gem. des Hrn. Past.	
A. D. Stecher in Sheboygan, Wisc.	5,57
From Hm. Past. Stechers Gem. in Town Wilson- - - 1.76	
Nest of the received centcasse	1,50
From the comm. of Mr. Past. E. M. Bürger in	
Washington City	21.23
From the love fund of Mr. Fr. Stutz the.	10,00
From Hm. Jacob Pflüger that.	1,50
Collecte am Epiph- Feste der Zions Gem. des Hrn.	
Past. A. Hoppe in New Orleans	20.50
By Mr. Joh. Sammetinger, of the comm. of the	
Mr. Past. Rcisinger, Fryburg, Auglaize Co., O. 3.00	
From the St. Paul's parish of the Rev. F. Ott- Mann in New Mile	8.55

For the general pres:

By Mr. Past. W. Sommer in Philadelphia - - 10,00	
From the comm. of Mr. Past. W. Heinemann in	
Crete, Ills.	5,00

Collected by Mr. Willner in Washington City 8,00
 By Mr. Past. A. Saupert in EvauSville, Ja., by Gottlob Rippus 2.50
b. To the Synodal Missionary Fund:
 From the Immanuels District of the Gem. in St. Louis, Collecte on Epiph. Feast 60.55
 Don of the **Gem.** to **St.** Charles, Mo, (Delayed) belatedly to the MissionS Collecte on Jan. 8 **-1859** 2.50
 By Mr. Past. H. A. Preus in the Norwegian Lutheran Synod in Wisc.
 Prof. L. Larsen 5,00
 "Mr. O. Hanser in St. Louis from an unnamed person 1 .00
 " Hrn. Past. N. D. Stecher in Shcdoygan, Wisc. 1.50 namely:
 \$1.00 ans Heinicke's child baptism,
 50 " Schneidewieds child baptism ges.
 From the community of Mr. Past. M. Eirich in Ehester 2,00 " the school children of Mr. teacher Pirner in
 Washington City 1.62
 "of the congregation of the Rev. H. Fick in Collinsville 8.95 At Mr. Ruff's child baptism there total 1.35
 From Mr. Jac. Eberhardt the. 3 ,00
 By Mr. O. Noack in New Orleans 40,90
 namely:
 \$10.00 by Madame Nahders,
 2,50 " Therese Nahders,
 8,10 Decbr. Collecte and
 20,30 Epiphany Collecte of the Gem. of Hrn. Past. Metz.
 From the community of Mr. Past. H. Gräbner zu St.
 Charles, Mo. 6 ,00
 By Mr. Past. F. Ottmann in Neu Welle 3.70 and namely:
 51,95 Collecte dcr St. PaulS-Gcm. am Erschnnungsfeste,
 1.75 on the 2nd Sunday after Epiph.

**v. To the College Maintenance Fund,
 for teacher salaries:**

From the Gem. dcs Hrn. Past. W. Heinemann in Crete, JUS. 15,03
 Madame Strübing in St. Louis j ,00
 By Mr. Past. A. Saupert in Evansville, Yes, at the infant baptism of Mr. Friedr. Korff ges. - - 3,75 ,, Mr. Past. H. Wunder in Chicago from dcr Immanuels Gcm. of
 Hrn. Past. A. Selle mRock Island, Ills. 10.00
 " Mr. Past. Stubnatzy, Thornton Station ---- 38.00
 namely:
 \$4,60 Collecte in s. Gem., \$6 by H. H., u. H. R. G \$3, \$8 by T. W., I. S>, Cb. St., F. V. G 52, 54,50 H. B., L. H., Cb. H. G 1.50, \$7 F. M., T. Pb., M., W." R., F. St.,
 H. St. and Ch L. G Sl, 85 Cts. of F. St., \$5ofZ. K., H., L. R-, M., D- N., Ebr. M., Scb., A. P., Ch. D. u. C. R. G50 Cts., 40 Cts. L. F-, 40 Cts. D. and M. C. G20 Cts.,
 \$1.25 N. N., E. B., D. B., N. and D. G 25 ice.
 ,, Mr. Gco. Streeb, from the Collecte dcr Gem. in
 Saginaw City 10,00
 " Mr. Past. A. Zagcl, Clifty, Ja., 8.00 namely:
 \$2.55 by himself,
 5.45 from s. "t. Pauls Gem. at the Clifty.
 Collecte am ersten heil. Christstag der Zions Gem.
 deö Hrn. Past. A. Hoppe in New Orleans ---- 12.35
 "On Christmas Day of the congregation of the Rev. Brewer
 in Pittsburgh 32,00
 From the parish of Mr. Past. Moll in Neu Bielefeld, Mo. 4 .50
 By Mr. Past. F. A. Aimcr in Grafton, Wisc., from Mr. Friedr. Lange in Cedarburg 1.00
 From the comm. of Mr. Past. H. Fick in Collinsville, Ills. ^10,25
 Ertra-Collecte by ders. Gem. 12,80
 From Mr. Jac. Eberhardt dasclbst 4,00
 " of the comm. of Mr. Past. Link, Pleasant Ridge, Ills. 10,00
 From the collection of Mr. Past. Mulianowsky in Carlinville, Ills. 11,00
 From the Immanuels Gcm. dcs Hrn. Past. I. G.
 Birkmann in Monroe Co, Ills, an addendum.
 for christmas collection 2,00
 By Mr. Past. F. Ottmann in Neu Melle by W.
 Wulfekötter 4,50
 " Mr. O. Noack in NewOrleans 70,00
 namely:
 \$2 of Mr. Past. Metz, \$6 Haibritter, \$6 Mabr, \$5 Rabrlers, \$5 Robbert, \$1 John Funk, \$2.50 Kochnke, \$1 Thalbert, \$1.75 Schroeter, 25 Cts. Brochne, 50 Cts.
 Fiebig, 50 Cts. Rohly, \$3 Hüttmann, \$1 Frank, \$1 Sticrle, 50 Cts. Eiscnbcis, \$6 Noack, \$5 Fräulein Omeiö, \$22 von Ungen.

For poor students and students at Concordia College and Seminary:

from Ato. Wittenborn at infant baptism s. - - - 2.25 " Mr. O. Noack in New Orleans 15.25
 namely:
 \$9.00 Collecte per Novbr., \$6.25 per Decbr., the Gem. deö Hrn. Past. Metz.
 " Hrn. Past. H. Wunder in Chicago 14,50 And namely:
 \$4,00 from the Women's Association dcr Gem. of Hrn.
 Past. Müller das. for N. Sörgcl.
 6,00 from the second women's association in the community of Mr. Past. Wunder for I. Nützet.
 4,00 from the Jungsrauch-Verein in its Gem.
 50 byMrs. Hessler at Grand Point, Ills. for A. L. Selle.
 From the St. Pauls Gcm. of Mr. Past. F. Ott- mann in Neu Melle, Mo., for the pupil Leonh. Küntzcl 6,M
 namely:
 \$4,90 in Collects ges., \$1 by W. Wulfekötter, \$1 by F. W. Windborst.
 \$2.00 by F. W. Windhorst for Gcbr. Micßler.

6. to the maintenance fund for Prof. Biewend:

From the Gem. of the Hrn. Past. C. H. G. Schliepsiek in New Gchlenbck, Ills. 3,50

F. Böhlau, Cassirer.

(Submitted.)

Money savings for preachers in the West.

Advertisement. As of January 1, 1860, Conrad Witter'sche Verlag 6 und Imports-Buch Handlung in St. Louis, Mo., is reducing its previous prices of all theological works it currently has in stock by 10 percent, since it can now obtain books from Germany more cheaply than before.

This price reduction extends to all new theological works that will be purchased in the future through Witter's agency. Witter also undertakes to deliver the books to the purchaser as a rule more cheaply and at such prices that they will never cost the recipient more, including freight, than if the order were executed by any bookstore in the East.

In addition, the connection between St. Louis and cities to the west is safer and shorter than with eastern states.

The Witter'sche Buchhandlung recommends itself to the gentlemen of the clergy for inclined orders.

The German Bibles of the British Bible Society are available in all sizes at Witter.

Display.

Available from the undersigned are:

28 confirmation certificates of Dr. F. Ahlfeld, lithographed by L. Gast and Bröder. Price: postage paid
81,00 for a package of 28 different copies.
Martin C. Barthel

of Aer".

»8? 2/o.

Changed addresses:

Rev. J. A. Illigli, box 371, Detroit, Mich.

Rev. Fr. A. Schmidt,

No. 67 McElderry street, Baltimore, Md.

Mr. John George Nuchtorlein, care of Rev. A. Wustmann, Roseville, Macomb Co, Mich.

The Quittungsliste des undersigned appears in next number.

M. C. Barthel.

St. Louis, Mo,

Synodaldruckerei von Aug. Wiebusch u. Sohn.

Volume 16, St. Louis, Mo. 7 February 1860, No. 13.

(Sent in by P. Fick.)

Off! Up!

Up, up! To the holy struggle, you Christians, be ready!
Come on! Let's fulfill the short time of life!
Come on, let's start today, Before our day is done: - Night is coming, and then it's too late.

We have now found the highest good, since faith rests joyfully in the Savior's wounds. We now have the peace that makes us eternally blessed, since the kingdom is granted to us, where heaven laughs.

Only one thing is missing, that through the gate of death to the heavenly genuineness the Lord lifts us up. We only wait for the hour when redemption will strike and carry us from the bottom of the earth to paradise.

How? should we now seek honor, lust and money? Ah! let us despise the. Vanity of the world!
No! What we still live here, we live to the Lord, and to strive for his kingdom with all our heart.

What we have in us in gifts, in powers and in spirit, What we have in treasures, And what is called only ours: That we will joyfully consecrate in honor of the Lord, To increase his holy kingdom, Be our goal alone.

We have now believed, we are now God's children, and in the holy order: Therefore let us not rest, To press on the word of the Lord, As much as it may be, That Andre also may believe, And go also to heaven.

O what blessed joy will that be in heaven, When now in wedding garments many saints enter, When transfigured, like suns, they stand before God's throne, Through us won to the Lord, Through us escaped from hell!

Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word?

(Continued.)

VI. The sixth and last reason why preachers cannot command their congregations, nor individual members of them, to do anything that is not already commanded in God's Word, is because of the conduct of the St. John, for example, in his third epistle, v. 9.10. reproves the bishop Diotrephes for wanting to be "held high" among his listeners, or, as it says even more precisely according to the basic Greek text: "loved to be first and chief," and for arbitrarily putting members of the congregation into the building; - but the holy apostles also present themselves to all preachers as a model worthy of imitation, in that they, as often as they could not say: "Thus saith the Lord", they did not demand an audience, did not command or order, but only gave counsel, asked and exhorted, refraining from all domination over the faith and conscience of their hearers. When, for example, the noble apostle Paul urged the Corinthians to pay a lenient tax for the poor, referring to the abundant gifts of the churches in Macedonia, it seemed as if the holy apostle could act in a commanding and commanding manner in such a case; for has not God commanded charity toward the poor, especially toward the poor fellow believers? But what does Paul do? He knows that God has commanded charity in general, but he also knows that he has not commanded the specific persons on whom this virtue is to be practiced and the way in which it is to be shown. He therefore adds to his exhortation in the present case the strange words: **"I do not say that I will do anything to anyone."**

But because others are so diligent, I also try your love, whether it be right. For I know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he was poor, that ye through his poverty might be rich. And my good m one (expert opinion, counsel) in this I give." 2 Cor. 8, 8-10. If the holy apostle did not want to prescribe the way of God's commanded charity towards poor members of Christ and to demand an act of mercy towards certain designated persons as an obedience owed to him; if he himself wants to exhort only by Christ's mercy, to give only his good opinion, his expert opinion, his counsel: who are we present preachers that we want to have more authority than Paul? What can be more unapostolic than when a preacher demands obedience for his proposals even in the matter of external things, human ceremonies, customs and institutions, which God has neither commanded nor forbidden? For he who demands obedience commands and orders, even if he does not use this word and say "admonish" instead. Frederick Balduin, the famous Wittenberg professor and superintendent, who died in 1027, therefore makes the following comment on the above passage 2 Cor. 8, 8. Paul writes in this place that he does not command almsgiving, but advises it, not because he recognizes a difference between divine commandments and advice, but partly out of modesty, for he does not want to arrogate to himself a dominion over them, nor force them to do good, which would make the good involuntary, and partly for the sake of benefit. The ecclesiastics are, of course, obliged to take care of the poor, but they are not to force anyone to contribute something like a certain and annual tax from his goods for the common good; rather, by pleading, exhorting with precepts and examples of Scripture, he is to persuade everyone to do the work of mercy; and in this people lose their love if they are not of free will springing from a cheerful heart. Therefore also our Paul did not want to command, but to give counsel and to move the hearts of the Corinthians by reason, that they might come to the aid of the need of the saints."

Another apostolic example of the same kind is found in 2 Cor. 1, 24. The holy apostle Paul had explained to the Corinthians that he had postponed his return to them because he wanted to spare them. He had wanted to wait until they had removed the bloodsucker from their midst.

than, so that if this had not happened, he would not be compelled to use sharpness. But since this speech could have been interpreted by the Corinthians as a sign of imperiousness, he adds: "Not that we are lords over your faith, but we are helpers of your joy, because you stand in faith. Hereby the apostle not only wants to say that he does not presume to change the Christian faith and to make human opinions articles of faith, but at the same time he denies himself the authority to bind the consciences of the Corinthians by any self-increasing commandments and laws. The theologian Balduin, already mentioned above, therefore makes the following comment on our passage: "The teachers of the church are not lords of the faith, but helpers of spiritual joy. Therefore, they cannot force anyone to believe, nor demand anything from them under the pretext that they have instructed them in the faith, whereby the joy they should have in the Lord can easily be disturbed in them. St. Peter wants them Peter that they should not rule over the people, but be models of the host." Luther, however, writes: "The pope lays ropes on the poor consciences and makes his statutes necessary; for the laws he has commanded to be kept, he wants them kept under penalty of eternal damnation. But this is the way the devil should speak, and no right bishop or pastor; therefore St. Paul 2 Thess. 2, 3. calls the pope a child of sins and damnation, as he does not order or cause anything, but only sins and damnation. Therefore he should be expelled from the church, which Christ wants to be free, as St. Paul says in 2 Cor. 1, 24: "We do not rule over your faith. He did not want his church to be subject to the tyranny of the teachers, for it recognizes only the One Teacher, Christ, whom it also serves in right humility." (To Gen. 20, 3.)

Finally, the most admirable appear the holy apostles in the report of the 15th chapter of the Acts of the Apostles. Apostles in the report of the 15th chapter of the Acts of the Apostles. There we hear the following. In Antioch, a dispute arose about the necessity of keeping the law. When the dispute could not be settled, not only Barnabas but even Paul himself was sent by the church to Jerusalem to the apostles and elders there, so that they could discuss and decide the matter. And the apostles in Jerusalem not only let the elders take part in the discussion and decision, but also call the whole Jerusalem church together for this purpose! So not only the apostles but also the elders together with the whole congregation cast their votes in the assembly; indeed, besides the apostles and elders, the "brethren", that is, the Christians who are not members of a church, also sign.

The people who held the office, or, as it is said, the laity, the written synodal decree, were those who consulted, decided and decided! How far were the holy apostles from any lust for power and from that proud contempt of the people, which says: "What do common people know about church matters? (Joh. 7, 49.) Even in a concilium, in which the holy apostles presided, the laity was not only granted the presence and a tacit consensus (right of assent), but also a decisive vote; of which privilege the laity made use with as much frankness as Christian modesty. This strange example of the procedure of the holy apostles at the first Christian meeting. This strange example of the procedure of the holy apostles at the first Christian council has been a great thorn in the flesh of the papists, who do not even want to grant a decisive voice to the common pastors, let alone to the laity, but only to the bishops in the synods and councils. Lucas in our 15th chapter of the Acts of the Apostles. But they did not succeed. Righteous Lutheran

theologians have presented all their bogus reasons in their nullity and have proven from the 15th chapter of the Acts of the Apostles as clear as day that for the validity of a synodal decision it is necessary that not only the preachers but also the laity have cast their decisive vote. If you want to read something more detailed about this, you will find it in the book: "The Voice of Our Church in the Question of Church and Ministry", where, among other things, pp. 466-470, you will find an extensive explanation of this matter by the famous theologian Calov. So there is no doubt: allegedly Lutheran preachers, who also want to command and command what God Himself has not already commanded and commanded, are not righteous church servants (*ministri ecclesiae*) and do not administer the church service (*ministerium ecclesiasticum*), but are spiritual tyrants, papist hierarchs and make of their office, i.e. of their service, a ruler's dignity. **)

(Conclusion follows.)

To the objection of the Jesuit Bellarmine: "The words: It behooves well the apostles and elders, together with the whole congregation (Acts 15, 22.) are to be understood from the tacit consensus" - the excellent theologian, Wolfgang Franz, in his disputations on the Augsburg Confession answers the following: "O Bellarmine! as if there had been such tyranny in the apostles that they despised the laity, like fools painted on the wall, and wanted to invoke their consensus halls, although they did not even ask them whether they too approved what had been approved by them." (Disp. IV. §79. 80.)

It is to be noticed well that, where in our German Bible the word Amt occurs, in the Greek original text the word xxxxxxxx stands, which means (like the Latin word ministerium) service. By the way, the German word Amt has no other meaning. In the unfortunately unfinished "Teutschen Wörterbuch" of the Brothers Grimm it is shown that the word Amt comes from the Old High German Ampaht or Ambaht (Middle High German Ambahte, Ambehte, Ambet, Ampt), and that "all these neuters, like *ministerium*, *minister*, presuppose the personal concept of a serving person."

(Sent in by Päst. Sievers.)

Mission Report.

(Continued.)

Alls a letter dated April 4, 1859. Gabitawigama den 4. April 1859.

With regard to our mission, I will only briefly note today (I am writing this letter because of an opportunity that has just arisen) that we still have no better prospects. There are so many deep-rooted cancers in this Chippeway people that healing is hardly to be thought of. Drunkenness, sorcery, laziness, fornication are the main vices with which the devil has settled here. The demoralization exceeds all reason; it could not have been worse in Sodom and Gomorrah. The Indians have adopted all the vices of the whites and potentiated them, while they have learned none of their virtues. My assistant, Carl Duclos, has become engaged to my sister-in-law and will be deprived of her help by her departure from here.- We have had a very severe winter, at least considering the snow. At present the snow is still about 2 feet deep, except on the sites exposed to the sun; the ice on the Mississippi and the lakes is still unmoved. Our good supply of hay is gone except for a small remnant. We could not clear at all during the winter because of the deep snow.

Gabitawigama the 22nd of May 1859.

A letter from our dear friends always brings great joy to our house. We live here in a wild and desolate country, where no one can be trusted, where only the scum of the earth can be found. Since I have an opportunity to post tomorrow, I must use it - it might otherwise be too late for the Synod to give you a short report on our mission. When I told you last fall of my hopelessness about the condition of the Indians here, I was encouraged by your letter to take up the matter anew; but what I have seen and experienced this winter has not only confirmed my old judgment, but also strengthened and intensified it - I hope (speaking in human terms) for nothing more. For once, the Indians do not want to know anything about God's word, deliberately avoid it, despise and mock it, and are so drowned and sunk in carnality that they cannot be made sober. Last winter, when we could not make any further excursions due to the snow and other reasons, we regularly visited several families who had settled around our Gabitawigama Lake in order to study its abundance of fish for the winter. We went there regularly and were not deterred by any snowstorm, even though the pine trees on the shore of the lake could not be seen because of the snow, and the lake was covered with snow.

lay on the ice 3-4 feet deep with about 1 foot of water under it. What was the result? One of them asked, as if it were all right, "What do you give a man if he becomes a Christian? In Gull-lake they also gave about 30 dollars worth to those who were baptized." It is like that all the way through. It seems almost impossible to teach the Indians that the kingdom of God is not food and drink, but something spiritual. If we were to do as many missionaries do and introduce the gift system, we could soon have enough Christians, but what Christians! My conviction is that not a single one of the Chippeways in this area (at least in our days) has really been converted, who knows if somewhere else (?!). There is something here in this nation - I don't quite know what to call it - a kind of collective character, national spirit or the like, from which it is impossible for the individual to rise and whose existence makes the entrance of the Gospel, as long as it exists, absolutely impossible. People who are very familiar with Indian history and life, such as old Morrison at Crowwing, who lived among them about 50 years, say that there is a curse upon the nation, and I almost believe it. Though I believe that in general the condition of all nations in the world to-day is a similar one, and that the brilliant missionary news, from whomsoever it may come, is to be received with great distrust; yet nowhere can it be worse than here. I will stop from this subject.

In the middle of March, when the sugar season begins, the above-mentioned families moved on to their sugar places, where they were inaccessible to us, except for one, which we continued to visit regularly. That the sermon moved them at times was visible; only intervening distractions of a crude nature, which I will name below, spoiled everything again. The second chief's son Naganigabo had been suffering from emaciation for some time. The family spent the last winter at Fort Ripley and around Crowwing, and around the time of sugar making the sick man's condition was so bad that they could not go on with him, but had to stay at Crowwing. We brought them up with our sleigh and horses and they pitched their wigwam a few paces from our house, which was very dear to me, for I hoped to gather in this dying man at least one fruit of our mission. Vain hope! After a few weeks, the man died here like Cain's fellow believers. What was said to him, he listened to calmly in the Indian way with a "Ischte" or "Anangke", but he stuck to his opinion. Open contradiction is never found among the Indians, but only speeches such as: "For whites this religion may be good, Indians have other thoughts"; or "we do not hate you for the sake of your teachings" (the but must be thought of); or "it would not do well if Indians

and whites would be together in One Heaven". Once the sick man said: "Even if he converts now, it will not help him anymore, because he has committed murder. This gave me some hope again, but it soon faded. Later he said he could not think about these

things now, he was in too much pain. At the same time, his father strengthened him in the Indian superstition to the best of his ability and used all the magic means at his disposal. So we also had to watch this man die without being able to help him. - With our going around in the wigwams, it doesn't seem right anymore; this rule seems to have had its day. The Indians no longer like it, because we usually disturb and hinder them in their favorite activities, card games, etc., and are always inconvenient guests. The other day, therefore, they were politely forbidden to do so by Mr. Chief, who told me that a wigwam was a very smelly place and that it would be much better to go to a church 2c. I replied that this was the only way we could get to the Indians, and that we would pursue the same until it was made impossible for us. The whiskey drinking is now as bad again, or worse than ever; it cannot be suppressed. When the Indian hears or speaks the word *ischkwebi* (drunk), his whole face transfigures, all his bliss is in it. Five miles from here, at the mouth of the Pine River, a pack of whiskey dealers has been established since last fall - the success is radical. - The next chief evil after the whiskey is the general whoring that goes on at an incredibly shameless catfish in the swing. Every Indian woman is a whore. The mass of unmarried wise men, or those living away from their wives, who stay here especially in the winter for the lumber business, is of course excellently suited to increase the larceny peculiar to the Indians in this point. The above-mentioned place at the Pine River is the suburb also of this lumberlessness, several were kept there constantly during the whole winter. Sometimes such are kept in the Pinery camps as general whores for the whole bunch. Whites go into a wigwam, give a small present to the parents of a girl who may be only half grown (for adults are scarce), and in return need the same in the same wigwam in the presence of the parents as a whore. Summa, this thing is an unspeakable cancer. - Then comes a third evil, the effect of which is no less pernicious, it is card playing. This is more widespread among the Indians than it can be among any three or four brothers in a village in Germany. It goes from feast to feast, today at this one, tomorrow at that one. There they come in their best state drawn with rings, ribbons, blanket and rifles 2c., all this will be

put at risk and lost with the greatest indifference The consequences of this are understandable -.

This is how I would have described the prospect of our mission in brief. Chief Aiashougishig is either drunk, or in the so-called cat's whine, or on his way to get whiskey. There is no fourth with him. It is difficult to see what use the establishment of a school, which the Indians still demand (of course, only out of earthly considerations), should be under such circumstances. May the Lord guide us according to His counsel and protect us from misconduct!

A. Craemer has been indispensable to me, of course, it was impossible for me to lay on the learning of the language, I had no leisure and rest for it. Think of our apartment as a single limited space; besides the other constant disturbances, four small children. How is it possible to devote oneself to such a study, which requires constant diligence? In addition, there is no prospect of being able to use acquired language skills in the future, because I am convinced that the Chippeway nation is at its end.

Earl Duclos intends to move to Milwaukee on Pentecost with my sister-in-law as his wife. He has helped us faithfully and although his stay here was of too short a duration, we are nevertheless indebted to him and those who handled him. Gustav Kluge has been gone a few weeks and we were glad to let him go.

We have about two acres of completely clear and fenced land; another five acres have not yet been cleared; we will not be able to do it again this spring. The time was too short; nothing could be done in winter because the snow was too deep. We have enough space for potatoes and garden crops. With the cattle we have very bad luck. After we had no milk all winter and were now waiting every day for our remaining cow to calve, it failed to do so. After a long search, I found her dead in a swamp through which she had wanted to pass - a double loss. She would have had the calf in a few days. Another roast for the Indians! I knew nothing better than to buy another cow and I do not regret it. Although it costs 50 dollars, we have more and better food from it than if we had bought pork for the same amount of money (a barrel costs 30-40 dollars), even if it should be lost again within a year.

On the 28th of last month my wife was happily delivered of a healthy baby. When the need was greatest and we were bracing ourselves for the worst, God's help was closest. It was perhaps a very good thing that we had no one to call on; no help is better than bad in such cases. - Thus, in the end, we have four children, all well and fresh, a great Gift of God. I hope to come to the synod in spite of my difficult situation.

Your

Ottomar Cloeter.

From a letter dated July 11, 1859.

Gabitawigama II. June 1859.

A woman who has been suffering for some time, but is now seriously ill and may not have long to live, was brought near us and is now there with the desire to be taught and baptized. I have already started teaching for 14 days. This is the first time since I have been here that a person has made such a request. May God grant that we do not hope in vain. Taking into account this single case, we still have no better prospects. I recently had another conversation with your chief Aiashougishig, from which it emerged that he is more indifferent to God's word and his own salvation than a straw and that he only wanted the mission to instruct his children in worldly knowledge so that they can imagine more. We have as little chance of being heard by these Indians as if we wanted to go to our godless compatriots, who were spied over in 1818, to convert them.

Your

Ottomar Cloeter.

Gabitawigama the 21st of August 1859.

Long ago I had sent a letter to you; But when I weighed it in your hands, it was brought back to me by an Indian in a state of disarray, in that the careless letter carrier had let it fall into the water at the edge of a lake, where instead of being on steamboat and railroad, it was rocking in the gentle waves on the shore, until it was fished up by another idler and brought here as a presumably valuable treasure (probably in the hope of reward). Since then, some things have changed again. Mr. Craemer has been called away from here by his father, who wants him to continue his education in Fort Wayne at the beginning of the next semester (Sept. 1). Of course, I cannot object to this, and so I have no choice but to devote myself entirely to the study of the language. Only when I have made some progress in this will I be able to think of other plans again. May God let us still see serene days in the mission. I do not give up hope yet. God help me to learn the language, perhaps it is good in this respect that Heinrich has to leave; so I have to do it myself. - The muskitos and other stinging vermin have been terrible this year, but now they are subsiding - a true plague that can make one's stay here miserable. The summer here was very dry, but since a few days we have rain. Our garden is standing splendidly and promises (in part already gives) an excellent harvest,

especially potatoes.

Your

Ottomar Cloeter.

Gabitawigama the 30th of October 1859.

At present my service in the mission is unimpressive, in that I am deprived of the means to preach to the Indians; the only hope is that I learn the language; but even in this I am very much hindered, since I am extremely occupied under the conditions here. I would therefore like to think it useful to move to Crowwing, because we could live there more cheaply and spare ourselves all the tedious horse-bailing, even the tiresome and tedious carting. What we can accomplish among the Indians must be done by traveling, which can start from Crowwing more easily than from here, because one can leave family and house unprotected there. With the Rabbit - lake - Indians is once nothing to do. To stay here for their sake would be folly - of that I am convinced enough. The condition of the Indians in general is almost hopeless. In their whole being they do not resemble savages, but degenerate and depraved whites. "Depravation" is the short description of their character. Nevertheless, one should not give up hope if the Gospel could be brought to them in their mother tongue. Some of them, brought out of the general ruin, would be such a delicious prize that no effort nor sacrifice should be spared for it. Since I have been alone, this fall, I have had it very sour. The work outside did not stop. We have just finished harvesting potatoes. We have harvested only 130 bushels, although we had planted a lot. Now the house has to be better prepared for the winter, wood has to be made, hen has to be fetched, etc. Our livestock is now as follows: 2 horses and 1 filly in very good condition, a cow, a cow calf, a 1-year-old and a 2-year-old bull. The latter we intend to slaughter for the winter. The flour is now bought in Crowwing for 7 dollars a barrel. I made about 20 tons of hay. Heinrich Crämer still helped with it. One must have a good supply of hay for the cattle here in the country, since not only is the winter very long, but one must also keep the cattle in the barn a lot in the summer because of the many vermin. For a pair of horses, you can count on a good 10 tons of hay per year.

Yours, Ottomar Cloeter.

This is the extent of the news about Gabitawigama in Minnesota. May the Lord open a door for us to the hardened hearts of the heathen, so that we will not be forced to move from them and shake the dust from our feet. May He make the studies of our

bless the self-sacrificing missionary with regard to the language of the Indians, so that he may soon be able to speak to them without a translator.

(To be continued.)
(Submitted.)

School.

Among all the proofs of our God's faithful help, which he has bestowed upon our synod in its needs and struggles, it is certainly one of the greatest blessings that he has given us not only two institutions for the training of preachers, but also a school teachers' seminary, in which teachers are trained to devote their gifts and powers especially to the lambs of Christ. This will certainly meet a crying need that has long been felt in our congregations. The faithful God also sends us from time to time capable teachers from our old fatherland, who serve His church here with their gifts in the school. Thus, a significant number of schools in cities and in the countryside have already been established in our synodal congregations. The prejudices against the necessity of English free schools and so-called Sunday schools have been overcome. The prejudices that existed against the necessity of Christian weekly schools because of the English free schools and so-called Sunday schools are beginning to disappear more and more. Every friend of the children is certainly happy about this and thanks his God. May he, the faithful God, win more and more hearts for our schools, and may the congregations as well as the preachers and teachers regard them as their rightful natural child, which God has commanded them to care for carefully. Where the school flourishes, there is also hope for the flourishing of the congregation, as our dear Luther so wonderfully testifies. Where the children are taught in the Word of God, the holy angels and the Lord Jesus with his grace, who is the greatest friend of children, are present.

Certainly it would be of great blessing to the schools if the teachers formed certain district conferences and held their meetings regularly, and then gathered from all districts during the general synodal assembly. The teachers do gather during the district synods, but this is usually a fragmented affair, since not all of them can appear due to the absence of their pastors, and there is little time left for conferring. The minutes regularly kept at such meetings should be communicated to the various districts for their information, so that the various offerings become a common property of all. However, this is not possible in any other way than through a school newspaper, which we unfortunately still lack. There is no question how necessary and important such a school newspaper would be for the prosperity of our school system. Very nice school journals are published in Europe, but they are less useful for us here, since the school conditions here are of a completely different nature; they also leave
In terms of faith and confession, there is usually too much to be desired. How could such a sheet come into our possession? My opinion about it is this: It would be best if it could appear as a supplement with the Lutheran. This would have two advantages: first, the tendency of the paper would not deviate so easily from the pure doctrine, and second, the cost would be significantly lower.

Since Prof. Walther is already overwhelmed with work, perhaps one of the pastors or teachers *) there would take over the editing of the same.

My intention is by no means to present this opinion of mine as authoritative, for as a simple country dweller I do not feel qualified to do so; rather, I only wanted to stimulate the matter. May God now take the matter into His hands of grace. L.

(Submitted.)

St. Louis Evangelical Lutheran Hospital.

On the occasion of the public presentation of accounts, which will be given to the Board of Directors for the Evangelical Lutheran Hospital after the end of the first year, it will be desirable for many dear fellow believers to hear something about the beginning and existence of this hospital. Several Lutherans in St. Louis had often felt a strong need to have their own hospital, in which especially sick fellow believers and also other sick people, whom the Lord brings to us, can be immediately admitted and cared for physically and spiritually. Repeatedly it had happened that single sick Lutherans, who had only moved here, or who had come here from other places for some time in order to earn money, could hardly find a home in private houses and families. And just in their illness, when they most needed and desired brotherly fellowship and soul care, they had to be brought to hospitals, where their fellow believers could only rarely visit them, much less wait and care for them.

But a hospital, however small it is to be started, is not so easy to bring about. One wanted only a pair of rooms or a whole small house rented. Neither a pair of rooms nor a small house was available. Everyone objected to the fact that his house was to be used as a hospital. As long as it stands, it will be called a hospital, they said, and it will be very difficult to sell it later. Also the neighborhood will not suffer it. It was equally difficult to get suitable people to become hospital attendants. Not every person who would be willing to do so is also suitable for it. Particularly important in the case of a

*) Or not rather Mr. Seminar Director Fleischmann?
D. R.

The hospital, like ours, should have a doctor who enjoys general confidence and who is also heartily devoted to an institution that is under the supervision of the church. There is no need to talk about raising the necessary funds, because Christians, in particular, are happy to raise something for such a charitable purpose. Over all these and other difficulties, the good Lord has gloriously helped. A member of the congregation offered to leave two rooms of a house he had found suitable for the hospital free of charge, and to rent the other two rooms cheaply for the same purpose, if they were needed. This naturally aroused courage and joy to attack the work. And in addition to this, there was the other main impulse, that just now within the community there is a capable doctor, who enjoys great trust and who grasps the hospital matter with all his love and offers his services in the most unselfish way. said and has achieved.

Already a sick man, and strangely, a former Mormon, had been taken into one of the makeshift rooms; and one did not yet have an actual nurse. But just now the good Lord brought us a family, which in Christian love wanted to give itself to this office, which was also generally considered suitable and has also proven itself so far. We must confess aloud to the glory of God: The Lord has been kind to us and has promoted the work of our hands.

Because it was considered a good idea not to pursue the hospital matter as an actual municipal matter, a temporary administrative council met to take charge of the establishment of the house, the collection of funds and, in short, all matters concerning this institution. Both the Young Men's Association and the Young Women's Association were invited to participate, with special reference to the fact that single people would make the most use of this institution. Both associations also participated honestly. Then the Administrative Council elected some collectors from among themselves, who were to make a monthly contribution to the Lutheran Church in certain circles of the community and only to those who adhered to the Lutheran Church. The people were supposed to collect the money and pick it up from each individual. They faithfully did the labor of love. The honorable women's associations and other members of the community also offered abundant gifts for the furnishing of the house. In this way, the hospital has been managed under God's blessing for more than a year, as the attached reports from the doctor and Cassirer show.

In front of the hand we have three rooms, one for the family that waits for the sick, one for sick male persons and one for sick female persons. This is sufficient for the time being. But it is the wish of the board of directors and many friends of the institution that we extend the institution even further and that

namely build their own house. A hospital should have special rooms for those who are afflicted with contagious diseases, rooms for the convalescents, bathrooms and the like. It would also be very desirable to be able to take in not only curable sick people, but also incurable, limping, old, poor fellow believers and to care for them until the end. To this end, we have received in particular a considerable bequest from our recently deceased dear confrere, because. Ferdinand Rudloff, has given us courage. If several living and dying people would do the same, if the nearby Lutheran congregations near St. Louis would also kindly accept the hospital building, which the latter partly have their young people in St. Louis and also, because they often cannot have a good doctor in their vicinity, would like to bring many a sick person to this house, then this project of building a house of one's own on a suitable site to be kindly left by the local congregation would soon come to fruition. The Lord build it! Psalm 127: "Where the Lord does not build the house, those who build it labor in vain. Hereby all benefactors of the institution are thanked for their gifts and support with the wish of the promised divine retribution of grace: (Is. 58, 8. 9.) "Then your light will break forth like the dawn, and your improvement will grow quickly, and your righteousness will go before you, and the glory of the Lord will take you. Then shalt thou call, and the Lord shall answer thee: when thou shalt cry, he shall say, Behold here I am." Psalm 41:2-4: "Blessed is he that taketh care of the needy, him will the Lord deliver in the evil time. The Lord shall preserve him, and keep him alive, and make him prosperous in the earth, and not give him to the will of his enemies. The Lord shall refresh him in his bed of affliction: thou shalt save him from all his sickness." Matth. 25, 36: "I have been sick and you have visited me. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.") But at the same time, to the old benefactors and to the new ones, we make the fraternal request that in the new year they likewise show us their kind participation, with reference to the commandment of our God: Isa. 58, 7. "Break thy bread to the hungry, and bring into the house them that are in misery; abstain not from thy flesh. Gal. 6, 10. "Now that we have time, let us do good to everyone, but most of all to those who have faith." Rom. 12, 13. "Gladly give hospitality."

On behalf of the Board of Directors: J. F. Bünner.

Medical report

about the patients treated in the Lutheran Hospital. The hospital treated patients from 1 Dec. 1858 to the end of Dec. 1859.

Admitted to the hospital were 15 people, namely 13 male and 2 female people. Of these, 12 were discharged cured and 3 died.

The diseases were the following:

Emaciation	2	
Anus incident		1
Diarrhea	2	
Gastric fever	1	
Liver inflammation	2	
Lnnngenis		1
Rheumatism	1	
Psoriasis	1	
Dropsy		1
Switching fever	3	

By age were:

				from 1-10 years	... 1 sick person
"	10-20	1	"	
"	20—30	6	"	
"	30—40	5	"	
"	40—50	2	"	

The average time of boarding a sick person was 16-17 days.

The sick all, with the exception of one, professed the Lutheran confession.

By national ancestry, there were 13 Germans, 1 English, and 1 Norwegian.

The number of the recovered would be more favorable if the 3 deceased had not been brought to the hospital in an already hopeless condition.

Pity, 21.1).

First annual accounting on revenue and expenditure from 1 Dec. 1858 to 13 Jan. 1860.

Einnahme.

Jhnnanucis tistr, monthly collecti	s	78.90
Drciemigkcitö'Dislr.	""	120.00
Concordia tlstrlct	""	4.25
From the boys raucnver.	""	78.40
" Young Men's Club	""	06.00

To Extra Geschenkcu	44.40
Collected at weddings	15:35
From cured persons who have received the ver	
care in the hospital paid ...	55.10

Total revenueH462 .90 A upenditure.

For tensilicn in hospitaltz104	.05
"Fiefdom means, fetch; n. dgl	58.60
"8 month rent 1 room ü H3,50	28.00
" Wage to the hospital attendant....	56.15
" Doctor-Kosren	
" Pharmacist costs	

Total expenditureI246 .80

Vcrbl there is a surplus in Cassatz216 .1t)

In paraphernalia gifts from community members, such as from the Women's Association of Immanuel and Trinity District, monetary value A65.00.

St. Louis, Jan. 13, 1860.

L. E. He. Bertram, Cassirer of the Evangelical Lutheran Hospital.

To the members of our synod and readers of The Lutheran

I, the undersigned, do hereby give notice of the following.

After our Reverend Father Wyneken, General Praeses, received the news that my health was declining from month to month and that I was hardly able to do even the most necessary work of my profession, he found himself moved after consultation with the dear brothers in Fort Wayne,

I was urged to return home in the company of Prof. Crämer and, after obtaining medical advice, the latter urged me first of all to refrain from any further official activity, to embark on a journey to Germany and there, among other things, to use a mineral bath for a while. At the same time, I was not only urged by the local congregation and its pastors to follow the instruction I had received, but also promised by the former, as well as by many other dear brothers, to procure the means of travel in the most loving and touching manner. Now no one can see more vividly than I myself how utterly worthless I am of all, let alone such extraordinary, love; how my poor life and my miserable service to our church stand in no relation to the great sacrifices which my brothers want to make for it; and how what they want to give me would be incomparably better used for any other pious purpose - only the request made to me not to reject the loving care of my brothers for my recovery was so urgent, so urgent to the conscience, that I finally, in deep bowing of my soul and shame before God and man, allowed myself to give up all my grave misgivings and to submit to the will of my superiors and brothers in IEsu's name. Therefore, by the time this paper comes into the hands of the readers, I will already be on the journey to my old home (via New Orleans and Havre). - May now the good God prevent that by this my final consent to the wish of my brothers to let them make such great sacrifices for my futile life, no one will be annoyed; may He further give according to His mercy that the immense amount of love turned to me poor worm is not completely wasted; And may He finally be a rich retributor to my benefactors in time and eternity and strengthen me in such a way that I can still show my gratitude here or tell there as one of the least among His own what His own have done to me.

Mr. Rev. Theodor Brohm in St. Louis, Mo., has taken over the editing of the "Lutheran", Prof. Rudolph Lange has also taken over the editing of "Lehre und Wehre" during my absence according to the order of the Presidium.

ergebeust refer.

Urgently and humbly commending myself to the intercession of all my American brethren and friends, I hereby finally bid them all a sincere and heartfelt farewell in Christ Jesus, our Lord and Savior. Amen.

C. F. W. Walt her, Redacteur.

I». 8. Pastor Brohm, to whom I have given the funds already received for the California Mission, is willing to receive further gifts for this purpose.

The above.

Your dear sender

of a new article on the "Priestly Quality," we ask you to consider that it is too naive and too harmless to claim Lutheranism and to rely for the correctness of his way of speaking on

The first thing to do is to call upon the rationalistic maculature, so that it would be necessary to fight against it even further. Harmless butterflies are only killed if they are rare and if one wants to build a collection of them. Otherwise the well-known moral applies:

Never torture an animal for a joke, for it, like you, feels the pain.

All the members of the Luther Association.

Since the number of members of the Luther-Verein has unexpectedly increased so much since October 31st of last year that by far not all of them could be satisfied with the first edition of the first volume, a second edition has been organized, which has begun to be sent out in these days. This news serves at the same time as an apologetic response to several complaints received about the long delay.

While printing and paper certainly leave nothing to be desired, unfortunately, to our great regret, the binding of the first edition has fallen short of fair standards. However, measures have been taken to ensure a more solid and pleasing book binding in the future.

As soon as the second volume is "ready for mailing," probably in two or three weeks, an account of the income and expenses of the first year will be filed in The Lutheran.

The first volume of Luther's People's Library, which contains seven longer and shorter writings by Luther on Holy Communion and some related subjects, and is therefore

sekr is suitable for a Lutheran communion book, will be handed over to the book trade as of today and is available by the dozen for K3.00, the piece for 35 Cts. Please contact Mr. L. Volkening at 51 Franklin Av., St. Louis, Mo.

Those who intend to remain or to become members of the Luther-Verein for the second year are herewith invited to send in their contributions to the undersigned as soon as possible, so that the printing of the brooding volume can be proceeded with as soon as possible.

> Gifts are accepted with thanks in favor of Lenin.

A. Heinicke, Cassenföhrer.

Address: MMdL k

8t. I-0018,

Ecclesiastical message.

(Delayed.)

Mr. Candidat der Theologie Friedrich Schaller, who completed his studies at Concordia Weg in St. Louis, is, after made gramen, and after he has been dismissed from the evangel. Ick. Ick. congregation in Red Bud, Ill, he was ordained and solemnly inducted into his office by the undersigned in the midst of his new congregation on the L. Sunday of Advent. May the Lord Jesus Christ also make this servant of His worth a blessing for many.

St. Louis, Feb. 4, 1860.

G.Schaller,

I d. Z. Praeses of the Western District of the Synod

Ivon Missouri, Ohio a. a. St.

Church consecration.

It is hereby brought to the attention of all friends of the Lutheran Church that the Evangelical Lutheran Church in Germany has been established.

St. John's Parish in Tipton Co., Ind. my branch, which about one and a half years ago, on the basis of the pure confession, united to form a Lutheran congregation, built a nice church building, which was consecrated to the service of the Triune God on the second Sunday of Advent in 1859. Rev. Schäfer held the consecration prayer and the consecration sermon on the church consecration pistle.

May God now also give His blessing to the words preached, so that much fruit may be produced for eternal life. Amen.

Arcadia, Hamilton Co, Ind, Jan 20, 1860.

G. Reichhardt.

Receipt and thanks.

From St. Paul Parish at Fort-Wayne as a grant for the purchase of a clavicr for the school teachers' seminary \$38.00
" Mr. Teacher Härtet in st. Cbarles, for the FortWayner School Confercuz-Cassc 2.00

Ph. Meat man.

With heartfelt thanks, St. John's congregation in Plymoukb, Wisc. for its church building, vo" the Zion congregation in Cleveland \$5,21; further from Mr. Past. Steindach in Milwaukee \$3.00, and from his congregation 55.30. Ernst Rolf, Past.

Sheboygan Falls, Jan. 2, 1860.

Since December 27, I have received the following gifts for the support of Mr. Past. Sallmann, for which I sincerely thank the kind donors on my behalf.

By F. Fink ansChicago , Ills. \$1,00

" W. Brockschmidt" " 2,00

" A. Ulrich "" 50

„ C. Koch" " 62

„ Mrs. Heßler in Grosspoint, Ill 50

„ Marr in Cincinnati, Ohio 50

By Mr. Past. Sommer in Pbiladelpbia, Pa., retrospectively 60

"Mr. Past. M. Giintber in Mequon River, WiS.: from K. Fink 50 Cts, ungen. 50 Cts. - 1,00
 „ Past. J. A. Hügli in Saginaw Citk, M ch.; collected on the infant baptism of Mr. Mntelberger \$1.03, from the school children there \$3.37 4,10
 " Past. A. Lebmanu in Des Peres, Mo. of ihm itself 75 cts; Pb. Mertz, J. Heintz, st. TeSver, Mich- Mertz, Seb. L "ff, H. Hoffman" G 50 Cts.; A. Jockei, G. Lindemann, H. Meincke, J. Lochbaas, F. Nau, G. Mertz, Ebr. Bakemcyer, H. Schmidt. F. Niere, D Reincke G 25 Cts.; E. Dorschlen, H. Niere G 30 Cts.; B. Koblstock 10 Cts. 7.00
 " P. I. H. Jor >n Kirchhayn, WiSc.: by himself 86 Cts.; C. Retzlaff, H. Heckendorf, Cbr. Bublitz G 50 Cts; Mrs. Job. Kurth, Cbr. Heckendorf, K. Kobke, K. Kickhöfer, G. Gar- biseb. I. James, I. Heckendorf, I. Nakke, F. Bublitz, K. Milbratb <l 25 cts; I. Hvbne, G. Krüger, A. GvdkeO 10 cts; D. Garbisch. Cbr. Kurth, A. Bublitz G 15 cts; D. Wen- dorf 5 Cts.; H. Natke 21 Cts.; E. Hillmann 13 Cts 6.00
 "Through Mr. Past. A. Weyel in Darmstadt,
 Ind.: by ihm itself 84.25, teacher Emrich 50 cts, K. Strnbe 25 cts; H. Horn HI 3.00 " Hrn. Past. G. Reickhardt in Cicero, Ind; by.
 H. Bordonuer HI, Collecte in whose Jobannis parish in Tipton Co. 8l) Cts 1.80
 „ Past. H. Hanser in Tonawanda, N. I., by I.
 Racket in wool cvttSville 1.00
 " Past. W- HaOstöt, Mich.: by himself \$3,00, by Mr. Stöckert \$! 4,00
 Chicago, Ill, Jan. 28, 1860.
 For F. W- Spindlcr by C. Krieg of Flusbing, L. I. --\$1 .50
 furthermore from Newyork:
 from women's club \$6,00, men I. Korbcr 75 Cts., D. Hutzelmänn 75Cts., I. Birkncr\$2,1>0,
 I. H. Bergmann \$4,00, H. Willens, currently in St. Louis \$10.00 25.00
 „ Brenzmger of, Women's Association of the Community in Newyork \$6.00, collected at the wedding of Mr. Job. Dinkel \$2.51 8.51
 „ H. Meyer from Mr. F. Kirchmeyer in Newyork \$2,00, from some children of the school there 50CIS. 2,50
 "Joh. Fcllwock from Mr. Past. Dicke \$3,00, by the same in his parish collectirt \$3,M - - 6,00
 "Ludwig Grewing by Mr. Past. Thickness \$2,00,
 by the same in his municipality collect. \$1.26, by an unnamed person in the same municipality \$1.00, by Mr. Jagow in the same municipality \$1.00. 74 Cts. 5,00
 For I. Ungemach of: Frauenvcr. in Zanesville, O- 5,00 „ Herm. Meyer in dcr parish of Hrn. Past. C. Meyer in Provison, Ill, collected 8,00
 " Brenzinger from Mr. Kanne iii Fort-Wayne a pair of stockings and a winter cap, from the Women's Club in Newyork a pair of boots for \$3.00, from the same club 4.00
 „ Friedrich W. Hoffman" from the Junafräucnvercin of the congregation of Hrn. Past. Hattstädt at Mon- roe \$5,00, from youngsterSv. to Adrian \$1,00 - - 9,00
 „ Br. Buuk by some members of the municipality of the Mr. Past. Jäbker in Adams Co, Ind. 1.00
 „ Chr. scbäser (late) on the wedding deS Hrn. Jakob Hoffmann in Frankenmuth \$3.00, of Jakob Honold in Frankenhils zl,OO, of Joh. M. Hubinger in Frankenmutb \$1,00---- 5,00
 "H. C. F. Westrumb in Fort-Wayne from the congregation of Mr. Past. Husmann from Mr. OZriebel \$2,00, of Mr. Past. Husmann \$1,00, Messrs. L. Scheer\$1,00, Brakhage \$1,0l>, H. Filker 50 Cts, G. Docter \$1.00 6.50

H. Miracle.

Get

for the preachers', teachers', widows' and orphans' funds:

1. in regular contributions for 1859:

Of the pastors and teachers: Kuchle, Käppel, Sauer, Wolff, Stubnatzy (f. 1860), Stürken, Heincmann, Franke.

2. in gifts:

From the Gem. of Hrn. Past. Baumgart, Collecte on 1 Advent 1859 \$6,35

" Mr. E. Müller 1,00

"A. Bergt through Mr. Past. Löber 1,00

By Mr. Past. Alinkenborg: Collecte on a

Wedding \$3, of N. N. \$ l, of Kouste \$1 - - - 5,00 Weibnachtscoll. in the Gem. of Hrn. P.schlicpsick 3,50 Of Mrs. Halbritter 5,00

. the community of Mr. Past. Keyl in Baltimore -- 34.91 Collected by Mr. Piepenbrink at the wedding

of Mr. Schweimbärt 8,26

From Mr. Past. Helnemanns Gem. 2,26

„ the comm. of the Hru. Past. Friedrich in Huntington 3.00 Collecte on Mr. Lehrer Raus wedding in N.-Orl. 7 50 From Mr. I. Funk there 2.60

„ an unnamed person there 5 ,00

" the Gem. of Mr. P. Weyel WeihnachtScollectr 7,00

I. I. B ünger.

Received

I. For the teaching staff of both institutions: By Mr. Pastor I. G. Kunz in Cumberland, Ja. 14.00 and namely:

By Cbr. Prange, N. H. Nvsener, Wittwe L. Nichmann and Fr. W- BreuerL25Cts.z A. Nvsener C. W. Nvsener, Chr. Spicker, Chr. Ostermcier, W. Breuer & Chr.

Neth- meier st 50 Cts.; Wittwe Landwebr62 Cts.; A. Meier, Chr. Knoop, W. L. Rösener, A. Merlan, Chr. Hoffand Carl Meier st \$1.00;

Collecte \$l,9; from his kl. Maria 10 cts.; from himself \$2,09.

From the community of Mr. Past. Nützel in Neu Drt- telsau, O. 30,79 and namely:

By I. M. Wf- \$1.75 Ph. Rsch. \$1,50;

G. Bf. \$2.00; M. Swr. \$3.00; Chr.

Gss. \$1.50; A. Str. 50 Cts.; K. Dr. \$1.00; G. Schr. 1.00; I. B. Bf. \$1.00;

E. Bn. \$1.00; G. Rt. \$2,t'O; I. Bd. \$2.00; K. Schr. \$1.00; Fr. N. \$5.00;

Ungen. 50 Cts; Collecte am heil. Weib- nachtsfeste \$6,04 together with prayer and divine blessing. Blessing.

2. for the Synodal Missionary Fund:

17,11 and namely:

By Mr. Pastor Nützel, Neu TettclSau, O.

\$15.76 in various missionS hours ges.

1.35 from the school children in there Gem.

"Mr. Past. A. Weyel in Darmstadt, Yes, from Gerhardt Bohne jr. from his Emmanuels congregation 1.00

3. for poor students in St. Louis:

By Hru. Past. A. Weyel, by H. Horn in his

EmanuelS GemiNdc 2.00

For poor students in Fort Wayne:

By H. Horn, from Mr. Past. A.Weyeis EmanuelS- congregation 2 ,00

Fort Wayne, Jan. 23, 1860.

C. Piepenbrink, Cassirer.

For the professors and teachers in the two institutions:

From Mr. Pastor Jox and his congregation\$ 7,00 " derGem. des Hrn. Past. Wagner 7,00

"" ""	noisecrt 9.24	
"	"" " Trautmann--	13,00
"	namely:	

Collecte at Christmas 57,00 From the Centkasse 5,00 For synodal reports- 1,0l>.

From the Gcm. of the undersigned 20.69

" " " Mr. Pastor Lemke -1.65

namely:

By himself & Th. Jug 4 51.00;

" Fr. Fingel, I. Kornbäusch n. Schädbel ä. 50 Cts.; Aöbm 40 Cts.; M. Hoffman", Klauß, L. Stavler ü 25 Cts.

"" Gem. in Frankenmuth 27,00

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"to the congregations of Hrn. Past. Jor. 17,67

namely:

From his Immauuls - Gem to Kirchhayn 512.29. Thereby from himself 51.26;

C. Retzlaff, H. Heckendorf ä 51,W; I. Heckendorf < 5 EtS.; I. Jakobus, I. Natzke, 3rd Hohnr, E. Hillmann, C. Milbratb, Chr. Budlitz, G. Krüger, D. Heckendorf, H.

Natzke, I. Lorfhardt ü 50 Cts.; H. Krüger -10 Cts.; M. Ultech36 Cts.; C. Kinkhöfer, Ch. Heckendorf, A. Bublitz, Ch. Woldt, A. Gädtke, Jr. Radke ü 25 Cts;

C. Aallins, Cb. Kurth a 20 Cts.; Mrs. Völger, G. Zasterow ü 10 Cts.; and postage for synodal reports 42 Cts.

From the Trinity - Gem. at Cedar Creek 55.38. Thereby are from G. Eichhorft, W- Schröder ü Pl,I)O; Fr. Kriegel, W.

Diestler, Fr. Wegnttä 5u Cts.; W. Lenz, G. Fuhrmann, C. -Lteinke, ü 25 Cts.; H.

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For the general synod treasury:

Don the congregation of Mr. Pastor Rauschert 7.0l> By Mr. Pastor Ahner 4.00

namely:

From its parish in Cedarburg, WiSc. 52.00; from St. PanluS- parish in Grafton, WiSc. 51.62 zind from an unnamed person 98 cts.

For the Minnesota mission:

From J. Hofer 1,00

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By Mr. Past. Penalties collected at a community mission festival in Watertown-- 30.00

Monroe, Mich. 26 Jan 186l>.

W. Hattstädt, Cassirer.

Get

a. To retire the ConcordiaCollege construction debt:

By Mr. Past. Jungck, Eisleben, Scott Co, Mo: Samuel Reppert 51.15, Daniel Rübel Pt,00, Joh. Kimpel, Heim. Fischer, Heim. Eifert, G. Krieger, Adolph Wittenborn, Hcinr.

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E. Roschkc.

Get

s., To the general synodal treasury:

By Hcrn Pastor W- Hattstädt, Monroe, Mich. for the teachers' chalte of both institutions on the 15th inst.

Nov (delayed). 23,24

Don Mr. E. Roschke from the Synodal - Casse westl.

Districts 50,00

Through Mr. Pastor Theo. Jungk, Eisleben, Scott

Co, Mo. for teacher salaries of both institutions 13.00 viz:

510.00 from D. Bohnhardt

3,00 " of the municipality

1 d. To the Synodal-Missions-Casse:

"v the Gcm. of Hrn. Past. Clauß in New Bremen 0.50 ^rch Hrn- Past. R. Klinkenberg in Jonesvillc, Ja.

from N.N. 1,00

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! 52.30 from his community

1,50 „ the school children

. From the schoolchildren of Mr. teacher Erk in the con-

i cordia district to St. Louis 3,35

! By Mr. Past. Miracle, Chicago 18,46

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By H. Rickttr in Mr. Past. Stubnatzy's Gem. 56.00; Hrn. Past. Meyers Gcm. in Proviso, IllS. 53.01; from the missionary box in Hrn. ! Past. Wunders church

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Martin C. Barthel.

Invoice filing

of the
Evang. Lutheran Young Men's Association of St. Louis, Mo. for the year

Intake: do

Casscn balance from the year 18585163 ,35 Z

Gcsamml income. by monthly contributions 313.75 a

Withrelst a Collecte lifted on May 7, 1

than on the foundingStage of the association, ge-E
celebrates in Trinity Church 35.50

SZI2M

Expenditures:

For cateringdcrStudentcndcs Association 5180,60 " Clothing of the same 7«),451
,, books, stationery and the like - - 92.70 " Supply of the association 5.25 ,

348Z

Casscnbestand 5164, Martin C. Barthel, Cassirer.

Changed addresses: W

School teacher /V. 1

ears ok ksv. l'r. Losel,

V. O. ^oit Hudson, lTanlsln Oo., Jlo. f

St. Louis, Mo .

Synodaldruckerei von Aug. Wiebusch u. Sohn.

Volume 16, St. Louis, Mon. February 21, 1860, No. 14.

Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word?

Conclusion.

In conclusion, it will now be necessary to consider some objections with which preachers seeking domination or those caught in error think they know how to invalidate what has already been stated.

First of all, these gentlemen refer again and again to the 28th article of the Augsburg Confession; namely to the following passage:

"What then should one think of Sunday and such other church orders and ceremonies? To this ours give this answer, that the bishops or pastors may make (*quod liceat*) order, that it may be orderly in the churches, not to obtain God's grace, nor to do enough for the hour, nor to bind the consciences to hold such for necessary worship, and to respect it, that they made covenants, if they break them without offense. Thus St. Paul commanded the Corinthians that the women in the congregation should cover their heads. The preachers in the congregation should not all speak at once, but in an orderly manner, one after the other. Such order is due (*convenit*) to the Christian assembly for the sake of love and peace, and to be obedient to the bishops and pastors in these cases.

and to keep the same in so far that one nods the ' other annoy, so that in the Kirrste no

Disorder or desolate being. But so that the consciences are not weighed down, that it is considered such things as should be necessary for salvation, and that they would do sins, if they break them without the annoyance of others; as no one says that a woman does sins, which go out with her bare head without the annoyance of the people.

If the Romanizing preachers insist on this passage of the Augsburg Conf. Conf. as their iron wall and claim in all seriousness that therein the preachers are ascribed a power given to them by God to make the church orders and prescribe the ceremonies to be observed by virtue of their office; this is only proof of how blind "prejudices can be, so blind, in fact, that one thinks one is reading in books, of which there is not a single letter in them, which one, so to speak, first reads into them. Just think, it bites in the quoted passage that the bishops or pastors may keep order, or, as it is said in the Latin text, that they may be allowed to do so; furthermore, that it is due to the Christian assembly, or, as it is said in the Latin Berte, that it is appropriate for it to keep such order for the sake of love and peace! These are expressions that can be used when the preachers consider it their duty to keep order according to divine law.

What would be the right of the ministry? Could it be said, for example, that preachers **may** preach God's word and forgive sins? that they are **permitted to** do so? that it is fitting for the Christian assembly to hear and heed the word of God preached by preachers for the **sake of love and peace**! It is clear that if the preachers had the power, by divine right, to make ordinances and to order ceremonies, and if it belonged to God's commanded hearing of the preaching ministry to be obedient to the preachers at all times when they make ordinances and establish ceremonies in the church, it would be ungodly to speak as the Augsburg Confession does in the attracted version. Confes. speaks in the passage cited. Rather, it would have to be so: that the pastors may not merely make ordinances, but have received from God the right and power to make them, and that it is only fitting for the Christian congregation, for the sake of love and peace, to observe the ordinances and prescribed ceremonies made by the preachers, but that they are obliged to do so for the sake of conscience; as it is written, for example, in Romans 13:5. For example, Romans 13:5 expressly says of the ordinances of the

secular authorities: "Be subject therefore to necessity, not only for the sake of punishment, but also for the sake of conscience. From this alone, therefore, it emerges quite irrefutably that the Augsburg Conf. Confes. in the passage cited does not

The author does not speak of an exclusive prerogative that the bishops or parish lords have by divine right, but of a concession that one was willing to make to them under the circumstances of the time for the sake of love and peace. In addition to this, however, there is also the fact that in the preceding, where those things are listed in order which the episcopal or parish office is really entitled to according to divine right, there is nothing about a right to prescribe orders and ceremonies. For it says: "Therefore the episcopal office according to divine right is to preach the gospel, to forgive sins, to judge doctrine and to reject the doctrine contrary to the gospel, and to exclude the ungodly, whose ungodly nature is evident, from the Christian community, without human power, but by God's word alone." And in this case, the parishioners and churches are obliged to be obedient to the bishops, according to this

Christ's saying Luc. 10: "He who hears you hears me. Everyone can see how completely different the Augsburg Conf. Confes. speaks here, where it speaks of the divine rights that the preaching office has, than where it came to the orders that the pastors may make in the church. By the way, from the Latin text one can see not only which parts of the Augsburg Conf. Confes. are counted among the divine powers of the preachers, but that the ones mentioned are also explained solely for this; for so it bites in the Latin: "According to the Gospel or,

According to divine law, the bishops as bishops, that is, those to whom the office of the word and the sacraments has been entrusted, have **no jurisdiction except to** forgive sins, likewise to recognize doctrine and to reject doctrine contrary to the Gospel, and to exclude the ungodly, whose ungodly nature is evident, from the Christian community, without human authority, but by the word. Here the churches must of necessity and by divine right render obedience to them, according to that saying: "He who hears you hears me."

If, by the way, we hereafter most decidedly deny that in the above-mentioned words of the Augsburg Conf. Confes. that the preachers have the exclusive authority to establish ordinances and ceremonies in the church according to divine right, we do not, of course, mean to deny that the preachers, together with the so-called laity, have this right. The power to make ordinances and to introduce ceremonies is one that belongs to the whole church, and therefore, in this respect, of course, also to the preachers, indeed, because they preside over the church, it is a power that belongs to them in particular. Therefore, if it is a matter of establishing ecclesiastical institutions not prescribed in God's Word, it is not a matter of establishing them. If the preachers do not know what is best for the congregation, it is their duty to take care of the matter, to inform the congregation about what is best, to lead the discussions, to make suggestions, to give advice, and to watch over the arrangements and orders made.

This understanding of the Augsburg Conf. Confes. is not a new one. We follow not only the clear letter of the text, but no less the explanations of our old orthodox fathers. Such an old orthodox theologian of our church was, among others, Dr. J. Benedict Carpzov, professor at Leipzig, who died in 1657. He wrote a work which he called an "Isagoge", i.e. an introduction to the symbolic books.

of the Lutheran Church. In it, all the words of our confessions that need any explanation are interpreted in an excellent way. To the words of the Augsburg Conf. Confes.: "Furthermore, it is disputed whether bishops also have the power to establish ceremonies in the church," but the said Carpzov adds: "It is

It should be noted that when the Augsburg Conf. Confes. at this point grants the bishops the right to order ceremonies, that this is done: 1. according to the condition of that time, where it also came to them by human right; 2. that thereby the right of the whole church is protected.

nothing would be displeased, as the Augsburg Conf. Confes. at the same time not indistinctly indicates." (p. 750.) Carpzov had already added this to the above-mentioned words: "that the bishops or pastors may make order": "All this, however, does not exclude the attunement of the Church, but rather includes it, so that here the Bishops always have the agreement of the Church with them and such orders not without the consent or against the will of the Church.

of the church." (p. 745.) Even then, Carpzov wants, if the bishops or parish lords have received the power to make orders and to order the ceremonies according to human rights, they should always exercise this right only with the consent and never against the will of the people.

There are, however, preachers who want to give themselves the appearance of being far removed from imperiousness by merely claiming, as the Augsburg Confession demands, to listen in matters not commanded by God "for the sake of love and peace. Confes. demands, that they demand a hearing in matters not commanded by God "for the sake of love and peace". But in this they deceive only themselves and others. As soon as they claim that they have the right as preachers according to God's word to demand obedience in such matters, it is a contradiction to say that they demanded the same only "for the sake of love and peace," for if the latter were really the case, they would have to confess that they actually had no right to demand obedience. But if they were to admit this, then of course it would first have to be investigated whether it was really "love and peace" that demanded that they observe the orders they had made 2c. For although

Although at the time of the handing over of the Auge Confes, love and peace demanded obedience to the bishops or pastors in these matters, since at that time they held that power by human right and therefore a sudden change in these matters could not be made without great danger of confusion, it does not follow from this that the matter is still so now. But if those preachers do not completely abandon the doctrine that they, as preachers, are owed obedience according to God's word even in middle matters, then that obedience for the sake of love and peace absolutely ceases; then it is rather necessary to proceed according to Paul's word: "Stand therefore in liberty, that Christ may set us free, and be not entangled again in the bondage of the yoke. Gal. 5, 1. In such a case, a Christian should rather lose his life than lose it through his obedience to God's word.

Confirm doctrine and tyranny of conscience.

So let no one be misled by a false interpretation of the above-mentioned words of the Augsburg Confession. Confes. as if it were Lutheran doctrine that a preacher could command his congregation or individual members of it to do something "that is not already commanded in God's Word, since, according to the Augsburg Confession, preachers may make ordinances and it is the duty of the Christian congregation to keep such ordinances and to be obedient to the bishops or pastors in these cases. First let the preachers prove that they too have really received that power from human rights, then they have proved that those words of the Augsburg

Confession concern them; then we want to make them aware of the fact that they have received that power from human rights. Confession concern them; then we will also keep their orders for the sake of love and peace, provided that they have first obtained our consent to do so. But since they cannot even prove a human right to do so (for no congregation will be so easily persuaded to really cede voluntarily its right to order the middle things to the pastors, if it knows that it has this right), they may only keep silent about the Augsburg Confession. Confession, for as mildly as it speaks out against everything that could still be tolerated in the papacy at that time, it is such a terrible and powerful witness against those who want to reintroduce a new papacy into our Evangelical Lutheran Church.

Now we could still bring testimonies from all the doctrinal writings of our orthodox fathers for the fact that ecclesiastical ordinances, ceremonies and suchlike means cannot be introduced by the so-called spiritual state alone, but only by all the states together; but those who have read those writings already know this, and

*) As this is the case;. In Germany, for example, this is the case with regard to the Consistories, which have, however, out of human rights, abolished that ecclesiastical power, but which is not a hierarchical institution there, since the Consistories also have so-called secular members, who represent the laity as a committee.

Those to whom these writings are not accessible have enough of what has been said.

A second objection that is often raised against the doctrine that preachers cannot command their congregations or individual members of them to do anything that is not already commanded in God's Word is this: because, if the necessary order is to exist in the church, there must necessarily be people who have the right to command orders and those who have the duty to keep them. Where there are those who do not command and obey, there is no peace and order possible in any community. To this we reply: It is not true that order is impossible without such a division of the communities into territorial and obedient. This is a principle that not only the papists adhere to, but which also necessarily leads to the papacy. Far from the right Christian ecclesiastical order being established by the division of Christians into commanders and obeyers, it is actually abolished and transformed into a secular and civil one, i.e. the church into a priestly state. In the church, in which all true members are kings, priests and brothers, in which no one rules over the other and has power, where each is to be the servant of the other and "all are to be subject to one another" (1 Pet. 5:5), the right Christian order can only take place if this order is made by all themselves and then voluntarily observed and kept by everyone for the sake of love and peace. Therefore, Luther wrote to Melancthon in 1530, when the latter was in Augsburg: "A bishop, as a bishop, has no power to interpret some statute or ceremony to his church without the consent of the church, in plain words or in a silent way. Because the Church is free and a sovereign (lady of the house, woman) and the bishops may not rule over the faith of the Church, nor complain and harass her against her will. For they are only servants and stewards, but not masters of the Church. But if the church, as one body, agrees with the bishop, then they can impose on each other what they want, if only godliness does not suffer from it, they can also leave such things as they please. *) But the bishops do not seek such power, they want to rule and have everything free. That must

It goes without saying that even the lawful church ordinances and laws, which have been duly established and laid down by the preachers and their listeners together, never bind the conscience (like divine commandments), but are to be kept only for the sake of love and peace. Therefore Johann Gerhard writes: "Things that are neither commanded nor forbidden in God's Word, the true church commands to be done or omitted, not for the sake of its commandment, but solely for the sake of preserving order and decency, so that things may proceed in an orderly manner and avoid trouble; where this is not violated, it leaves consciences free and does not burden them with the worry of sinning therein, nor does it impose on them to keep the same (church laws) as necessary". (Confess. cath. p. 627.)

We do not concede, nor in any way participate in this injustice or suppression of the churches and the truth. (S. Luther's Werke. Walch'sche Ausgabe. XVI, 1207.) According to these principles, the holy apostles also led the church regiment. Therefore Walch writes in his Latin written church history of the first four centuries: "It is easy to judge from what has already been said, how the nature of the regiment in the apostolic church was. It was nothing other than the power to establish in external ecclesiastical matters that which belonged to the preservation of a good order and to the easier attainment of the purpose of the church; this power was of such a nature that it was common to the teachers and listeners and removed from all rule. That not only the apostles and church ministers, although these had their authority before the others, but also the hearers possessed this power, we read in the books of the New Testament, and see from this that when something was to be considered and decided, the people also gave their vote." (S. 431.)

It is not uncommon to object to this: Yes, when the congregations still stood in apostolic purity and integrity, such a regiment, in which the preachers and laity divided themselves, may have been possible and wholesome; but what would become of it if the church regiment were given up to the "raw rabble" that now fills the church? - To this we reply: It is true that the "brute rabble," who, as Luther says, belong under "Master Hans," cannot help to govern the church. But shall the true Christians, who submit to God's Word, be deprived of their Christian liberty for the sake of the ungodly, and governed like the ungodly by the compulsion of human laws? Let this be far off! Where the ungodly rule and will not permit Christian orders to be made, the proper means of helping the church is not to make the preachers lords, lawgivers, and unrestrained dictators, and thus to make the church a world empire of compulsion, but to follow the admonition of the holy apostle: "Put out from among yourselves them that are evil." (1 Cor. 5:13.) But if one does not want to apply the right Christian ban and keep in the church the great multitude of all unbelievers, despisers of God, His Word and the holy sacraments, fornicators, adulterers, drunkards, cursers, blasphemers, thieves, usurers, etc., then one should not be able to do so. at least do not attack the true Christian apostolic order, which is certainly not suitable for such a state of affairs, but complain about the abomination of desolation in the holy place, which does not permit a true Christian order.

Incidentally, it happens all too often that arrogant priests regard all "laymen" as "rabble" who are not capable of judging matters of church order and who must therefore leave this to the "studied preachers. How completely But our godly fathers have judged this in a different way! Thus, for example, the learned old Wolfgang Franz writes in his disputations on the Augsburg Conf. Conf.: "Although in these matters (in the establishment of orders, customs and ceremonies) we concede the main part to the teachers and more pious ministers of the Word, we must not tolerate a complete exclusion of the laity: partly because we have the example of the apostles as the best rule from Apost. 15; partly because similar examples of the first church are everywhere to be found; partly, finally, because in many laymen a far greater ornament of sincerity, prudence,

peaceableness, and godliness shines than in most of the priests who are considered holy, but who, alas! are found to be mischievous, ignorant, quarrelsome, and godless men." (Disp. V, § 29. 31.) Nothing can therefore be more contrary to the sense of our Lutheran church than when Pastor Grabau writes in his pastoral letter to the congregations associated with him: "You should beware of this forwardness and therefore leave the judging of doctrine to those to whom it belongs according to the 28th article of the Augsburg Conf. Conf. Your teachers are not teachers of a false church, nor are they teachers of a contemporary trend, but teachers of the true church, as is sufficiently well known. You can therefore assume that they have a righteous knowledge of church doctrine, and a deeper knowledge than you can have, since they learned in order to believe, to teach and to keep you in the right glow, but you in order to believe and to be kept and sanctified in the right faith. Hebr. 13, 17, 18.: Obey your teachers and follow them 2c." (p. 18. 19.) Laymen must therefore leave the judging of doctrine to the preachers, because it is self-evident that the preachers should know all this better!

A third objection made against the doctrine that preachers cannot command anything except what God has already commanded is this, because the holy apostles also made ordinances. One invokes the following passages, among others: "But of the tax that is done unto the saints, as I have ordained for the common people of Galatia, so do ye also." 1 Cor. 16, 1. "The rest I will ordain when I come." 1 Cor. 11, 34. Compare 1 Cor. 14, 26-36. This is without a doubt the very weakest objection. The one word of the apostle: "I do not say that I command you to do anything," 2 Cor. 8:8, knocks that objection to the ground as if with a single blow, and shows that the apostle, even when he made a human order, did not do so by command, but by counseling, admonishing, asking, reserving the consent of the congregations and leaving them free. Or is it not possible to order something by proposing it,

to it, admonishes to it, asks for it? To assert this would obviously be foolish. To order something and to command something are as different from one another as the what and the how, as the thing and the manner of it. The papists already wanted to prove from 1 Cor. 11:34 that the apostles had unlimited authority to make arbitrary arrangements in the church. But John Gerhard answers them with the following words: "This is precisely what the apostle ordered, not by virtue of an unlimited power, but with the addition of the consensus of the congregation, for it is said in 2 Cor. 8:8, 'I do not say that I command you. (Loc. th. de min § 201.) It is therefore appalling when Pastor von Rohr, in order to prove that preachers can also command something that God has not already commanded, even changes the Bible text! In the 11th number of the 'Informatorium' of Jan. 1, 1860, page 86, column 3, von Rohr quotes the passage 1 Cor. 16, 1. as follows: 'But of the tax that is done to the saints, as I commanded the commoners in Galatia, so do Ibr 2c.' He knew well that if he kept the biblical word 'commanded,' he could not prove with it what he wanted to prove; so what does he do? - He changes the Bible! - To whom this seems to be unbelievable, let the number shown come to him, and he will see with amazement that fanaticism can really drive a man to change the text of the Bible.

Among the cunning devices by which hierarchically minded preachers seek to use their alleged power to command things not commanded by God, one of the most frequently used is that they claim that if they command, for example, a lenient monetary tax for church purposes or for the support of poor Christians in their congregations, then this is something already commanded by God, because God clearly commands 'diligence in good works. This, however, is nothing but a cunning trick; for God has indeed commanded diligence in good works and especially charity in general, but it is left to the free love and personal insight of the Christian to decide in what way, in what cases, on which persons, and to what extent Christian charity is to be shown. If a preacher wants to command and enjoin with regard to these things, he does not command and enjoin what God has commanded and enjoined, but rather what he, the preacher, finds just right and what God has left to the free love and personal insight of each Christian, and thus makes himself a ruler of the faith and conscience of the latter. Therefore, the holy apostle probably writes in general: '**Command** the rich of this world ... to do good, to abound in good works, to give gladly, to be helpful.' 1 Tim. 6, 17. 18. But when it comes to a certain way of the

If it was a matter of a certain case and certain persons to whom this 'giving gladly' was to be proven, the apostle speaks quite differently, he says the opposite: 'I do **not** say that I **command** anything. My **benevolence** in this I give.' 2 Cor. 8, 8. 10.

Incidentally, it is also obvious that it is a purely consciously dishonest trick when preachers first claim 'that the congregation owes obedience to their pastor in all things that are not contrary to God's Word' (as Pastor Grabau and his followers literally teach publicly), and when they then want to escape the punishment of their false teaching by saying that they can order a money collection not only by advice, but also by command, because this is a thing that God has already commanded.

Since the opponents finally refer to the saying: 'Obey your teachers and follow them,' Ebr. 18, 17, we conclude our article with the following words from the Apology of the Augsburg Confession: 'They (the papist authors of the Confutation) also refer to this saying to the Ebr. 13: Obey those who intercede for you 2c. This saying demands that one should be obedient to the Gospel, for it does not give the bishops their own dominion or lordship over the Gospel; nor should the bishops make statutes against the Gospel, nor interpret their statutes against the Gospel. Whoever can still demand obedience for things that are not already commanded by God Himself in the Gospel, let him be what he will - he is not a Lutheran.

On board the steamboat Lacey,

Mergens 10 o'clock the 9th of February 1860

To the present. Editor of the "Lutheran.

My dear brother!

I am not yet at the first destination of my journey, New Orleans, from where I wanted to hear something of myself for the first time, but am only in the harbor of New Madrid, the southeasternmost town of Missouri, after a journey of almost three days; however, I cannot help but use the beautiful silence that is now around me while taking in new goods to write a few words to you and your dear readers.

What moves me to do this is the brochure published these days: 'The twentieth chapter of the Revelation of St. John. According to the guideline of the right united faith for the defense of erroneous teachings, which dispute against God's word and the XVII. article of the Augsburg Confession, interpreted by K. A. W. Röbbelen. St. Louis, Mo. Printed and published by Aug. Wiebusch and Son 1860.' 55 pages in octavo. Price 15 Cts. I have received the booklet in the last few days with Aufmerksamkei, and I cannot say with what joy and with how rich instruction and strengthening of faith! This is already the third interpretation of the 20th chapter of the Revelation of St. John from the pen of our Röbbelen, which has appeared publicly and which

I have read, but although the results of the interpretation have of course always remained the same, it was not different to me when reading both the second and this third interpretation, as if I were reading something completely new, never heard and read before; so fresh and lively does "the fountain of water" flow over here again, "which wells up into eternal life. In the interpretation of the "thousand years," Röbbelen follows Father Luther, who writes: "The thousand years must have begun when this book (the Revelation of St. John) was made, for the Turk came only after a thousand years, but the Christians remained and ruled without thanks to the devil. Luther's millennial kingdom is thus the holy Christian church, as it spread over the world in the first thousand years or so and, despite all external and internal persecutions, first by the pagan emperors and then by the heretics and popes, triumphed and reigned with Christ in faith. I must confess that I am ashamed that there was a short time in my life when I doubted the correctness of this interpretation. I am ashamed that, encountering some difficulties in this interpretation, I did not apply more diligence to seek the solution of the same, and that in my thoroughness and ingratitude I did not consider that surely a Luther, whom God asked equipped, to tear apart the dense fabric of papal error and to bring forth Christian doctrine again in apostolic purity and to light it as a bright celestial candle for Christendom, that surely such an instrument of God would also have found the right key to the opening of the word of New Testament prophecy. It is true that Luther's interpretation of Scripture is not a rule and guide for other interpreters; Scripture interprets itself; Luther, too, may have erred in his interpretations: but how one should always "think ten times" and examine the matter most carefully before one dares to depart from Luther's interpretation! For how would it have been possible for Luther to be a true reformer of the church if God had not gifted him especially with the light of a deep and thorough understanding of Scripture? And should he, who looked into all other parts of the Bible as deeply as no other, not have had an open eye only for the prophetic word? This is quite unthinkable.

But nobody thinks that I basically accept Luther's interpretation of the 20th chapter of the Revelation of John and ask to accept it, because it is Luther's interpretation. No, that is far away! I do not accept Luther's interpretation for Luther's sake, but for Luther's sake.

Luther, the interpreter, for the sake of his interpretation. This is the wonderful gift that divinely gifted prophets (i.e. interpreters, 1 Cor. 12, 10.14, 29.), like Luther, have, that they, by interpreting the Scriptures, lead into the Scriptures and out of the Scriptures.

The reason for this is that Paul writes: "The spirits of the prophets are subject to the prophets," 1 Cor. 14:32. Right interpreters follow the interpretations of those who have already given the right interpretation from God's gift and have irrefutably proven the correctness of it from Scripture.

Unfortunately, there was a time in my life when I, led by Spener, thought that the understanding of prophecy was Luther's "weak side"! In fact, I was strengthened in my blindness by the fact that Luther does not read anything out of the prophets and excludes from them anything other than what is already known from the "clear" passages of Scripture that deal with the nature and destiny of the community of believers. Now, however, I see that this is the sure test that an interpretation of the seemingly dark prophecy is the right one, "if" it irrefutably proves that under the fullness of the dark prophetic speech nothing else lies hidden than what already lay closed in my simple childlike faith, like the full rose in a bud, and now unfolds even more sweetly, awakingly, comfortingly and clearly before my eyes.

So I no longer doubt for a moment and thank my God that He has made me realize that the interpretation which Luther gives of the 20th chapter of the Revelation of St. John is the correct one and therefore also the only correct one; for the Scripture has only one meaning intended by the Holy Spirit. And I cannot admire enough Röbbelen's gift that he, following Luther's few hints, has been able to give us such a splendid interpretation. Except for a few minor points about which questions could still be asked, the entire interpretation seems to us to be sealed forever with the stamp of eternal truth. Röbbelen, of course, often flies so high and boldly and dives so low again that it often takes quite a bit of effort for such a prosaic human child as ours to follow such an eagle and pearl fisherman; but if one dares the effort and the courage, one is richly rewarded for it. And this is so rich precisely because one sees that even the Revelation of St. John, even in its seemingly most indissoluble pictorial riddles, like all parts of Scripture, is a pasture for even the most tender lambs, who otherwise only indulge in the children's Bible, in the catechism and its truths necessary for salvation; a stream through which the lamb wades and the elephant must swim. O what a pleasure it is to read the Scriptures! What a heavenly pleasure it is to see, by its hand, that that which is

The well-known sayings of the gospels about the nature and the fate of the kingdom of Christ on earth clearly state that the history of this kingdom, which has now been fulfilled to a large extent, lies locked in the "mysterious" imagery of the revelation of Jesus Christ, which God gave him to show his servants what was to happen shortly, and which he himself interpreted and sent through his angel to his servant John. Revelation St. John 1, 1. According to Röbbelen's writing, what a glorious key to the past and future lies in the 20th chapter of that book alone! Reading it, one is filled with deep pity for the poor chiliasts who have allowed themselves to be bewitched by Satan into seeing Revelation as a means to serve our curiosity and our forwardness, who would so much like to see those things of the future which God has so graciously hidden from us, and who, following their own interpretation (2 Pet. 1, 20.) and therefore deceived by the desires of their corrupt hearts, think to find in the 20th chapter of Revelation the proclamation of a new millennial visible kingdom of peace. It is true, as some claim, that the chiliasts do not overthrow this and that article of faith; no, not this and that, but - the whole of Christendom! They draw the Christian away from heaven and down to earth; they divert his heart from the expectation of the Judge of the world and direct it to the expectation of a visible King of the earth, who at last fulfills his longing not to have to be subject to the world any longer, but on the contrary to rule over it; they move the Christian to console himself no longer with eternity, but with time, with a thousand years! O that God would have mercy on the poor church of this very last time and overthrow this last powerful error before the last day, which fights against the consolation and the warnings of the same, the chiliasm, which wants to flood everything like a flood of sin in this Noah's time! O dear readers of the Lutheran, read, read the little book of our Röbbelen now presented to you; It is a remedy for a plague of our time, from which more Christians are lying ill than one would think, yes, from which even we are still infected and not completely healed, who are fighting against chiliasm, for not only is every person born with this error, but through the false Christianity of our time, which only wants to see and enjoy, not believe and hope, it is also instilled in all of us, and it takes a long cure to get rid of it thoroughly and become a true Lutheran. But let us also recognize what a great gift we have been given in our dear Röbbelen, and call upon God fervently to make him, the sick servant in his body, healthy and to preserve him for us, for in his rotten hut dwells a spirit in which God desires to dwell and to shine for the common benefit of thousands and thousands. Oh, how ashamed I am that such great sacrifices have been made for me, the poorest.

so that I may still be able to let my little pound grow, while a man like Röbbelen is among us, languishing in a misery that seems almost hopeless! Would to God that my going in could make this man young again, how I would like to make room for him! But if we are worthy and cry out to the Lord "earnestly," He can and will hear our prayer as well as Luther's for his Mykonius and

Melanchthon, whom he prayed for from death; for Luther was also a man, just like us. Jac. 5, 17.

Forgive me, then, my dear brother, for having kept you and your readers so long with this chatter of mine, and take it only as a proof that, although in body I am getting further away from you from day to day, in spirit I wish to remain united with you by God's grace until my blessed death through Jesus. Amen.

Your

C. F. W. Walther.

Note: We had already written down an advertisement of the above little letter when the above one arrived. We gladly withdrew ours, since that of our dear traveler contains not only everything of ours, but much more. We only add that our dear Röbbelen is still ill at present in Tompkinsville on Skaten Island near New York, unable to take up an office. He recently wrote: "My lung, which is currently more wounded than last winter and bleeds heavily from time to time, does not allow me to write much.

May this news renew against him the sympathy that the suffering brother found earlier.

Red.

Candidate Exam.

Last Wednesday, February 15, was a special day of honor for our Concordia. Eight students passed their theological candidacy exams in an honorable way. All of them received their classical as well as their theological education in the Concordia Collegium and now stand before the Church, offering her their gifts, knowledge, strengths, even their lives for service. They are W. Bartling, E. Böse, J. Bühler, H. Früchtenicht, J. List, M. Tirmenstein, H. Wunderlich, G. Zucker. The full number of examiners would have amounted to ten, a larger number than has ever left our theological seminary at one time since its existence, if Mr. O. Hanser had not already passed his exam a few weeks earlier in order to be able to accept a vocation that had come to him, and if Mr. St. Keyl, who wants to attend a university in Germany for another year, had not had to accelerate his departure for the sake of circumstances that had arisen, without being able to wait for the exam.

While we heartily regretted that their teacher of many years and fatherly friend, Prof. Walther, to whom, next to God, they owe their Christian and theological education in the first place,

Although he was not able to be present and receive the harvest for which he sowed the seed, we were happy to be able to witness the unmistakable fruit of his work.

May these young men be, as well as his lords colleague's letter, recognized and located by all men, their hope, joy and crown of glory in the future of our Lord Jesus Christ.

Church consecration.

On May 8 of last year, the ceremonial laying of the foundation stone for our new church took place. With God's gracious help, the building has been brought to completion. It is a brick building, 60 feet long, 40 feet wide and 22 feet high.

On the morning of the 4th Sunday of Epiphany, as on the 29th of January, crowds on foot and in wagons, especially from Detroit and Mount Clemens, came from all sides to rejoice with us in the grace and kindness of the Lord our God. To increase our festive joy, the two singing choirs of our two neighboring congregations had also joined in. At 10 o'clock we gathered at the old log church, the present school locale. After singing the first two verses of the song: "O that I had a thousand tongues!" the undersigned gave a short farewell speech. Then we thanked God through Jesus Christ for all His blessings, which we have received for a decade in this log cabin from His mild hand out of pure undeserved grace.

Now we moved in orderly rows to the new church.

As we entered, three choirs welcomed us with the four-part chorale: "Praise the Lord, the mighty King of Glory! I preached on the Gospel of the consecration of the church, Luc. 19:1-10. After the sermon, the Holy Communion was offered, which was enjoyed by a large part of the congregation.

At 3 o'clock the afternoon service began. Mr. Past. Hügli preached on the Gospel on 4 Sonnt, p. Epipstan. He spoke about the tribulations that God is bringing upon His church in this life, namely: 1) the nature of the tribulations, 2) the salvation from them, and 3) their benefits. Our guests left with thanksgiving and joy for the beautiful celebration. May the Lord keep this festive day in their memory for a long time, as a reminder of His grace and kindness with which He blessed us abundantly on this day. At the same time, we also thank these two sister congregations for their numerous participation in our joyful celebration. On Monday the service began again at the usual time. The church was again numerously attended by all Ein heimischen. Mr. Rev. Rauschert preached on Ps. 100. His whole sermon was a hearty encouragement to praise, glory and thanksgiving to the God who has done so great things for us wretched sinners. May the Lord grant that we may be and remain a true St. Peter's congregation, standing firm on our confession like a rock and not wavering, so that even the gates of hell will not be able to overcome us. Amen.

H. Wüstemann,

Pastor of St. Peters Lutheran Church in Roseville, Macomb Co, Mich.

Church News.

By order of the Most Reverend President of the Middle District Synod, on the 3rd Sunday after Epiphany, I introduced Mr. Carl Sallmann, formerly pastor at Elk Grove, Ills. to the St. John's congregation at Independence, O., who had called him to be their pastor.

The address of the same is henceforth:

kev. 6.

OuyalwAL Oo., O.

J. C. W. Lindemann.

After Mr. Rev. H. Kühn was duly called by the Lutheran Trinity congregation in Zanesville, O., which up to now belonged to the Ohio Synod, and was also willingly dismissed by his congregation in Euclid near Cleveland, albeit with pain, he was inducted into his new office by me on behalf of the Reverend President of our Central District on the IV. p. Lpiphm. May God grant him the grace to water and nurture the noble seed that has already been sown and sprouted there, and to sow much new seed for the blessed harvest!

Addr.: kov. II. LMIX,

O.

H. C Swan.

On the 2nd Sunday p. Epiphany, the Evangelical Lutheran. Trinity congregation in Detroit Mich, had the joy of seeing their newly called pastor, the former pastor of Saginaw Mich, Mr. A. Hügli, introduced by the undersigned on behalf of the Most Reverend President Northern District of our Synod with the assistance of Mr. Pastor Wüstemann of Roseville. God grant this servant Chrsti grace, that through his faithful service of the Word, what is standing may be preserved and nurtured, but what is far off may be brought in.

Monroe Mich, Jan 26, 1860.

W. Hattstädt.

After Mr. Pastor H. Horst received a regular appointment from the German Lutheran congregation of St. Paul and A. C. in Grove City, a branch of mine, and accepted the same with the approval of his former congregation. St. Paulusgemeinde u. A. C. in Grove City, a branch of mine, and also accepted the same with the approval of his former congregation in Peru Ind., he was installed in his new office by the undersigned by order of the Presidium on the 4th Sunday in Advent of last year.

May our dear Lord Jesus Christ grant to this servant of his that he may always carry out his ministry with joy, courage and zeal. Our dear Lord Jesus Christ grant to this servant that he will always carry out his ministry with joy, courage and zeal, and that the congregation will always keep God's word and its sermon holy, gladly hear and learn, and through this grow more and more, blossom and bear fruit for eternal life.

5). Farmer.

The addr. of the l. brother is:

kev. II. 80USP, Orovo'Oit)) I'ranIIin Oo., Ohio.

After the venerable J. Strikter, pastor at Newburgh, Ohio, had been duly called as pastor by the four Lutheran congregations at Town Christal-Lake, Newton, Shields and Mechan, Marquette Co., Wisc., and had accepted the call in agreement with his former congregation, he was inducted into his new office by the undersigned on the 2nd Sunday after Epiphany by order of the venerable Mr. President of the Northern District.

May the faithful God, who has assigned a large field of work to his servant in that region, now also give grace that his work there may bring salvation to many souls!

The current address of Mr. Pastl I. Strieter is:

LtonestiU I>. 0., Jlar^uetto Oo-, ^Vi86.

P. H. D i cke.

Receipt and thanks.

Mü Dank received for poor Concordians **from the Gen** in CollinSville, III, 12 shirts with bust, **4 pairs Unta** beinkleider and from an unnamed in **St. Louis 4 P"** woolen stockings; - for the Lutherans in **Baden m** Bohemia \$5,00 from Hrn. J. Deeg.

Five dollars, amount of MissionS-Collecte **in the kutha** parish in Ehester, III. to have received for poor **students determined by** Mr. H. Lanemann, **certifies**

C. F. W. **Wa lthcr.**

Received with heartfelt thanks from Mr. Past. Schlitz siek's congregation on February 3, 1860:

From the gentlemen: G. Sleinnann 33 **L" flour and!** Ham, E. Hartmann 50 L> flour and 10 N" **beef Cd. Brake** 120 **U> flour** and 2 **Bu. Potatoes, H.** 170 flour, H. Dogeltang 48 w flour, W. **Beckmann 1A** 8> flour, C. Miller 75 Mcbl, H. Pieper 35 Ne> flour" **1** shoulder, L. Lacker 136 1b flour and 1 ham, **H. Nirmann 1** ham and 1 shoulder, H. Verhöst 1 Schüfen, G Lucker Bu. Bobnen and 1 **ham, F. Anke** 6 beef, F. Wortmann 1Z **Bu. Beans, H. Lvb** 1 shoulder, L. Schlechte 1 ham, 1 **shoulder, 1 Sei"**; from Mrs. Wittwe Blase 1 pair of socks.

G. Alex. Saxee.

The following contributions have been received by the undersigned in support of **theDÄ-** consin students at the Fort Wayne **and St.Leü** Seminaries:
From the women's association of the community of Mr. Past. **Stecher** in Shebovgan **HD**
Christmas collection of the congregation of Mr. Past. **Ruhland** in Oshkosh **W**

From Mr. Past. Iox and his congregation in Kirchhayn -

" " Penalties,,,, **Watertown**
" " Wagner " Freistatt ... U
,,,,, Geyer in Town Lebanon **sent in W**

(namely by himself §1, Fr. Schwefel K1, **H** collected on Lcttow's Hoch;eit §2,36.)

From an unnamed person ! " H

Evlekte der Gem. des Hrn. Past. Günther, **Mcguon**

From Mr. Past. Güniber ans der Hochzeit **deö F.**

Leu collected in Granville 4,H

Summa

F. Stciubach, Cassirer.

For Carl Gärtner of the Women's Association of the **Community of the** Rev. W. Hattstädt at Monroe, **Mich.** From the Young Men's Association there ID

" Br. Lankenau at a collecte in De Kalb Co, Ind, by Mr. Past. Schumann 1.7;

"F. Möller of the Virgin Society of **the Dreicinig-** lciitSgem. of the Hrn. Past. Lindemann in **West** Cleveland 2,K

"Aug. Fr. Bcllin of the Young Men's Association **in** Baltimore through Prof. Fleischmann h.Id.

" C. Evil of Mr. H. Welpinghaus 2F

From Mr. Past W. Husmann- ZZ

J. H. Phr Pätenfelder of the municipality of Saginaw City, Mich. by Mr. Bvhlau for **the**

Months December, January and February IZch

By J. Sietzel in the Gem. to Saginaw **City -.** 5

From the Gem. at Saginaw City, Mich. collected at the infant baptism of Mr. G. **Nuernninger**, by Mr. G. Strech jH

"Ludwig Winter at the wedding of **Mr. Gottl.**

Nndert collected in Paitsdorf, Perry Co, Mo, by Mr. Past. Beyer zA

From the Young Men's Association in Memphis, Tenn. - - - **15,A** " A. Winter from Mr. Miessing ans the **congregation of** Mr. Dr. Sihler

"C. Seuel of the Young Men's Club of **West Cleveland Is**

" Stephan Keyl §3.00, **H. Succop \$1.50, W.**

Walter §1.50, Ms. Grüner §1.50 and S. Klep-

pisch §3,00 from the Women's Club of Baltimore - - - **10 Z** " F. Wesemann from L. Rotermund, Addison, III. l.v " G. Hüd from H. Jömmmling, "

„ .

Kjilr H. Hüb of the Women's Association of the Gem. of Hrn.		
Past. Steinbach in Milwaukee	10.00	
H- Walker by Mr. Past. Steinbach from		
< Mad. Vogel HZ,00, Fr. Schwaninger 50 Cts. - 3,50 At the wedding of Messrs. E. F. Walker and		
' J. H. Böhning collected	5.66	
Karl Rittmaier von der Gem. zu Frankenmth- 15,00 " H. Koch vom Jünglingsverein in Buffalo 5,00 " J. Jac. Hoffmann vom Jnngsr.-Verein des Hrn.		
Past. Dulitz 83,00, from Mr. Past. Dulitz 82,00 5,00 ', Carl Schmidt from the congregation of Mr. Past.		
i Rcisinger	4,75	
" F. W. Spindler from Mr. Leibholdt in N. York		
a pair of new boots.		
" Chr. F. Keller by Andreas Haag lind David Keller G 82,00	4,00	
"Hermann Meyer in front Women's Club in N. York 5,M		
"H. A. Allwardt by Mr. Past. Ernst by Messrs. Georg Mühl, Fr. Egel G 82, A. Kromer 81.50, Philipp Schuster, Jacob Bauer, Georg Heinrich, Diebold Heinrich G 81.1.		
steward		
I 50 Cts.	10,00	
", F- W. Oestermeyer of the Gem. to Laportc 3 bosom shirts and 83, Mr. H. Backhaus 81 - - 4,00		
"A. Memucke vom Altenburg" Jünglingsverein 31),00 !" Ernst.Mangelödorf by Mr. Past. H. Hanser collected at the wedding of Mr. W. Beccae in JohanniSdurg		
	1,05	
"A. Menuicke and Ernst Mangelsdorf from a member of the Altenburg" Community	20,00	
"A. Wilde, through Mr. Past. Steinbach in Milwaukee, and collected by Mrs. Krüger from		
> quite a few women of the community 2.		
	00	
"E. Grußendorf from some members of the Gem.		
i of Mr. Past. Keyl in Baltimore	1.00	
Heinr. Meyer from Mr. Jakob in Fort-Wayne for Christmas present 2,00		
I- carpenter from a parishioner of Mr. Past. Streckfuß	1,00	
Ludwig Grewing from Mr. Gottfr. Dreyer in		
Watertown, WiSc. 00.50		
"F. Möller and H. L. Brakesyder of the Young Men's Association of the congregation of the Rev. Lindemann zu Cleveland, O.	3.00	
"H. Evcrö from the community of Mr. Past. Schwan through Mr. E. Both 85.00, from the Young Men's Association deö Mr. Past. Schönederg to Lafayette, Ind. 82,00,		
from Mr. A. Mayerin Fort Wayne as Christmas present 82,00 9 ,00		
', C. F. Rcnz by Mr. Past. Hattstädt in Mvn' roe, by the Gcm. at Detroit 82, 15, by the Women's Association that. 81,85, by the Gem. at Pique-Noad by Mr. vr. Sihler		
82,52	6,52	
"For Heinrich Lohn" from Mr. Teacher Lücke		
	2,00	" Hermann Lohn" from the Gem, dcs Mr.
Past.		
Schönebergs in Lafayette	2.00	
"Mr. Walker from the Fialgcm. of Mr. Past. Schliepsieks WeihnachtScollecte	2,73,	
further delayed by error:		
"F. W. Richmann, Collecte at the wedding of Mr. Salger, by Vorsteher I. Fasse in		
Schaumburg 818,00, from W- Teylcr 82,00, from		
Cd. F. Nohlfing in St. Louis, Christmas gift 85.00	25.00	
"the pupil Sörgel of Mr. Cantor Büngrer to		
Chicago 82,20, ans of his school 80 Cts. - - - 3,00		
,, the student Sörgel of Mr. Past. Büngrer to		
St. Lonis a new winter skirt.		
,, O. Hanser, from the congregation of Mr. Past.		
Klinkenberg collected in one Collecte	5.21	
" C. Seuci of Jnngfrauenvrcin to West Cleveland 2	.20	
"C. Evil from Mr. I. G. Thieme 85.00, Mr.		
I. Wesel 85.00, Mr. Pastor W. HuSmann 86.00, Mr. R. Schwegmann 81.00	17.00	
"H. C. F. Westrumb through Mr. Past. I. G.		
Schliepsiek in his Gem. collectirt	3,60	
"H. Stogcr by Mr. Past. Crämer from the community of Mr. Past. Schäfer 83,65; by Mr. Past. Stecher, by himself 81, by Mr. Bodenstein 81, L. Dießelhorst 81, Jacob		
Jung 81, Heinr? Engelking 50 Cts, and Ed. Gärtner 50 C. 10.65		
"Aug. Fr. Bellin of the Young People's Vercin at Baltimore by Hin. Prof. Fleischmann	3,W	
"Wilhelm Hoppc, by a parishioner of the Rev. Wambsganß in Allen and Adams Co., Yes.		
	1.00	
For 'Herm. Loßner by Mr. Past. Schöneberg, partly from the Cent-Casse of the parish at Lafayette, partly at a wedding there gcs.'82,50; then from some women of the		
same parish 2		
Shirts and a pair of stockings	2,50	
"C. F. Nenz and Fr. Dennert collected by Mr. Pastor Wüstemann in Noseville at the baptism of his little daughter	2.00	
,, C. F. Nenz already earlier by Mr. Past. Wüstemann from the Women's Association in Detroit		
	3.00	
Toward the travel expenses of a missionary to California received undersigned:		
From I. I. in Milwaukee	81. 00	
"Mr. W. Richter, teacher in Dodge Co., Wisc.- 1,00 " Mr. H. Bardonner sen. through Past. Reichhardt		
in Arcadia, Ind. 4.00		
" of the municipality in Ehester, Ill.	2.00	
"Mr. Mich. Schmidt in St. Louis	5,00	

Through Past. Hügli from his congregation in Detroit, Mich. 6.50 From the Women's Association of the congregation in Richmond, Va. - - 5.00 By Mr. Past. R. Klinkenberg i" JoneSvutte:

From himself	20.00
I. von Strohe, I. Wente, M. v. d. Fange, Welmer, G Nittmann, G. Vornholt, F. W. Meier, Dorfmeicr, Nordmann, Brockmann, Zur Oewcste. Knocke, Vogelpohl G 85	65.00
Rud. burbring, Ahlbrandt G 84	8.00
Stockhofe, E. Wente, B. Burbring (3) 83 - - - 9.00 Baxmann, Schlebüser, Middcudorf, Sanders, Ww. Tobührcn, Ww. Pardicck, H. v. d. Fange, Döschr G 82	16.00
Sültcr, F. Nittmann, Beckemeicr, Schröer, Al- dendorff, Cjodsch, Louiie Hanser, F. von Strohe, H. Pardicck, Ph. Pardicck, H. Möllenkamp, H. Meier, Wöhrmann G HI	13.00
H. Kuhlmaun, Schneider, D. Pardicck G 50Cts. 1,50 Brüagemann 25	
From N. N. in Cincinnati by Hr". Past. King-. 1,00	

C. F. W. Walther.

Received toward the travel expenses of a missionary to California:

By means of Mr. Past. H. Wunder, collected by Mr. Past. Müller in Chicago at the wedding of Mr. I. Kraus and Fräulein F. Zimmermann there 2.66

By Mr. C. Kalbfleisch, at the child baptism of the

Mr. F. Heinicke in CollinSvillc collected 2,35

" Mr. O. Noach in Ncw-Orlcans by Madame Rahders there 10.00

„ Hrn. Lebrer Ludwig Jung, collected at the infant baptism of Hrn. Ebcrcardt in CollinSvillc 1,30

"Hrn. Past. Bünger, gesam. auf der Kindtaufe bei W. Kriedemcyer in St. Louis 2.55

"Mr. Past. L. Dulitz in Buffalo from L. there 5.00

" " C. Piepenbrink from the Gem. of Hrn.

Past. Bobde 5.83

"Hrn. Past. Günther, Mequon WiSc., by F. Fink and F. Milbr. 1,00

Mittelst Hrn. M. C. Barthel, by Hrn. C. H. Walther, Lowell, Mo. 1 .00

By Mrs. Christine Heinle, "Röchest" N.-I. 2.00

" of the congregation of Mr. Past. Reißing" in Fry- burg, O. 2.75

By Mr. Past. Brewer in Pittsburgh 2.50 and namely:

81.00 by himself. 81.00 by B. Saccop.

50 Cts. by Carl Meirich.

Th. Brohm.

Received

To the synodal treasury of middle districts: 1. for the general synodal treasury:

From the congregation of Mr. Past. Reichard	15.00	
" " " "	Sanpert	10.55
" Carl Nerge 82.00, Heinrich Nerge 81.00	3.M	

For the general pres:

Don Mr. Past. Daib	1,00
" whose TrinityS congregation	8,15
" " James community	6,13

" of the congregation of Mr. Past. Reichard 3,00

For the teachers' salaries of both institutions: -

From the Immanuel's congregation of Hrn. Past. Merz 5,19

" " Parish of Mr. Past. Saupert 19,4y

" " " " Reichard 4,19

By Mr. Past. Kühn by F. Rolf 84.00, E. Prasse 5,00V

From St. John's congreg. d. Hm- Past.Engelbert 10.39 -. .01

" whose St. Pauls comm. 5

"Mr. Past. Jüngel u. einige Gliedern s. Gem. 7,94

" of the Fklial-Gem. of Mr. Past. Husmann 3,00

"Trinity congreg. in Cincinnati 14.46

2. for the Synodal Missionary Fund:

From the Gem. of Hrn. Past. Reichard -- 11,00

" " " " Lindemann 25.05

" " " " Jäbker 17,00

" Georg Kautz 1 .00

3. for teacher salaries at Concordia College.

By Mr. Past. Swan-- 5.61

namely:

83.72 from the college can,

1.89 " " Mission box.

Subsequently from the Gem. of Hrn. Past. Fricke -. - 3.24

Fort Wayne, Feb. 7, 1860.

C. Piepenbrink, Cassirer.

Get

a. To pay off the debt of the ConcordiaCvllge construction:

From the comm. of Mr. Past. Swan, Cleveland, 0,828.00

"Georg Kautz by Mr. Piepenbrink 2,00 Collecte of the Gem. of Mr. Past. Günther, Mequon,

Wisc. 3,05

By Mr. Past. Hattstädt, Monroe, Mich. 1,M)

d. To the synodal treasury westl. district:

By Mr. Lehr" Jung, CollinSVillc, III. 1,00
 From the centvcrein dcr Gem. of Mr. Past. Frederking, New Wells, Mo., for the months of December and January Z,50
 Collecte am Neujahrsfest dcr Gem. des Hrn. Past.
 Frderking, New Wells, Mo. 5.00
 From the Drrieinigkeits District in St. Louis, Mo. 10,75
 From the Gem. dcs Hrn. Paft.Nennicke, Staunton.III- 3,00
 (Instead of the 810.00 receipted in the previous number of the "Lutheraner" from the Gem. of the Hm. Past. Habn, Benton Co, Mo, it should read: 810.50.) E. R
 0 schke.
 From the synodal treasury of the northern district: From Mr. Past. W. Hattstädt, Baarsendung 16.00 86.95 for general presbytery, 89.05 to give
 to college students.
 Desgl. by receipt from Mr. Past. Sievers-. -145.57 889.02 for the synod treasury",
 56.55 for levy.
 DeSgl. by means of Mr. Past. F. Steinbach, Baarsend. 104,77 85,23 to the Synodal Missions - Kasse, as Collecte'drs Hrn. Past. Günther 58 Cts.,J.Milbr.,
 J.Dunstr., C Fink 81,00, F. Fink 50 Cts., F. Hoppe, H. Schmidt, Jägers Kinder 25 Cts. Panuier u. F. Milbr. 20 Cts.
 819.07 for Concord College's instructional salaries.
 80.47 for levy.

F. Böhlau, Cassirer.

a. To the general synodal treasury: For the general praeses:

From the congregation of Mr. Past. P. Beyer in Alten-
 burg, Mo. 815,00
 Collecte of the Trinity District dcr municipality in
 St. Louis W,00

b. To the Synodal Missionary Fund:

From the congregation of Mr. Past. P. Beyer in Alten-
 burg, Mo., Collecte am Epiph..Feste 20.28 By Hrn. Past. L. Dulitz in Buffalo from X. dasrlbst 2.00 "" M. Günther in Mequon, Wisc.,
 ofJ. 6). Wollschläger u. W. Gruel G 50 Cts. 1.00 From the Trinity District of the parish in "St. Louis 5.55 By Mr. O. Noack Collecte on Epiph. - Feast of the
 Gem. of Mr. Past. Metz in New Orleans ... 20.30 " Mr. Past W. Scholz in Minden, III, Collecte
 from the collection bag of his congregation on Christmas Day 10.10

Mr. Past. H. Hanser, Johannesburg, N. I. - 5,10 from the congregation of Mr. Past. Sommer, Philadelphia, - 6,00

o. To the college maintenance fund, for teacher salaries:

By Mr. Past. Theo. Grüber, Perryville, Mo., Erndtefest-Lollecte his parish 8.50

"Mr. Past. L. Dulitz in Buffalo-5 ,25

namely:

\$5.00 from L.,

25 " Wwe. Losehand.

From the TrinityS District of the Gem. in St. Louis- 11.00 " ImmanuelS- ,, " " , " . 11,00

By Mr. O. Noack in New Orleans 41,00

namely:

\$5.00 from Mr. Schürmann,

1.00 by Dr. Bussiere,

35,00 Collecte of the congregation of Mr. Past. Metz on the Sunday of Septuagint.

"Mr. Aug. Uhlth in St. Louis from Mrs. E. V. 1.50

From the comm. in Staunten, Ill. 5,00

"Fr. Frye to the community of Mr. Past. W.

Scholz in Minden, Ill. 2,00

By Mr. Noschke from Fr. Rausch in St. Louis - - 1,00 Mittelst Hr. M. C. Barihl from Mr. Carl Wri-

rich in Pittsburgh 1,00

from the congregation of Mr. Past. Summer in Philadelphia 10.50

from the sewing club of the same municipality 4,00

from Mr. Teacher EggcrSdaseif 1,00

6. for poor students and pupils in the

Concordia College and Seminary: !

By Mr. Past. L. Dulitz in Buffalo, N. I., from! L-self 2.00

„ Hr. O. Noack in New Orleans Collecte in January of the Gem. of Hr. Past. Metz 5,00

From the comm. in Staunten, Ill. 2,00

"Friedr. Frye from the community of Mr. Past. WScholz in Minden, Ill. 1.00

By Mr. M. C. Barthel of Mr. Abr. Kvlb in Monroe, Wiöc. iM>

By Mr. Past. Brewer in Pittsburgh 6.35>

namely:

\$11.85 Yield of a Collecte,

1.00 by Mr. I. Lipp,

\$12,85

6,50 off for sent clothes.

6. to the maintenance fund for Prof. Biewend:

By Mr. Past. W. Scholz in Minden, Ill.

2.00 namely:

by Friedr. Frye and Friedr. Grete O \$1,00.

Mittelst Hr. M. C. Barthel von Hr. Nud. Niebäum m Pittsburgh - iM

F. Böhlau, Cassirer.

General overview of income and expenditure of the ConcordiaCollege building fund

From February 20, 1859 to February 20, 1860.

Intake:

Total revenue up to 20 Fcbr. 1859 \$13,046.65

From the Eastern District.

From the comm. of Mr. Past. Nöder, Mivtleton,

C. W.\$4,12

„ " Heitmüllcr,

Strattenport, N. I. 4.00

„ " in West Seueca by Mr.

Past. Dulitz 8,70

„ „ of Mr. Pastor Dulitz, Buffalo, N. A. 2.00

„ „ „ in Eden, N.I., by Hr.

Pass. Schmidt 6,61

„ „ „ in New Oberhofen, N. I. 4.78

" " of Mr. Past. Great, Rich-

moon, Va.- 10,00

„ „ " Keyl, Balti-

morc, Md.- 8,75

Bon der Gem. des Hr. Past.Hanser, Jvhannisburg, N. I. 4,50

" individual persons 9 ,5963 ,05

From the middle district.

From the congregation of Mr. Pastor Klinkcnbrg, Joneöville, Ja. 12,25

" "" deö Hrn. Past. Ninkort,		
Torre Haute, Yes. 6	,00	
„ " of Mr. Past. Bernrcu.		
thcr, mishawauka, yes. -- 4,00		
" " " of Mr. Past. Saupert, Evanövitte, Ja.	11,40	
" " Emanuelsgem. deö Hrn. Past.		
Saupert near Evanöville, Ja. - -.	75	.
„ " Gem. of Mr. Past. Sauer, Jackson Co., Yes. 11.00		
" " of the Rev. Kvng, Cincinnati, O.	15,26	
" " of Mr. Pastor Detzer,		
Defiance, O-	9.75	
" Filialgem. des Hrn. Past. Detzer at Defiance, O.	7,17	
" " Gem. deö Mr. Pastor Hcid, Pomeroy, O.	17,00	
" " Gem. of the Lord- Pastor Bergt, Filling, Co., O.	5,00	
j " Filialgem. of Mr. Past. Heib near Pomeroy, O.	2.50	
" " Gem. of Mr. Past. HUscmann, Laucsville, Yes.	5,00	
„ " 61cm. deö Hrn. Past. Swan, Cleveland, O. 28,00		
" individual persons	31.08166	.16

From the Western District.

From the congregation of Mr. Past. Bogt, Snpbur Spring, Jeffers. Co., Mo. 12.80		
Subsequently fromdcr Gem. dc-öHrn. Past.		
Löber, Frohna, Perry Co., Mo. - 1.50		
From the congreg. in Paitzdvr, Perry Co. mo. by Mr. Pastor Niedcl 8.75		
„ "" des Hcrn Pastor Heine-		
mann, Crcte, Will Co., Ill. 24,(X>		
„ " " in St. Louis, Mo.	176.31	
" , of Mr. Past. Frederking,		
N.Wells, Cape Girardeau Co., Mo. 5.60 Subsequent from the comm. deö Mr. Past.		
Holls, Columbia, Ill. 80		
Bon der Gem. deö Hrn. Past. Schlicpsick, N. Gehlcnbck, Ill	12,00	
The parishioners of the pastor's daughter, the...		
Schliepsick. Schwaz Pr., Ill.	4.75	
" of the Gem. deö Hrn. Past. Scholz, Minden, Ill.	30.00	
" „ " of Mr. Past. Strap-		
schneider, Grand Pr., Ill. 35.18		
" „ „, dcö Hrn. Past. Metz, New		
Orleans, La.	23,70	
„ „ „ of Mr. Past. Jungk, Eisleben, Scott Co., Mo. - - 9.75		
" individual persons	101.25446	.39

From the Northern District.

Bon der Gem. deö Hrn. Past. Hattstädt, Monroe, Mich.	30,28	
„ " , of Mr. Past. Geyer at		
Watertown, WiSc.	5.88	
„ „ „, dcö Hrn. Pastor Lemkc,		
Monroe Co, Mich.	4,00	
„ "" in Roscville, Macomb Co,		
Mich., through Mr. Past. P. Gräbner	6,75	
" "" of Mr. Past. Beyer, T.		
Herman, WiSc.	3.00	
" " dcö Hrn. Past. Rolf, Sheboygan Falls, WiSc. 7.50		
" "" of Mr. Past. Steinbach,		
Milwaukee, WiSc.	20.00	
" " " of Mr. Past. Hügli, Saginaw City, Mich. 13.00		
„ " " of Mr. Past. Günther, Mequon River, Wiöc. - - - 3,05		
" individual persons	22.77116	.23
^Total revenue to Feb. 20, 1860 \$13,838.48		

Output r

All issues up to 20. fcbr. 1859 '

\$15,065,^7

Interests for the last year 125,00^
Remains a debt of
Of which \$1000 shall bear interest at the rate of 10 per cent." *
(The Schuü still resting on the second wing" "
\$987.09 is not included in the above sum

Ed. Roschke, Cassirer

For the **Lutheran** have paid

The 13th year:
Mr: I. Veit.

The 14th year r '

The gentlemen: I. Dorkenhagen, Gottl. Züngler, E. An I. Veit.

The 15 vintage:

The gentlemen: W Müller I. Laubenstein, G. Sch8 Rob. Scholz, Gottl. Scholz, I. Borkeuhagen, S>urni Past. W. Kvib, Iobann Chr. Kolb, Past. E. RnlOL
Ä, C. Eggcs, 6). Palisch 50 cts, G. KaufmanWWMt" M. Gcnzmer, H. Weltmann 50 cts, G. Dreßler 5vW 6). Dietrich 5o Ctö., I. C. Schwarz 50 Cts., Fr.
Walkbcr, I. Schmidt, M. Hammel,"3
Strech, H. Fischer, C. Schmidt, H. MüWGeisser,' H.W C. Kern, Knokc. C. Jung, E. Meyer, Past. H ßt-W Past.J. F. Jsensee, I.Bci25 Eis., Past. E.
Rödr,^ß H. Lemkc, Past. G. Ncsinger, I. Beck.

The 16th year * "

The Hcrrrn: H. ^ankmcyer, Fr. Dankmeyer" G. ki perk, I. Popp, Gotifr. Züngler, Past. F. Besel 88 -"^ Past. C. Fricke 27 Er-, I. G. Kühl, L Groh. (8.
I. Eitcl, Fcrr. Sommer, C. Tbeig, G. Darnftädt, LEnst C. Ninnebach, P. Schwarz, H. Grabau, H. WWr, Schabbchar, 61st H. C. Hopmann, Past. P. -ZMM
Gcnzmer, F. Binte, M. Lehmann, H. WellmannLW^ 6). Drcßlcr 50 ctö., G. Dietrich 50 ctö., I.
50 Cks, 6Z. Nützet, A. Grimmer, Past. H.
M. Hubmann, V. Mever, Brackhage, W. Groben"-, W. Kipv, Past. L- Daib3 Er., Past. A. HoppeFet.,?. Preacher, I. Ncidhardt, Kündel, Past. W.
renz, I. Lciningcr, Joh. LeiNchger, Päst.tre
Fr. Lorcnz, E. Losmcrr, A. Pheilig, H. Brnnö, Past. W. Hvlls, C. Jung, B. Buscher, Binnbach L. Duft .50 CIS., Past. E. A. Schürmann, H. Prost, 1 6). Preurlagc, W
Leitsch, Past. F. Sievers 5 Er., Pg 61st läbker 26 Er., J. Krüger, J. Knotbe, E. Aöster, N Mvlicring, A. Kiefer, Past. J. F. Jsensee, J. Bea, K "I C. Ncder, M.
Hanselmann25 Ctö., Past. C. Popp, Im"

The first half of the 17th year . D

Messrs: H. Grabau, H. Fischer, A. Schabb".

G. H. C. Hopu "um, Past. P. Zapf. -

«M

The 17th J "Ärgang r

Mr. J. Biermann.

Martin C. B arthel.

Roble Adkeffen:

?c6V. J. MXXIXK,

2V??l,i;iObl, Oapo Oirureerru Oo.,R kev. x. -l. 11^14^,

Deuton Oo., Dlo.

Hev. L. IMOLI.,

Llo.

your ok H. H/XX8LK, box 101,

Lris Oo., 4^.

The twentieth chapter

the

Revelation St. John

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Defense against erroneous teachings interpreted by
K. A. W. Röbbelen.

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Aug. Wiebusch L? Son

St. Lonis, Mo.,

Synodalruckrci by Aug. Wiebusch u. Soh"

(Submitted.)
Beloved brother!

In your last letter, you wrote to me that you recently happened to read a fragment of Kappf's "Warning against the Enemy of Youth" and were thereby made aware of the so-called secret sins, and now have some questions to which you desire an answer from me. But since you think it would be good if the "Lutheran", which has already rendered you many excellent services and given you the clearest information about customs, would also be heard about this, I will immediately send my letter to you and your editor, whether he finds it good and expedient to give it a place in the aforementioned journal and whether more skillful people have been deceived into writing more thoroughly about it.

First of all, you express your astonishment that such sins were completely unknown to you until now and that only now your eyes give up a little; but I am not at all surprised. For how could we have known it? Our teachers in Germany, of which we had three, did not tell us anything about it in school. They considered us, Bengel, to be innocent angels in this respect, although they made the stick feel honest and because of other things, as if they wanted to beat the angel out of the Bengel first. Angel out of the Bengel. They could well have concluded from this that innocence would not be far off with us in regard to this sin either. Whether they also, like unfortunately many teachers, from false shame or

I don't know if they were indifferent to it or not. Enough, they did not say a word about it. In our hannöv. Catechism, which we learned by heart (who knows how many times?) from A to Z word for "word, only Luther's little Catechism does not contain a word about it. How could we know that God's Word certainly speaks of it, but because we lacked the one who would have given us guidance, we did not understand what we were reading, and such reading unfortunately happened seldom enough. Therefore, even when we saw other children practicing such sins, we thought they were innocent games.

That these secret sins find sins that give against the sixth commandment, you will now know. But they differ from the rest of the other sins against the commandment in that they are, as the name already says, secret or hidden. All other sins against this commandment, as adultery and fornication of all kinds, are revealed to at least two, because they are committed in fellowship with others; of this secret sin, apart from the all-knowing God, no one else knows but the perpetrator himself, because he commits it secretly in his own body, as Paul says Rom. 1, Ei- "They disgraced their own beavers in themselves." And Ephesians 5:12: "What is done secretly by them is also shameful to say." That is why the best. Therefore the Scriptures put adultery and fornication next to uncleanness, as Ephes. 5, 3. Colos. 5. 6. and others.

But there is no doubt that such sin is a real cancer of youth.

It acts like a poison on body and mind, makes the body weak and sickly, which can often be seen in their pale faces, etc.; dulls the mind, weakens memory and will, scatters the mind, confuses the thoughts, to which their distraction in teaching, absentmindedness, instability, etc. also outwardly testify. But it is clear that God's word cannot be printed and faith cannot arise, for the members of a whore cannot be members of Christ, and the unclean, the soft-hearted, the boy abusers, etc. have no part in the kingdom of Christ. I would like to apply Luther's words to such:

"Such a Her; is a right stinking secret chamber of Satan." He is completely aware of it. When the heart wants to pray, the thoughts flutter, all kinds of other things come into his mind, just as when one hears and reads God's word. Even in sleep, the devil plays his game with him, with all kinds of shameful dreams and images, so that even while he is asleep he makes such sins.

And, my dear brother, the fact that the human race is so sick, physically and spiritually, does not come from lust, but "the sin is the people's ruin," and I believe especially this sin of lust and impurity. Through it, many ruin themselves physically and spiritually from an early age, and that such people then also have sick children is not to be wondered at, since it is a completely natural consequence of such sin.

It is this hour among the youth also

much more widespread than you think. Just think back to the time of our childhood, to the youth in Germany. Here, of course, it is not as obvious as there, but should things be better because of that? Hardly! I don't believe that many children over the age of seven can be found who are not yet affected by this cancer. You will probably shake your head in disbelief, as if it were not so bad, but if it were not for the moral sense of shame, I would like to make you believe it, because (so that I can also boast a little) I have been among all kinds of people a little more than you, and I could show you examples from Germany and America, not only of adult boys and girls, but also of schoolchildren from my school, from the smallest to the largest, not only of obviously frivolous and godless, but also of apparently pious God-fearing children, who have pious parents and no bad discipline, the hair would stand on end for you to hear such abominations. That we therefore find few confirmands who are not guilty of this sin when they are treated and questioned by pastoral care, I do not need to tell you any more. But I will give you two examples as proof, so that you can see how deep and general this damage is. I have known a young man who was preparing himself for the preaching ministry, who was quiet and demure, pious and diligent, and was also loved by everyone, and yet was so caught up in this sin that he desecrated his body almost every evening. I have met young people who boasted of such shame in front of others who publicly committed fornication, because they would not bring others into shame and misery with such satisfaction of their carnal desire.

That's how it looks and that's how far it has come. Now you ask, where does this come from? First of all, from the original sinfulness, from which all sins arise, and which first manifests itself in this piece. But because few are thoroughly aware of this, few seriously repent and turn to God from the heart, but rather disregard it and, even if they outwardly strive to live an honorable life, their hearts, desires and lusts remain in sin; so God also gave them (out of righteous judgment) into their heart's desires, into uncleanness, to defile their own bodies against themselves. Rom. 1, 24. It is truly a great wrath of God and a terrible judgment of God that he gives the world away like this - but it is much more terrible that the same thing is found so often among Christians, especially among the Christian youth, who are instructed and educated in God's word. But believe me, as I have shown you above from our own experience, parents and teachers bear a great, great guilt in this, because they do the same as our former teachers, who consider the children innocent, do not even regard this sin as great, but consider it to be playfulness, and where they do. The children are not aware of this, they overlook it, remain silent about it, or even incite the children to it through words, gestures, and deeds. And I would be surprised if you did not have proof of this from your own experience.

Now I still owe you the answer to your question: How this can be helped, which I will give only briefly. It will now be clear to you that if the evil is to be increased, parents and teachers in particular must take a serious hand in the work. You are not a teacher, but you are a father, and you also have a teacher to whom you send your children to school, so both work together and with each other. Parents and teachers have the children under their supervision and the office of educating them to the Lord. No one is closer to them than the parents. The children are entrusted to them by God as their most precious possession of all earthly goods; but entrusted with the condition to raise them in discipline and admonition to the Lord. And woe to them if they forget to do so! The teachers are entrusted by the parents and by God Himself to shepherd such lambs, to instruct them in God's Word, to help educate them in the right fear of God. They are servants and helpers of the parents and of God Himself. All their work has first of all the purpose to make right pious believing Christians out of them. The first thing to do here is to be vigilant on both sides, on ourselves and on the children. First of all, we (parents and teachers) have to watch over ourselves and take care that we are careful and chaste in words, deeds and works, that we do not let the children hear or see anything that could arouse lustful thoughts in them and tempt them to sin, and that we keep them away from all loose company. The children are even curious and eager to learn in this play. Some parents are so careless and careless that they talk or joke among themselves or with others in the presence of children about things that are not for children, thinking they do not understand what they are talking about; but they are very much mistaken. Many a child, as experience has taught, has been deceived by this. I also know of examples where children have been seduced into the most atrocious sins just by watching cattle, that they have secretly disgraced their own bodies, or practiced courage with animals, or even that small brothers and sisters playfully disgraced each other. This is frightening, but not to be wondered at, when parents are so careless and heedless. Sin is in children from birth, and their hearts are full of evil desires and thoughts, which gradually develop more and more, and the devil uses every opportunity to stir them up. I will keep silent about such vicious parents, who do something in front of the children, of which a moral man is ashamed in front of everyone, of which I could also tell you more examples together with terrible consequences, it would not be shameful to say. You yourself will remember a case in Germany.

Then we should be vigilant about the children and have strict supervision over them. Such sin begins with them at an early age with joking and playing, and then goes on and on. No parents who love their children should overlook and tolerate even the slightest thing of the kind in them, but strictly forbid it and punish it on the spot. Oh, how many parents, by not keeping watch over their children, have allowed the devil to open the door into the hearts of their children! How many have given Satan the opportunity in other ways, for example, by not telling the children to get up at the right time as soon as they wake up, by putting them to bed together, etc. If the parents in the home and the teachers in the school were so watchful, much would be prevented.

The second is right teaching, admonition and warning. You ask whether it is not dangerous to speak of such sin? Would it not

lead the children to it? and so on. But your own experience already answers you enough. Wouldn't it have been better if our parents and teachers had warned us about it rather than keeping silent? I have already said above that sin is in children from birth, it does not enter them first, and it soon appears in them, especially when it is provoked and lured. This sin is one of the first. I have shown you above from examples that I have experienced myself, that some children are already in it from early youth. So it is also a bad thing if, out of false shame, because it is shameful to say so, one keeps quiet about it altogether. It is necessary to warn against this, especially when dealing with the 6th commandment. The Holy Spirit also does this The Holy Spirit also does this many times in his words. For example, he does not conceal Onan's sin and the shame of the Sodomites. He even mentions all kinds of sins as Rom. 1. 3 Mos. 18. and 20. So how can parents and teachers, who are supposed to be the helpers of the Holy Spirit, be able to tell the truth? How can parents and teachers, who are supposed to be the helpers of the Holy Spirit, excuse themselves with their false fear and shamefulness, if they remain completely silent about it and meanwhile let the devil eat the lambs undisturbed? This is the only thing we should learn from the Holy Spirit. This is the only thing we should learn from the Holy Spirit and ask that we may do it in such a chaste and wise way, and the best thing would be to use his own words. No one would be so foolish as to define and explain the actual act, such as theft and manslaughter, for that would be most unwise and would, of course, first bring out the sin and lust in them. But also not in such a way, that one only superficially and in passing, from the outset, points out, that the children ask themselves about it, what one actually meant and wanted; also not cold-blooded and frivolous, but with holy seriousness the abomination of sin, God's wrath and punishment from the law indicates, with holy seriousness warns against it. And whoever asks for wisdom, it will be given to him.

However, not only the law, God's wrath and punishment from the same, but also the gospel must be held up to the children.

That they may be shown by Christ's suffering how he had to atone for such sin in his holy body, because it is so abominable and God's wrath against it is so great; and also how Christ redeemed us from sins, the Holy Spirit sanctified us, and our bodies are now God's temple and Christ's members, which we should not defile and desecrate. Paul gives us this instruction when he says: "Do you not know that you are the temple of God and that the Spirit of God dwells in you? Whoever corrupts the temple of God, God will corrupt him; for the temple of God is holy, which is you." And, know ye not that your bodies are Christ's members? Shall I then take Christ's members and make whores' members of them? Far be it from me!

The third is earnest and diligent prayer. We should not forget that we are parents or teachers. For our planting and watering is nothing if God does not give it prosperity. Therefore, both must remember their entrusted children daily in prayer before God, ask God for them, that he may open their hearts to his word, guide them and lead them on a smooth path with his good spirit. Our work is only half done if we speak to them about God, but not to God about them; if in teaching we present the Lord Christ to the children, and not also in prayer the children to the Lord Christ.

But we should not only pray for them, but also with them, especially when a child has to be punished for this or other sins. This would certainly be a healing remedy if the father or mother then took the child to his or her room, or the teacher took the child alone to a special place, and showed him or her once again the greatness of the sin against God, God's wrath and punishment for it, of which the bodily punishment was only a small shadow, and asked him to fall on his knees with him and to call on God with him to forgive his sin for Christ's sake, to remit the punishment, and to give him a new, pure heart 2c., and then prayed with him and for him out of the fervor of the soul: this, I repeat, would certainly be a healing remedy for the child's heart, would make teaching, admonition, warning and punishment quite fruitful as a sweet dew. And if we parents and teachers do not do this, we cannot say that we have done all that is our duty. God help us that we do it! And to Him and His grace be this commanded from

Your

Brother - W.

(Sent in by Past. Sievers.)

Mission Report.

(Continued and concluded.)

Let us now turn our attention to Bethanieu's Jndiau community, and let the report of the "local" missionary Mießler give us a picture of it.

Letter from Miss. Mießler from Bethany dated March 15, 1859.

Our Indians are busy making sugar at present; church attendance is therefore more sparing than usual. Old Sahrah is lying ill and it is to be expected that her end will soon be near. She is, thank God a thousand times! She is quite receptive to the sweet consolations of the Gospel. During my last visit she listened with great eagerness to the words of God, and also said that she believed that her end was near. She thinks a lot about her great-grandchildren who died in the last year. (2 children of *Misquaonaquod*.) She thinks she will find them again after death.

Unfortunately, I have received very sad news from Fort-Wayne. Think of the pain; our Paul *) has gone down a bad path. After he had already been seriously confronted several times for theft and had once been punished by his teacher for it, he ran away from the seminary on February 27th, after he had previously again misappropriated other people's property and, in order to make money, had also sold his catechism. On March 1, nothing was known about him. He seemed to have made his way to the town of New Haven, 6 miles from Fort-Wayne. I should not be surprised if he arrived at Bethany in the next few days. Coming home may well have been the purpose of his escape. That he wanted to run away if he got beaten again, he had already let it be known before against Philip, the other Indian boy - yes, he is even supposed to have said that if his teacher beat him, he would want to beat him again. The devil seems to have completely corrupted his heart. Oh, that we should have to experience it in him, as we have so often, that those to whom the most love is shown become the most ungrateful and nefarious! May the merciful God grant him repentance in his heart, so that he may desist from his ungodly ways and repent like the prodigal son. Philip seems to be a good, hard-working boy. He often writes me letters; his last letter bears witness to a beautiful, familiar handwriting.

The venerable Catholic bishop in upper Michigan, missionary among the Indians, Baraga, has shown himself quite kind to me; he has sent me a copy of his grammar in response to a letter request for it, free of charge, with the request that I write to him. The grammar has already been in use, a proof that the copies that came into the book trade are out of print, which is why both Clôter's and my previous efforts for the same have remained fruitless. I am heartily pleased with this gift; it serves me admirably in the

preparation of my sermons. Baraga alone would have

This Paul is one of the gifted Indian boys sent from Bethany to Fort-Wayne to be trained there as future teachers of their people. This grammar and his lexicon are the reason why he deserves to become a Doctor of Philosophy, because both works have been worked on with great diligence. In the Indian Grammar there are no less than nenn conjugations, and what difficulties to learn them! Fortunately, I am already quite familiar with everything, otherwise my patience might sometimes give out.

As far as the district school is concerned, we were forced to organize our own district and a schoolhouse is now being built in it. At present there are only Indian children in the district, unfortunately their number is very small because several families have moved away.

Your

Gustav Mießler.

Bethany, April 17, 1859.

This time I have to tell you that old Sahrah has blessedly overcome. She died last Tuesday, April 12, and brought her age to about 110 years. As I told you in my last letter, during her illness she proved to be very eager for God's Word and His everlasting comfort. Once I read to her the resurrection of Lazari; she listened to it with such joy that she must have made known her joy and her applause for the truth of God's word more than ten times by a humming that is peculiar to the Indians (that I call it like that). Shortly before her death, she spoke to the bystanders about how useful and beneficial it was to obey the word of God, and expressed her remorse that she had paid so little attention to it in her life. Later, the faithful and merciful God granted her a glimpse of the bliss of eternal life. She heard the sweetest sounds of singing and string playing and wished that the bystanders would bring the suckers and string players closer. Thereupon she gently passed away. Her funeral took place last Friday with a funeral sermon on Luc. 2, 25 - 32. Four men had carried her heavy body in a strong woolen blanket on four tails from the sugar bush several miles to our church, where it remained on display until the funeral. It is an exceedingly great rarity to see an Indian shedding tears; this time, when her old ancestral mother was laid to rest, Indian men also crushed a tear in her eye.

Today, 8 days ago, Magdalena's son was baptized; the mother has been coming to church again since then. Today we had another baptism and that was the youngest child of the former chief Naugishig. At our town-meeting this year all the Indians were rejected from the voting box. The Town Board, with the exception of the Town Clerk, was Republican, and because it was suspected that the Indians would vote for the Democratic ticket, they were turned away on the pretext that they were not civilized. The Town Clerk and several of the

other citizens of our township have instituted a suit about it, and it is very certain that the cause will be dear to the Republicans, and that the Indians will be left with their good right to vote.

According to the latest news from Fort Wayne, nothing is known yet about Paul, the runaway Indian boy. I have not yet been able to communicate the soaking of the boy to the uninformed; only our interpreter Gruet has been informed.

Your
Gustav Mießler.

In the spring of 1859, the undersigned, together with the secretary of the Mission Commission, Father Hügli, made a personal visit to the Mission House at Bethany. Although we had to learn that the former pleasant relationship between the missionary and his congregation had not yet returned, indeed that many were pursuing other business instead of coming to the public Sunday sermon and the congregational meeting, we also noticed to our comfort that a general feeling pervaded the Indians that they could not keep a good conscience with the present behavior, and we did not return home without hope.

The undersigned paid a second visit to the Indians in the beginning of July 1859, for which he received the request by the decision of the general Mr. President Wyneken, to want to visit the station, together with the Pastor Auch. We had already happily completed the journey up to 10 miles, when an extraordinary downpour overtook us in such a way, without us being able to find shelter, that the water came down stream by stream on our bodies; and everything we held around us was completely soaked. So we had enough to do under the hospitable roof of the mission house to warm our trembling limbs again and to dry our soaked clothes. On the following day, Missionary Mießler informed us about the current situation of the mission community and told us that there was more hope for the station to flourish again than before. Some of the Indians, who in former times had a great desire to exchange their residence in Bethany for a new farm in Isabella County, are already beginning to show their old fondness for Bethany again, and especially among the adult youth there are many brave Christians who show their love for God's word and Christian walk. He himself, the missionary, is now able to preach in Indian and is experiencing the great benefit of it abundantly. He has now dismissed the interpreter and, since he has remained in Bethany, needs him only in extraordinary cases, for which he is then paid specially. - The report of Miss. Mießler's report was confirmed by our own experience during the Sunday service and the following congregational meeting. Some

of the men were prevented by extraordinary works of necessity from taking part in the service and the congregational meeting, so that we saw almost only the women, young men and virgins around us; but from all that they spoke to us and we to them, we could perceive that a new breath of the Holy Spirit had blown on them and they longed/ to return to the first love of the Word of God. - So we were able to travel home again with a happy heart. On Monday, July 4, we began our return journey and the Lord protected us so that we arrived safely in Frankenlust on Tuesday morning. The dangers of the jungle had indeed threatened us, as the heavy downpours of the past days had made the lowlands almost impassable, but the Lord saved us from all dangers!

We had hoped to get news about the runaway Indian boy Paul in Bethany, but our hope was not fulfilled. Nothing was known about him. Therefore, we thought it would be a good idea to send Miss. Mießler would like to set out as soon as possible to seek him out. Missionary Mießler had gladly agreed to do so and had actually undertaken this journey in the next few days. An excerpt from a letter from ihm.

Bethany August 9, 1859.

I traveled from here directly to Toledo. After a lot of running to and fro at the landing places and railroad depots, I learned in a German store that several weeks ago an Indian boy who spoke German had bought something from them; he had also said that he came from the seminary at Fort Wayne. After that, nothing more was seen or heard from ihm. Further, I learned from parishioners of Father Dörffler that Paul had begged bread from one of them several times and was staying with the Indians there. Finally I succeeded in finding an Indian girl, who told me that Paul had moved with some Indians to Detroit some time ago, where he was probably still staying. - After I had made a detour to Fort-Wayne, in order to be able to attend the negotiations of the general conference there for a short time, I hurried to Detroit and sang there my inquiries for the lost boy anew. Paul had been coming here almost regularly on Saturdays with baskets to the market; therefore I decided to wait until the next Saturday and seek him out on the market. I saw many Indians coming to the market with baskets on that day, but not Paul. When I asked the Indians, they all said that they knew him well, but they did not know where he was at the moment. According to the statements of the people, he had said everywhere that he wanted to go to his mother. - When I arrived home, I no longer had the decency to give Paul's mother the necessary information.

to make the necessary announcements. The unexpected news brought bitter tears to her eyes; she said, among other things: Oh, it is terrible that my son has stolen! Yes, indeed, it is bad what I have been told about Paul. He really got into very bad ways. He threatened his classmate Philip with bewitchment if he betrayed him, and even that he wanted to kill him. He was guilty of many other things as well.

Yours G. Mießler.

The latest news from Bethany is as follows:
Bethany Nov. 29, 1859.

Our family circle has recently changed in something. My sister was copulated by me with Mr. Meier from Saginaw in the local church on Nov. 1 of this year and left us 8 days later. As a result, we are now without a maid, which will not work for long with the amount of work that occurs in our household.

As for our congregation here, it goes on quietly, as always at this time, so now most of our Indians have moved into the forest, some closer, others further away from Bethany. With the onset of the Wintekalte, however, they will return, and then I hope to see them busy in church and Sstmle. For the last 14 days the Wabi, Misgnaanagnot and Pierre families have been living here again. The day before yesterday I helped the former to salt a barrel of pork, because they didn't know what to do with it. - Work has begun on the State Road that runs through Bethany. They did not want to change the road in relation to our country, it will now go behind our Hanseatic League. It should not fail to cut our Pine timber this winter and bring it to the river. It is getting worse from year to year since the great forest fire in 1856 took place. If I take on another man for 2 months in addition to my farmhand, I believe I will be able to do all the forest work. I also have to transport some wood to the sawmill so that it can be cut for us, since our mission buildings are in need of repair. With warmest regards

Yours G. Mießler.

After the brief news about our stations given in the above, you, dear reader, will recognize that the work we have received from God among the Chippeway Indians calls us to call upon the Lord to strengthen our hands, so that what has been begun may be continued, what is sick may be nursed, and what is dying may be revived. We have not yet solved our task. We must continue to be faithful and become more and more faithful in the calling the Lord has given us; let us continue to sow the good seeds of God's word among those who do not yet know it, let us do good and not grow weary, let us also use all the ways and means God shows us to reach the reprobate.

We must not forget to thank the Lord for all the good He has already done through the service of our missionaries. Finally, let us not forget to thank the Lord for all the good He has already done the Indians through the ministry of our missionaries, so that we may not abandon the difficult but blessed work of leading souls, whom Satan has enslaved, from darkness to light through God's Word! Should it grieve us that our eyes do not yet see the successes we desire? Do we not know that nothing is lost

is what is worked in God's hearing and for His glory? Praise be to the Lord that we may still be His laborers in His vineyard.

Frankenlust, January 17, 1860. Ferdinand Sievers.

From a letter of the missionary Baierlein.

Cuddalore in the East Indies, June 20, 1859.

I must confess what I have often confessed to myself, that I am deeply indebted to all of you. How often did I think of writing to you, how often did the always so welcome "Lutheran" remind me of it, and yet it has not happened until today. I kept silent, however, because I had promised you that I would present the local caste activities. However, I could not do that for many reasons and cannot do it now. But I can tell you that for the sake of this evil caste - according to which Christians not only do not want to eat with Christians, but also do not sit next to each other in the house of God, do not stand next to each other at the baptismal font, do not kneel next to each other at the altar and finally do not lie next to each other in the churchyard - that for the sake of this evil caste I had asked for dismissal from the local mission together with three other brothers, one of whom had worked here for 12, the other for 17 years. This request for dismissal, however, was rejected "a/s before the face of the Lord" and we were then given freedom to deal with these screaming evils according to our conscience. After hesitating for some time, I have now taken this position, while two other brothers have already left. I wanted so much to prevent a rift in Europe and here and have done my part to prevent such a rift. - For a while I looked back with eyes of longing for my primeval forests, looked at what I had with me from my Chippeway language, and if my request had been accepted, I would have been much closer to you. Now, however, the more than one million Gentile souls (with the Sadras district 1-1/2 million), which we alone have handed over, are too much on my conscience for me to leave them, as long as there is still a possibility to work among them according to my conscience. So I have decided, provided it is God's will and people do not make it impossible for me to end my poor life here, by dedicating my little strength to the salvation of this people until death. My friends - so many of them

All of them asked me to stay in India if at all possible. May the good Lord help me with His grace and you with your faithful intercession to do His will and to be found faithful in His service until the end.

There are now 26 children in my orphan school and God has preserved them all so that they have cost the missionary treasury nothing. Two of my brown daughters were offered up last Sunday (Trinity) and are soon to establish their own households. For them, then, 2 children shall enter, as you wish, on account of the sewing association of your community, of which I will then write you more details. - To have such a bunch of children under one roof with us certainly causes all kinds of hardship and trouble, but also much joy and hope. Children who were still at my breast when I took them in and baptized them now read fluently, know the catechism with explanations and many a beautiful hymn by heart, and so on. And when I recently had to restrict myself and my family to half a diet in my distress, my 26 orphans were also willing, without grumbling, to eat only twice a day for a while, which they still do today. - My wife is not as healthy here as she was in America and has suffered so much lately that her appearance has changed significantly. Our only child here, called Peregrina (Pilgrim), is very lively and a joy to all, as is our little clover in Germany. The latter is no longer in Saxony, but in Anhalt - Dessau'schen with P. Sintenis, the brother of Mrs. Conrektor Ruckert, to whom we handed her over. She is there with them. I also built a mission hut here and acquired the land for it from the government. However, it is not a log cabin, which would be very expensive here, where each cubic foot of wood is paid for with 1 Rupee 8 Annas, i.e. 1 Prussian Thaler. Thaler. If only you could send us something! The walls are partly built of raw earth, partly of raw bricks, but whitewashed in and out. The roof - a roof all around, is of coconut leaves with straw over it. The pillars of the front and back porches, etc., are whitewashed palm tree trunks. Thus we have a modest little hut, yet large enough to accommodate us with our servants and our brown children. The front is 75 feet long and the depth is 95 feet, enclosing an open yard space that is 44 feet long and wide. To give you a better idea of our pilgrim's hut, I am sending along a detailed plan of it. A view may follow later. In No. 3 I am just sitting and writing, in the front porch Peregrina, the cheerful one, is playing. She does not speak finished German, but Tamulic is very familiar, English almost not at all. She is now over 3 years old. In No. 5 the orphans sit in 2 groups on the ground. One group - the boys - write, a teacher supervises them; the other group - girls - sew, and last week they I have received a teacher, since my wife is so frail. - South of the house there is a fairly dense Palmyra forest, which partly belongs to me and partly will belong to me. There are 4 bricklayers working in it and next week they will "fire" 100,000 bricks and 36,000 roof tiles for the church. In addition, 6 men are chopping banana wood and splitting it, because the Palmyra's are no good for burning. And 4 men build a big hut for the wedding guests who will come here from Sadras next for the wedding of my oldest two brown

daughters. I baptized one of the bridegrooms earlier in Sadras, the other recently here. To the northeast of here is a beautiful open square, which I have received as a gift from the government. On this place the foundation for the church has been dug, which is to be finished before the rainy season. It is to be neat, even if only small (50 feet long). I am told it will cost 1000 rupees (500 dollars). That may well be; however, I do not have one hundred for it and only one hundred in prospect. But we need the church; so I will build it in God's name, just like the mission hut, without burdening the mission treasury. Since I am not able to pay for my children myself and they have charged me no less than 700 rupees in Germany, although I have already paid 500 rupees for them, I have had to put my family on half rations. But this hardship will pass by God's grace. - I have become so weak that I often have to lie down during the day. Some days, of course, are exceptions on one side or the other. In the great heat here, two sermons and a catechesis on Sundays make me so tired that I often hardly know how to stay on my feet.

Will you help me build a church in India? I know you want to and will certainly be able to. But since this should be soon ("he who gives in time gives twice"), I wanted to ask you to send the sum, small or large, directly.

After our blessed Theodosius, the Lord gave us our Peregrina, who was born on April 12, 1856, on the 8000 foot high (blue mountains) Nilaghiris, where I was supposed to recover from sunstroke at that time, but I am only partially recovered. On the whole, the sun is such a frightening enemy to me that often a stoop from it makes my head suffer for the whole day.

If you ever have the opportunity to meet with pastors and synod members who are known to me and are friends of mine, please bring them my greetings. Thanks also to Prof. Walther for faithfully sending me the Lutheran, which gives me so much joy every time. May the Lord make you grow in many thousands until you fill the land and put an end to the mad sectarianism on the one hand and the soul-sucking papism on the other.

YourC . Baierlein.

Thus Missionary Baierlein's letter. The sub

who heartily desires that the Roth of his dear brother be controlled, will gladly accept (hubs, intended for him, and, after they have been receipted in the "Lutheran", safely convey them to Cuddalore in the East Indies.

Ferdinand Sievers.

Story of a fortune teller.

Daniel Seiffart writes in his 1704 published *Lieder-Ergötzlichkeiten*:

When the famous preacher of Nuremberg Johann Michael Dilherr once explained the ordinary Sunday gospel of the miraculous feeding of the 5000 men with 5 loaves and 2 fishes on Sunday Lätare and a good friend from the countryside had listened to him, the latter sought him out and told him that recently a gypsy had come to his door, whom he had addressed and asked to tell him his fortune. Then the gypsy raised his voice and spoke thus.

All that is in this world, whether silver, gold, or money, lasts but a little while, and is of no use for salvation. *)

The good friend explained that he had listened to this with astonishment and had asked the gypsy how he came up with these words? But the gypsy had answered: he had wanted to have prophesied or to know the truth; now this was the truth: everything in this world, etc., etc. Yes, he wanted to tell him the truth even more: "Poverty hurts. This was also true, he said, but for him it also meant: "Poverty is good for you," for it was useful and profitable for his soul's bliss and eternal welfare. The good friend confessed to Dilherrn that after he had given a gift to the poor Gypsy, deeply moved, he had shut himself up in his chamber and sighed to himself: "Dear God, is it true, as the Gypsy says, and wealth does not help to bliss, why have I tried so hard for it until now? Thereupon he fell on his knees and prayed: "Oh then, O Jesus, may You grant me the eternal things that You have acquired through Your bitter death, I pray to You, my Lord and God, and may You purge the thoughts of having riches from my heart, because they do not serve salvation.

The godly Dilherr listened to this with pleasure and said: "I must confess that these thoughts have not been as alive in me as they should be, and I feel the conflict of faith. He therefore put the question of conscience to his good friend: what would he do if someone brought him many thousands of thalers now, and immediately afterwards another messenger came, who suggested to him in God's stead that he should have a lifelong lack of bread and suffer constant hunger-what would he then choose? The good friend replied: "If I am given the

*) Is a verse from the beautiful song by Hans Sachs: Warum betrübst du dich, mein Herz 2c.

If the many thousands of thalers offered should not serve my salvation, I would not demand them, indeed they would be cursed. On the other hand, I would rather choose to endure want, deprivation and hunger for the rest of my life, if only this would serve my salvation. At this, Dilherrn's eyes glazed over and he sighed: "Oh, who would be with God with this holy thought and thus die at this moment! But in the meantime, since we must remain in the world as long as God wills, I will put a lock on these edifying thoughts in my mouth and yours, with the words of Paul: "The peace of God, which is higher than all understanding, keep your hearts and minds in Christ Jesus. Phil. 4, 7."

Evil merchant rule.

Luther writes in his magnificent scripture of *Kaufsbandlung*:

"First of all, merchants have a common rule among themselves, which is their main saying and the basis of all finance, that they say: I may give my goods as cheaply as I can. They consider this a right. The room is made for avarice, and the doors and windows of the merchants are all opened. What is the

In other words, I would not ask anything of my neighbor if I had only my profit and avarice; what do I care that it would do ten harms to my neighbor at once? Then you see how this saying so blatantly and impudently goes against not only Christian love, but also against natural law. What then should be good in commerce? What should be without sin, where such injustice is the main item and rule of the whole trade? Thus the sale of goods can be nothing else than robbing and stealing the other's goods.

Miraculous salvation from temptation.

The Lutheran theologian Aegidius Hunnius recounts his youthful temptation and the miraculous salvation from it as follows: "In both monasteries" (schools) "I fell among the most depraved young men, through whom the devil violently strove to ensnare me completely with his nets. It happened once at Adclöberg, when we students were contemplating together and talking about various things, that one of us said of the sin against the Holy Spirit that it was indispensable and that no one could receive forgiveness for it. This speech struck me with a deadly sting, so that a terrible and indeed violent challenge shook my spirit in the strongest way. Because the definition of this sin was unknown to me, it instilled in me the thought: What if you had committed such a sin? And the devil thought to wear me out with this challenge. I held the matter before

I went to bed very sadly, pleaded at night at my bedside, wept, called on God's mercy and begged him to raise me up with firm and suitable comfort. I hardly fell asleep at last amid such sighs and tears. Early in the morning I got up for the usual prayers, still very sad. When school time came at six o'clock, I took my place there and found *Margarita theologica* by Johann Spangenberg open in my place on the table. The first time I looked at the book, I was confronted with the question of the sin against the Holy Spirit and the enclosed answer from Augustine. The answer comes from Augustine, who defines the sin against the Holy Spirit as impenitence to the end. Although I have learned in the following years that this sin is something further, it is always connected with impenitence.

I have been comforted by the reading of that passage in the most effective way. Nor do I doubt

I did not know in the least that, under God's providence, that book was open and that it was in that place, and even more so, in that place that I used to occupy during the lecture.

(Hurried, v. P. G.)

"Old Wittenberg," "Old Lutheran."

Jobann Gigas (d. as Lutheran preacher at Schweidnitz 1581) exhorted his son and his two sons-in-law to read the 131st Psalm: "Lord, my heart is not proud of hope, and my eyes are not proud," to pray diligently, to hold firmly to the Augsburg Confession, and to "be and remain good old Wittenberg."

(Submitted by P. G.)

(Inserted.)

Dr. Luther's Council on the Introduction of a Church Order.

It has already been rightly reminded at various synodal assemblies to take time with the introduction of congregational ordinances and then to proceed quite moderately in every respect. However, the following letter from Dr. Luther to Landgrave Pfillipp of Hesse from 1527 is very worthy of attention:

"Grace and peace in Christ. Sublime Highborn Prince, gracious Lord! To the order sent to me by E. F. G. and requesting my opinion on it, I do not answer gladly, because many blame us in Wittenberg, as if we wanted to let no one count for anything before us, when we, God knows, well wish that everyone would do the very best for us. But for E. F. G.'s sake and because such an order might go out with the clamor as if my council had also come to this, this is my faithful and submissive council, that E. F. G.

I have not yet been so bold as to take up such a house of laws with such powerful words with us. That would be my opinion, as kose has done with his occupied, which he ft the several part, as already in the custom mghaftig among the people of age occurred, written out and ordered. So also . F. G. first provided the parishes and schools with ten persons and tried beforehand with verbal command or drawn on slips of paper and l6 everything in the shortest and least, as they should do. And which would be even more fser, that the parish priests first one, three, ck)s, call among themselves began, a one-eighty way in one or three, five, six pieces, until in practice and Schwang would come, and rrnach further and more, as thing well lbft will give and force, until so long all farrer Hinach follow. Then it could be put in a small booklet, because I know well, and have experienced well, that when laws are set up before custom and practice, they are seldom good, the people are not sent for it, as those think, who are there by themselves and paint the words and thoughts, as 6 should go. **Writing for and doing at night are far from each other.** And experience will show that some pieces of this order will have to change, some will remain on their own. But if some pieces come into pregnancy and custom, it is easy to add to them and to order them. It is indeed a great, glorious, far-reaching thing to do justice, and without God's Spirit nothing will come of it. Therefore, approach it with fear and humility before God, and keep it short and good, little and good, gentle and always on. After that, when they take root, more will follow of their own goodness than is necessary, as Mosi, Christ, the Romans, the pope, and all lawgivers have done. This is my opinion to keep myself safe, because E. F. G. and the preachers in E. F. G. country I want to keep. F. G.'s country, I do not want to set a goal or a measure, but command them to God's Spirit. But to serve E. F. G. I am guilty and willing.

At Wittenberg, Monday after Epiphany. 1527." (Luth. W. W. Erl. A. 56, 170.)

(Submitted.)

Schiller Hostel.

The undersigned has made arrangements to accept several more students who should and would like to attend the local Evangelical Lutheran Academy or Realschule under Mr. M. Albach. For the sake of the Christian youth and the excellent school, only half the price that a person usually has to pay for board and lodging here is charged, namely \$5.0 per month, and \$1.00 for laundry and mending. The boys are treated as members of the

The monthly tuition is Kl.50. The monthly tuition is Kl.50. Since the academy is above an elementary school, only boys who can already read German and English and can also count the four species can be admitted to it. Should Christian parents wish to send their sons who have not yet reached the goal for the academy and would first have to be placed here in one of the three elementary classes, they will also be catered for monthly at the same price. The monthly tuition in the elementary classes of the Lutheran parish school is 50-75 cts. All further inquiries in this matter will be gladly answered.

Wilhelm Siewing.
Oare ok Llo'd, Orssn & Oo.

Dox 2526. 8t. lwuis, No.

Church consecration in Serbin.

Cunningham's P. O., Bastrop Co., Texas.

Fifty families of the local growing colony, which was founded five years ago by Serbian immigrants, called Wends by the Germans, have built a new frame church, covered with cut cedar shingles and paved with stones on the inside, which is 50 feet long, 25 feet wide and 15 feet high up to the roof, in addition to the parish buildings built on their church land under all kinds of hardships. On October 10, 1859, the first materials were hauled not only to the church, but also to a brick cissterne dug at the rectory and completed in November. On November 11 the foundation stone of the church was laid and on November 24 the building was lifted. While the fathers of the family worked on the building, the younglings raised money toward a new organ, erected before Christmas, which*? 170 dollars-cost. And virgins, with voluntary contributions, covered the cost of the altar decoration, 40 dollars.

The consecration took place on the first day of Christmas. The procession left the parish house early in the morning, the second wing of which had hitherto served as the church and school locale, under the ringing of the bell and with appropriate singing, headed for the new church, the pastor in his regalia decorated with the Alba, and the parish council in front, then the young men and maidens, and then the rest of the people. Serbian singing and liturgy with organ accompaniment opened the celebration. Then the pastor gave a speech in front of the altar, in which the church to be consecrated was called the first Serbian Lutheran Church in Texas. After a brief interlude of singing, the pastor then performed the consecration prayer in Serbian, kneeling before the altar. Again singing. Now followed the Serbian sermon from the pulpit on the Epistle on Christ Day. The end was made by singing with collecte and blessing.

However, because many of the surrounding Americans and Germans had also gathered, they too had to hear something in their languages. German service began. After several verses of a German song were sung with organ accompaniment, the pastor read a speech to the Americans, his first attempt in the English language. This was followed again by German singing and then a German sermon from the pulpit on the Gospel on Christ Day. German singing with collecte and benediction closed the whole.

We comfort ourselves under many a still unconquered adversity of deficiency and challenge with the promise of God: "In the

place where I will make a memorial of my name, there will I come to thee and bless thee." Ex. 20, 24.

Johann Kilian, Pastor.

Get for

the seminar on Fort Wayne, Ind.

1 January 1859 to J. January 1860, partly in money, partly in foodstuffs charged at money, partly in other things:

From the comm. to Fort Wayne r73.02

Martini-Gem. of Mr. Past. Streckfuß 51,80 " " Gem. at the new Piquaroad 31,93

"" of Mr . Past. HuSmann 36,52

"" /, "" WambSgans

40,92

""""Jäbken 110.94

""""Fritze

""""Werfelmann 46,51

""""Bode 33.66

" " " " Schumann-71 ,75

" " Whitbeg Co. congregation of the Rev.

Frederick 42.38

""Gem. desHrn . Past. Stürcken 3,42

From theGem . ofMr . Past. Hattstädt 10,00

""""Horst 3,00

" ,, ""Bcmreuther 3,00

"Southrivrge congregation of the Rev. Detzer 10,59 ""Community of Mr. Past. Trautmann 6,14

""""Köstering 10,00

"" ,, "" farmer 11,50

""""Weyel 5,00

""""Hcineman 14,07

" ,, ""Reichhardt 5,00

Bequest from Mr. Mich. Geißler from the estate of Mr. Past. Werfelmann 50,00

From an unnamed person of this community 17,00

" Hrn. Past. Dieß 4,00

" Mrs. pastor calf 2.00

„ Mr. Valentin Prediger ans Pastor Bergt'S

Municipality . - - - -2,38

"Friedrich K'th'aus der Gem. zu Monroe 50 " " Ludw. Kirchhof's "" B

„ an unnamed „ "" 25

" Mr. Christian Blecke to Fort Wayne 5,00

"" Past. Cobbler 1,00

"" Also 2,00

"" Bold 5 ,00

Summa §875.51

From the Women's Association of the Fort Wayne community for the procurement of new clothes, shirts, etc. for poorer children, which was also made by members of the association in weekly sewing\$90 .00 " Women's Association of the community at the new Piquaroad 10.27 " Women's Association of Lasayettc 2 shirts, 3 pairs of stockings.

From the collection of Mr. Past. Werfelmann 5 skeins of wool. From the Women's Association at Defiance 20 towels, 4 pillows, 2 comforters, 5 shirts, 2 sheets.

"Women's club of the parish of Mr. Past. Reichhardt 2 Comforts.

"Women's Club at Laporte 10 shirts, 1 pair of stockings. From Katharine Jordan from Mr. Past. Schuster's St.

PaulS gcm. 2 sheets and 6 headkisscn-Uebcrzüge. " Elisabeth Vollmer same 1 bed sheet.

"Krau Häusler from Mr. Past. Bergt's Gem. 1 pound of spun wool.

"Women from the community of Mr. Past. WambSgans 60 pairs of stockings, 1 sheet and 1 towel.

"Women from the parish of Mr. Past. Trautmann 6 shirts and 3 quilts.

Dom Frauenverein der Gem. des Hrn. Past. LochnerZHandkerchiefs, 3 handkerchiefs, 9 neck bandages, 18 shirts, 6 pairs of stockings, 2 bedspreads.

"Women's club of the community of Mr. Past. Keyl 10 shirts, 4 pairs of stockings, 6 sheets, 10 towels, . 12 sackcloths.

From Mr. Leutner 1 pair of boots.

Dnrck Hrn. Past. Schuster 3 pairs of woolen stockings from Mrs. Lichteuberger, 1 pair of woolen stockings from Mrs. Heckemann.

From women in the community of Mr. Pas! Drib 5 pairs of socks, 10 skeins of woolen yarn 2 weiße scarves. Dom women's club to R.York 9 towels, 5 handkerchiefs.

Women's Association of Lancastex 26 pairs of stockings, 18 shirts, 7 pillows, 3 handkerchiefs, 2 straw sacks, 4 sheets, 3 pairs of underpants, 3 quilts, 1 neckband, 2 beaffles.

Of the above sum, 8560.28 went into the WirthschastSkasse, so that the annual maintenance of a pupil only amounted to about \$19.M, since also this year Professor Crämer ibrc served as a faithful housemother to the institution. Likewise, this year the laundry, which was provided weekly by Christian-minded women of the local community, cost our pupils nothing. Doctor Mcindermann, a member of the local community, has also given his tireless medical care free of charge to not a few poorer children.

Fort Wayne, February 1860.

W- Sihler.

from the Women's Association of the Gem. to Desiance

85.00 "., Lancsrer - -- .§1.92

young men and virgins there - - - 3.16

- 8.38

" Mr. Warnecke fromDover	1 ,G>
"" Past. Disciple	2.00
" of the comm. of Mr. Past. Reichhardt	8.53 " " to West Cleveland:
from the offering box	82.75
fromFr.TH.	1,00
" H. Th. 1,110	
" N. N.	25
from the youth club	3,00
" Jungfrauenveren - -	4.00

From the Young Men's Association of the Congregation of Baltimore 1.00 From an OUicd of the Congregation of Milwaukee 3.00

"Mr. Past. Stecher and his congregation	5,00 .,	the congregation of West Cleveland	1,00
---	---------	------------------------------------	------

From the sewing club of the Baltimore community --SLOGO From A. there . 20

— 12,0i>

> 10,20

"Mrs. Fülling from Mr. Past. Fritze's Gem. - - -	3,00	"Hrn. Past. Werfelmann	3,00
--	------	------------------------	------

..., Lindemann here

Z.00

" " Past. Frederick collected at the wedding

of Mr. H. Niemeyer	2,10
--------------------	------

" the Gem. des Hrn. Past. HuSmann	10,00 >> " " " Stecher	13,50
-----------------------------------	------------------------	-------

„ Mr. Past. WambsganS:

ges. on wedding of Mr. Br. Schröder- §6,75

"" " Joh.Dickson-3 .37

```
.....C . Rvdcnbcc3 ,38
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13,50

ast. Lindemann

„„„ Engelbert:

collected on child baptism at W. Cast 81.80

by Mrs. Reichard 1,01)

4,30

"Hrn. Past. Reinhardt collected on the high time of Jac. Dritsch 3 ,15

„Hrn. Past. Kleinegees from Johann Deeg from

Bridgewater, Mich. 50

Don the virgins club here	6.80
---------------------------	------

" Peter Schöppmann auö Hrn. Past. Saucr'S

According to §2, from himself 50 Cts. 2 ,50

" Mr. Dr. Stbler	10,00
------------------	-------

By Mr. Past. Daib:

from dear women to Jacobi-EZem. > - - §3,88

"" , , " DrckcinigkcitSgem 8.25

ges. at the wedding of G- Wellner - - - 4,53 ' 16,66

Bon Mich. Hetzner auö the comm. in Peru	50
"Willk. Wernhof here	50

"Wilh. Warnhof here 30

8163.56

re to pay off our Kirchenschulden rece

By Mr. Fr. Tbiemeyer of the St. Pauls-Gcm. in Baltimore to pay off our Kirchenschulden received \$27.10, namely from Messrs:

Fr. Thiemeyer, Ad. Siek, F. Louis, E. Muhly ü \$2.00, Louis Thiemeyer 42.50, C. Tenant, C. Brauer, Franz Leut- uer, F. W. Eugelhaupt, H. Karsten, Past. Keyl, J. Brüns, H. Kunkcr, Bäpler, C. Schul; ü \$1.00, C. Brüht, G. Schimpf, C. Carl, Müller, Nuppel, 6). Frank, Schcum- lefsel, C. Dunker, F. Nadck, J. Spielniann, C. Klappisch 4 50 cts, Weidemeyer, F. Lcutuer, M. Neizel ä 25 cts, Unnamed 35 cts.

Many thanks to the dear brothers for this new support. May the merciful God therefore remember you again in the best! In the name of the Lutheran Drein'm'gkcikS-Gc- mcinde dahierl . I. Biltz, Plrst. Eumberland, Febr. 20. 1860.

Dom Francvcrein at Milwaukee, Wiöc., by Mr. Past. Lochner:

1 O.nilt, 1 doz. Neckerchiefs, 1 dntz. Handkerchiefs, **1 doz.** Towels, 1 doz. Shirts with bust, 1 doz. Undershirts, 1 dozen. Unterbeinkleidcr, 1 dozen. Pair of woolen stockings.

The following gifts of love have come to us for the godly work of Bible distribution:

Bon der Gem. des Hrn. Past/Stirken	§ 6,08		
" " Nupprecht	5,M		
""""Hußmair	3,60		
""", Tramm	6,12		
-- """, Fricke	II, 111		
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""", Scbtister	1,23		
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""", Heit 7	,80		
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" """, Simmer	21,00		
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Petri parish of the pastor.	Hritz 3,1>0		
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""", Johannis	. "His, the Hin. P. "	...	3,00
According	to Mr. Past. Can	1,9i>	
.. Mr. Past. Kuntz		1,10	
.. the Dreieinigkeils-Gem. des H. Past. Treckfuß 6,-U	.. St. Johannis- u. St. Pauls lSrni. in La-		
neSville		2.00	
"of the St. Jvhns-Gem. of Mr. Past. Neisinger	3,00 .. Hrn. Past. Neismger	j.Otl	
.. the Zion comm. in De Calf Co. 2		,1,11	

For these precious gifts we express our heartfelt thanks and wish the dear givers the richly promised reward of grace from our Lord Jesus Christ.
A. F. Siemon, agent of the Bible Society.

EmHeHmrgen

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" " Frankenmnth, from whose centense---- 6HI

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From the Mein. of Hrn. Past. AlsoZZH

8. fnr the preachers and lchrcr wittwen:

From Mr. Past. Sievers

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sM" The receipt list of the undersigned appears in the next number.

F. Doh lau, Cassirer^

Volume 16. St. Louis, Mo., March 20, 1860. No. 16.

(Submitted by P. Köstering.)

Of the sin against the Holy Spirit.

That there is a sin called the sin against the Holy Spirit is clear to everyone. This is clear to anyone who believes the word of God. Our Savior speaks explicitly about it Matth. 12,31 32, when he says: "All sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven men. And whosoever speaketh any thing against the Son of man, it shall be forgiven him: but whosoever speaketh any thing against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that." Compare Marci 3, 28. 29, and Luc. 12, 10. Furthermore, Heb. 6, 4-6, and Cap. 10, 26 - 29. These indicated sayings are the main proofs that there is a sin that cannot be forgiven, which is called: the sin against the Holy Spirit. Spirit. - How this sin is, what it consists of, and why it cannot be forgiven, must be quite important to a Christian if he wants to stand against the devil's temptations and not be defeated. For it not infrequently happens that the devil pursues and torments the most sincere souls, who create their salvation with fear and trembling, with this terrible thought day and night: you have committed the sin against the Holy Spirit! You have committed the sin against the Holy Spirit! For you have, against your better knowledge and conscience, sinned against the Holy Spirit.

You have despised God's grace, crucified Christ anew with your sins, reviled the spirit of grace and driven it from you, and hidden your heart; consequently you have no more grace to hope for, but only to wait for the terrible judgment and the fiery fervor that will consume the repulsive. How great is the anguish and distress of such souls cannot be expressed or described. They feel as if they are already lying in the open jaws of hell. All the comforting sayings from God's word will not stick and clothe them; on the other hand, all the sayings in which God's wrath and disgrace are threatened against the wicked, they refer to themselves. And certainly, if God would not let the sincere succeed, and if He would not control Satan's malice, it would be a small thing for the wicked enemy to plunge such souls into the depths of despair.

However, it may not be uncommon for sincere souls to fall into such temptations and be led deeper and deeper into them by the devil, because they are not clear about what the sin against the Holy Spirit actually consists of. Consequently, they cannot fight against such temptations with the right weapons and resist Satan. Sometimes a real sin, into which they have fallen before or just now, can be the cause that Satan uses to plunge them into such temptations; sometimes, however, a small misstep that they have made out of weakness, or an evil thought that the devil puts into their hearts by chance, can also be the cause.

To make them think that they have committed the sin against the Holy Spirit, which cannot be forgiven. This is a sin against the Holy Spirit that cannot be forgiven. If they have heartfelt remorse and sorrow because of such missteps and evil thoughts, Satan, who only delights in our destruction, does not care, but throws his fiery darts into their hearts, and, as an artist of thousands, tries to make a sin out of an evil thought (which is nevertheless repented of), which cannot be forgiven. On the other hand, God's grace, which is much greater than all the sins of the world, he tries to obscure and make very small and insignificant to them, as if not the slightest sin covered them; or he tries to make them believe that they have no remorse and sorrow for their sins, that their hearts are hardened and hardened, and that this is a sure sign that God has given them over in a wrong mind to do what is not fit. And because man is already by nature very inclined to unbelief and doubt (as it is written: "The heart of man is a stubborn and despondent thing"), it is easy for Satan to stir up the fire of temptation in the heart and, if God does not prevent it, to turn it into a fire of despair.

However, it can be a comfort to a soul that is tormented by the thought that it has committed the sin against the Holy Spirit. However, it can be a comfort to a soul that is tormented by the thought that it has committed the sin against the Holy Spirit and serve as a weapon against Satan's intervention, if it knows and is clear about what the sin against the Holy Spirit actually consists of. Spirit consists of. Therefore, we want to express our thoughts here

We would like to share with you how they have come to us from God's Word and the writings of our fathers. May the blessed God, who can make something very great out of something small, accept these small lines in grace and bestow His blessing on them.

Now let us first look at the main passage for this teaching, Matth. 12, 31. 32. The connection of these words with the preceding is simply this: The dear Savior had healed a man possessed with a demon, who was blind and mute, so that the blind and mute man both spoke and saw. At this all the people were astonished, saying, "Is not this the Son of David?" But the Pharisees, when they heard what Jesus had done, blasphemed, saying: He casteth out devils by the chief of the devils. So they attributed God's work to the devil, since they had to admit in their hearts that making the blind see and the mute speak is a work of God. The Lord Christ then gives them a serious sermon in which he defends his work and shuts the mouths of the blasphemers with parables and sayings, among which the 31st and 32nd verses of chapter 12 belong. They were people who were well known in the Scriptures. They were people who were well known in the Scriptures, who were convinced in their minds from the prophecies of the Old Testament and from the works of Christ, which He did before their eyes, that Jesus of Nazareth was the Messiah promised by God, as Nicodemus also said in the name of his colleagues, Joh. 3:2: "Master, we know that you have come from God as a teacher, for no one can do the signs that you do unless God is with him." Nevertheless, they did not believe in the name of the Lord Jesus, but hardened their hearts, and wantonly and wantonly despised the divine truth that they had recognized, and did not accept any admonition and punishment for correction, and without a doubt many of them remained in such a hardened and hardened mind and nature until the end, and were lost forever. From this we can already reasonably deduce what kind of sin the Lord Jesus is referring to in the above words, which he calls the sin against the Holy Spirit. The Pharisees were close to falling into this sin.

But our Savior speaks in the two Proverbs of a twofold sin, one that can be forgiven, the other that cannot be forgiven. The sin and blasphemy against the Son, he says, can be forgiven men; but the sin and blasphemy against the Spirit cannot be forgiven men. Here we are confronted involuntarily with a question, namely: If the sin against the Son can be forgiven, but the sin against the Holy Spirit cannot be forgiven, is the sin against the Son forgiven? If sin against the Son can be forgiven, but sin against the Holy Spirit cannot be forgiven, is the Holy Spirit greater than the Son? Is the Holy Spirit greater than the Son? This question was also raised by our fathers.

and thus answered: The word "spirit" in these sayings of Christ is not to be taken personally, i.e. not for the third person in the eternal Godhead, because otherwise it would have to follow that the holy spirit is greater than the son. The Holy Spirit is understood here as the office and work of the Holy Spirit. Rather, the Holy Spirit is understood to mean the ministry and work that He carries out through the Word in Holy Christianity. This is also found in other passages of the Catechism. We also find this in other passages of Scripture. This is also found in other passages of Scripture. This is also found in other passages of Scripture, where the divine wisdom that the Holy Spirit discovers and makes known, and through which He works, is called the Holy Spirit Himself. This explanation that the Holy Spirit is the ministry and effect through the word is called the Holy Spirit Himself, e.g. in 1 John 5:8. This explanation that the Holy Spirit is to be understood by his ministry and work through the Word gives us light on this matter, so that we can see what kind of sin the Lord is referring to that cannot be forgiven, namely the wilful, malicious and continued hardening of the heart against the Holy Spirit. This is the willful, malicious and persistent hardening of the heart against the ministry of the Holy Spirit and the effects of grace, despite all recognized truth.

When our Lord Jesus Christ says that all sin and blasphemy against the Son can be forgiven, this is of course to be understood with the addition that the person recognizes it and repents, and for the sake of Christ hopes for and believes in grace and forgiveness. We must note this here, because it again gives us a not insignificant clarity in the matter we are dealing with here. For when our Savior first says that all sins can be forgiven without exception (if they are recognized and repented of), and yet immediately afterwards mentions a sin that cannot be forgiven, neither in this world nor in the next, -we can again draw a conclusion from this as to the nature of the sin against the Holy Spirit. From this we can draw another conclusion as to the nature of the sin against the Holy Spirit, namely that it is never recognized, consequently never repented of, and therefore cannot be forgiven now and for all eternity.

Now that we have done this, we ask:

1. What is the sin against the Holy Spirit? Spirit that cannot be forgiven, and
2. What is the cause why it cannot be forgiven?

The answer to the first question, in what does this sin consist, is: when a person falls away from the truth revealed by the Holy Spirit and recognized and believed by him. The answer to the first question is: if a person falls away from the truth revealed by the Holy Spirit and recognized and believed by him, denies, blasphemes and persecutes it with knowledge and will - that is, wilfully and maliciously - and does not listen to any admonition and punishment for correction, even if he has been convicted, yet does not want to be convicted, but resists the effects of grace of the Holy Spirit from within and without with all obstinacy of heart. He resists the

effects of the Holy Spirit's grace from within and without, and continues in such obduracy of heart.

This is the sin against the Holy Spirit.

If we now, in order to make the matter even clearer and to confirm it with God's word, dissect the sentence somewhat, we will find mainly four parts in it, which constitute the sin against the Holy Spirit. The first is that a person who falls into this sin, having previously known the truth, has been enlightened by the Holy Spirit, and has not yet received the Holy Spirit. The first is that a person who falls into this sin must have previously known the truth, been enlightened by the Holy Spirit, and tasted the good word of God and the powers of the world to come; or else that he must have known heavenly wisdom so clearly that he cannot oppose it. In the former way, the apostates sin against the Holy Spirit. In the first way, the apostates sin against the Holy Spirit, who deny and revile the once recognized and believed wisdom, as described in the Epistle to the Hebrews, chapter 6. To the second class belong the Pharisees and scribes, who never accepted and confessed the gospel of Christ, but were so convinced of its truth from the Scriptures and the miracles of Christ. The second class includes the Pharisees and scribes, who had never accepted the gospel of Christ, but were so convinced of its truth from the Scriptures and the miracles of Christ that they had nothing to oppose it except blasphemy. - Secondly, the sin against the Holy Spirit includes the fact that a person is not aware of the Holy Spirit. Secondly, the sin against the Holy Spirit is that a person falls away from the divine truth that is known and believed, blasphemes and persecutes it, and crucifies the Son of God and holds Him up to ridicule, as is shown in Heb. 6:6. - Thirdly, it is necessary that a person continues in such a hardened mind and nature, scorns and ridicules all punishments for correction, and is obstinate and rebellious against the effects of the grace of the Holy Spirit. He willfully and stubbornly resists the effects of grace of the Holy Spirit and thus reviles the Spirit of grace, as described in Heb. 10:26-29. (See also Titus 3:10, 11.)-Fourthly, sin against the Holy Spirit includes the fact that a person sins against the Holy Spirit. Finally, the fourth sin against the Holy Spirit is that a man persists in this hardened mind to the end, and never repents, nor accepts the one sacrifice for the sins of the world-the merit of Christ-but goes into despair in diabolical malice against the Lord and His anointed, as can be seen in Saul, Judas, Julian, the apostate, and so on. - —

If we now bring examples from Scripture of people who have fallen into this sin, this cannot be without benefit. If we now bring in examples from the holy scriptures of people who have fallen into this sin, this cannot be without benefit, because such examples give us even more clarity and make us certain of our cause. - First of all, we refer to the priest Chora, of whom we read in Numbers 16. He had known the true God of Israel, but fell away from the Lord, blasphemed Moses and Aaron, who were servants of the Most High, did not repent when he was admonished, but persisted in his hardened mind until he was swallowed up from the earth in God's righteous judgment along with his followers, and went to hell alive. - Furthermore Balaam, Num. 22, who had also learned to "know" the lasting God and prophesied about Him, and praised the people of Israel blessedly because of such a God, as the God of Israel was; but he did not remain faithful, but went out against the Lord, and

did not cease when an angel of the Lord stood in his way, and the ass opened her mouth and spoke with the voice of man, and punished the prophet's foolishness, until at last he was strangled with the enemies of the Lord and perished. (Deut. 31:8)-The example of King Saul also belongs here. He was the Lord's chosen one, and the Spirit of God rested on him; but he did not remain sincere, so that he would have done the Lord's will in all things, but fell away from the Lord, and an evil spirit came upon him. This spirit drove him to persecute the innocent David as long as he (Saul) lived, to strangle the priests of the Lord, and in his distress he did not seek help from the Lord in true repentance, but from a sorceress, and so hardened his heart for life, until in despair he fell on his own sword and took his own life. (I Samuel. 31, 4.)-A further example is Judas Iscariot. He was one of those who once said to the Lord, "We have believed and known that you are the Christ, the Son of the living God. The Lord often admonished him for this, but he did not take it to heart, but became more and more hardened, until at last his apostasy was revealed by his going and selling his Lord and Master for thirty pieces of silver, whereupon he gave himself up to despair and ended in suicide.- We further make an example of the Pharisees and scribes, so many of whom remained hardened to the end. These people were convinced in their minds from the prophecies of the Old Testament and the miraculous works of Christ that Jesus of Nazareth was the promised Messiah; but they wilfully hardened their minds to the truth they had recognized, even blasphemed and persecuted it, and although the Lord rebuked them many times and drove them into a corner, they still did not want to be rebuked and give room to the truth, but only became angrier the longer. From this, the sin against the Holy Spirit had to follow in all of them. Finally, we continue from 1 Tim. 1, 20, and 2 Tim. 2, 17, Hymenaeus, Philetus, and Alexander, of whom we do not know whether they persisted to the end in resisting wickedness; but the apostle speaks of them in such a serious manner that it can be assumed that they finally fell into the sin against the Holy Spirit. Spirit. - —

Now that we have given examples of the Holy Scriptures, there is room here for a few examples from church history. Now that we have given examples of the Holy Scriptures, there may be room here for a few examples from church history. We have one such example in the case of the Emperor Julianus. He was taught Christianity from his youth, but as soon as he became emperor, he renounced Christianity and tried to eradicate it with cunning and violence wherever he knew and could. In this diabolical plan He hardened and hardened his heart against all the effects of the grace of the Holy Spirit. He persisted in this until the end of his life. For when he received a mortal wound in a battle against the Persians and fell from his horse, he raised his clenched fist to heaven and cried out with inner fury: "Galilean, you have won! Here also belong from the first Christian centuries the heretics as-. Cerinthus, Arius, etc. - Two other examples are told by Luc. Osiander in his Bible explanation of Heb. 6, 4. with the following words: "Such an example God let see in our time in Francisco Spira, who denied the teaching of the gospel against his conscience, and after he had considered the matter enough in himself, persistently conspired as a false and heretical doctrine, but thereafter gave no more place to comfort. Such a one was also Adam Neuser in a short time, who when he first fell away from the pure doctrine of the Gospel to Calvinism, and thus stepped on the first step to destruction, he then fell into the Arian flock. Afterwards, when he escaped from prison, he came to the Turkish emperor in Constantinople and offered him his services, thus turning a church servant into a router and warrior, throwing away the Christian faith altogether and adopting the Mahometan religion, also having himself circumcised according to Turkish custom. And as long as he lived in such an apostate way, he often blasphemed Christ, his Savior, terribly. Finally, when the red dysentery attacked him, and he noted that his life would not be long, he had some of his companions come to him, who had also denied Christ before, drank himself full with them, until nothing more could enter him, thus went full to the devil, and has taken an end, as he lived. Osiander adds that all this is not reported here so that those who are not afraid to sin against their conscience are strengthened in their carnal security; much less so that those who have tender consciences are made fainthearted, as if they had committed the terrible sin against the Holy Spirit. Rather, it is said that all cause for pusillanimity is removed from their path, and their consciences are brought to peace and repentance. - —

Now that we have shown and confirmed with examples what the sin against the Holy Spirit consists of, the opposite is easy to deduce. Now that we have proved with examples what sin against the Holy Spirit consists of, it is easy to deduce the opposite, that sin against the Holy Spirit is not. Spirit is not. First, it is not the sin against the Holy Spirit. First of all, it is not a sin to call the Holy Spirit again, if a man lives safely in his natural state, since he has never yet come to a living knowledge of the truth. Such a person is indeed contrary to the Holy Spirit. Such a person resists the Holy Spirit so that he cannot work powerfully in his heart; but a time can come when he renounces his resistance, allows himself to be told to believe in God's Word, and then he can be told to believe in God's Word.

and be saved. Yes, one can be a blasphemer and mocker for a while before he has come to the knowledge of the truth, without committing the sin against the Holy Spirit. Spirit. We have an example of this in the apostle Paul, who before his conversion was a blasphemer, a scorner and persecutor, and tormented Christians for the sake of the name of Jesus wherever he knew and could; but he did it in ignorance and unbelief, and therefore it was not the sin against the Holy Spirit that he committed. Therefore, it was

not a sin against the Holy Spirit that he committed. Nor did he persist in his sins when he was taught better. For as soon as he heard on the way to Damascus by a voice from heaven that it was the Lord whom he was persecuting, he immediately ceased his snorting, threatening and murdering against the disciples of the Lord, and became himself a chosen armor in the hand of him whom he had hitherto persecuted in his members. This example is well to be remembered, for Satan often tries to turn a sin committed by Christians in ignorance into a sin that cannot be forgiven, that is, a sin against the Holy Spirit. Spirit.

Secondly, this is not the sin against the Holy Spirit. This is not the sin against the Holy Spirit, when a person falls away from the truth he knows and sins with knowledge, but rises again from his fall and repents. According to the apostle's words, Heb. 6:4, it seems as if all those who fall into sin against their conscience according to the known truth of the gospel cannot receive forgiveness, but this is not the apostle's opinion at all. He does not speak of every sin that is also committed against the conscience, but he obviously speaks of the sin against the Holy Spirit. The apostle John calls it a sin unto death, for which one should not ask. If every sin against the conscience were already a sin against the Holy Spirit, it could not be forgiven. If every sin against the conscience were already a sin against the Holy Spirit, which could not be forgiven, then no man could ever be saved; for where can a Christian be found who could say that he had never done anything that his conscience could not justify? Let us take King David as an example. He stood in the grace of God, and had already made many glorious psalms to the praise and glory of God, when he did a deep fall, and sinned with knowledge and will. For he broke the marriage with Uriah's wife, not as Noah weakened his daughters in a drunken way, but with knowledge and deliberation, which is clear from history; also he had the innocent Uriah killed with knowledge and will, with premeditation and deliberation, as the course of events clearly shows. So David tore himself free from the faithful hands of God with knowledge and will, and threw himself into Satan's jaws and claws. But he did not lie there, but rose again by the grace of God, repented and wept for his sin with many bitter tears, and sought and begged for mercy and forgiveness with a fierce struggle, and also found it in the blood of Jesus Christ, whereupon he was forgiven,

Ps. 51:9, when he asks: "Defile me with hyssop, that I may be clean; wash me, that I may be white as snow. Although David fell deeply against his better knowledge and conscience, and in falling he lost God's grace and the Holy Spirit, he did not fall. Spirit, he did not fall into sin and lose the Holy Spirit again, for otherwise he would have lost his sin. Otherwise he would not have repented of his sin and sought forgiveness.

Thirdly, it is clear from this that all wrongdoings that a Christian does not do intentionally, but out of weakness and haste, and for which he asks forgiveness daily, and also finds forgiveness in the blood of Christ, are not sins against the Holy Spirit, as the devil would like to make Christians believe, and with which he torments many a soul. It is not sin against the Holy Spirit, as the devil would like to make Christians believe, and with which he torments and worries many a soul. For sin against the Holy Spirit is of such a nature that it is never recognized. If the sin against the Holy Spirit is such that it is never recognized and repented of, why should a Christian be tormented and anxious about this or that sin, which he recognizes and repents of, as if he had committed a sin that cannot be forgiven? The heartfelt sorrow of such a person is the surest proof that he has not yet fallen into that terrible sin, for otherwise he would not even remember his sin, but would be hardened in heart. Therefore, a soul challenged by such sin should not give room to Satan and his doubts, but should take courage and hold up its divine sadness to the sorrowful devil, and then defy him and laugh at him. The devil is a sly fox and a cunning serpent, who tries all his thousand arts on man and does not yield easily; even if he cannot bring us to the brink of despair, it is still a pleasure for him if he can pursue us with his poisonous arrows and torment and frighten us. If a Christian is not properly on his guard, so that he always has the shield of faith and the sword of the spirit at hand, it is easy for the enemy to throw an arrow into his heart, especially at the moment when we are hurried by a fault due to the weakness of our corrupt nature. Then he blows into our heart with all his might. Behold, thou hast sinned against better knowledge, against better understanding and conscience; that is sin against the Holy Spirit. If you have sinned against the Holy Spirit, then give up all hope of regaining grace, it is lost! If a Christian gives way to such influences, he is easily driven to the brink of despair. We have already dealt with people, for example, who were tortured by the devil after God's decree because of such alleged sin, so that they wriggled like a worm in the dust and certainly believed that they were already in the flames of hell and could no longer hope for mercy in eternity.

But if we have now said that the sin against the Holy Spirit is not recognized. If we have said that the sin against the Holy Spirit is not recognized, it hardly needs to be mentioned that this is not the sin against the Holy Spirit. This is what David, Ps. 19, is talking about, where he says: "Who can see how often he falls short? For this sin also can and will be forgiven if man asks, "Forgive me even the hidden faults." - —

Now the second question remains to be answered, which is: Why then can sin against the Holy Spirit not be forgiven? Why can't the sin against the Holy Spirit be forgiven? There is little more to answer to this question, because the answer is easy to find from the foregoing. We have only this to say first of all about our Savior's words in the above-mentioned Proverbs, that when he says of the sin against the Holy Spirit, it cannot be forgiven either in this or in that sense. When he says of the sin against the Holy Spirit that it cannot be forgiven either in this world or in the next, this is not to be understood as if there really were sins that could still be forgiven in the next world, only not the sin against the Holy Spirit. That would be a thoroughly wrong understanding. For even if the papists get hold of the words of Christ as a prey and cite them as confirmation of their dreamed-up purgatory, this is of no help to them, because the words of Christ do not contain what they are swarming about. In these words there is only a complete denial that any sin will be forgiven in that life, much less the sin against the Holy Spirit. Spirit. - If we now ask for the reason why this sin cannot be forgiven, it is not because of the Lord God, as if he did not want to forgive it - let that be far away! God is God and not a man, he does not act humanly and deceitfully. In his holy word, he is willing to forgive not only this and that sin, but all sins, as much as is in his power. The pope may forgive sin with reservation, but our Lord does not. He is God and not a man, we say again. He has no will of courage - which would be a terrible thing to say - that he should arbitrarily punish this one and reproach that one, forgive the sins of the latter and keep them for the latter, forgive this sin and not forgive that one - let it be far from that! God looks with favor upon all who come to him through Christ as poor and cursed sinners, regardless of who they are, whether they are great or small sinners; he opens his Father's heart to them all, and none is spurned by him. Thus the cause of the non-forgiveness of sin against the Holy Spirit does not lie with God. Neither does the cause lie in the sin itself, as if it were too great and heavy to be forgiven. The whole of Scripture testifies against this. Scripture testifies against this and says that where sin has become powerful, grace is even more powerful, and that Christ's blood cleanses from all sins. Therefore, if Cain the fratricide, Saul the apostate, and Judas the betrayer had repented, their sins would not have been so great that they could not have been forgiven.

Therefore, the cause of the non-forgiveness of sin against the Holy Spirit must lie in the nature of the person who commits this sin. Therefore, the cause of the non-forgiveness of sin against the Holy Spirit must lie in the nature of the one who commits this sin. For whoever wants to be forgiven of sins must repent. Repentance, however, is not the work of man, but a work of the Spirit. God of the Holy Spirit. He works through the word. But because those people who are in sin against the Holy Spirit deny and

blaspheme the divine truth. Because those people who are in sin against the Holy Spirit deny and blaspheme divine truth and stubbornly and wilfully resist the Holy Spirit, they can never enter God's order of salvation. If they resist the Holy Spirit wilfully and stubbornly and never enter into God's order of salvation, they can never come to repentance and consequently find no forgiveness, neither in this world nor in the next. They have no sacrifice for their sin. Because they do not want to accept the only sacrifice for the sins of the world—the merit of Christ—but stubbornly crucify Christ to the end and consider Him a mockery, they will receive what is written in Heb. 10:26, 27: "If we sin wilfully after we have received the knowledge of the truth, we have no other sacrifice for sin; but a dreadful waiting for the judgment and fiery anger that will consume the wicked."

May the eternally faithful God keep every Christian in grace from this terrible sin, but also comfort and uplift all souls afflicted with this sin with the rich consolation of the Gospel, so that their hearts may come to peace and rest. This is the heartfelt wish of the one who wrote these few lines. —

(Sent in by Past. Föhlinger.)

The Lutheran hymn according to E. Koch.

(Continued.)

Paul Gerhard was born in 1606 in Gräfenhainichen in Chursachsen, where his father was mayor. The time of his studies falls in the turmoil of the Thirty Years' War. In 1651 he became pastor in Mittelwalde, where he married Berthold's daughter, Anna Maria. In 1657 he was appointed deacon at St. Nikolai Church in Berlin. He administered this office as a zealous preacher and faithful, hearty pastor, so that his congregation clung to him with the greatest love. After nine blessed years in office, however, he was dismissed from his post and expelled from the country.

Thus it came to pass. The Lutheran clergy, which included all the pastors of Berlin, were at that time fighting against the proposed union or religious warfare, and against the hidden Calvinism. The Elector Frederick of Brandenburg, however, a confessor of the Reformed confession and lord of a country in which, in addition to several million Lutherans, about 15,000 Reformed people lived, took great pains to introduce the union. The Lutherans, however, maintained the truth of their doctrine, remained faithful to the confession of their church, and publicly testified against the false union, refuting the errors of the Calvinists. Since the Berlin clergy, whose soul and main defender was Gerhard, did not take a step away from the symbolic "union" of the Lutherans, the Lutherans were not willing to accept it.

In 1664, the Elector issued a decree ordering the clergy of both churches to refrain from preaching to each other in the pulpit. In this prohibition, all recalcitrants were threatened with removal from office and all secular officials were called upon to report the violators. The clergy was to sign a declaration of adherence to this prohibition. Many hundreds of clergymen of the country submitted to this prohibition by signature, although inwardly reluctant. That is why the joke word went around at that time, which was put into the mouths of the wives of the priests:

"Write, write, dear lord, write, That you may stay with the parish!"

But the faithful and conscientious clergy of Berlin refused to sign such a demand. For this reason they were deprived of their office. Especially our Gerhard was taken to court, who not only remained faithful to morality for his own person, but also, in the case of an illness that had befallen him, urgently exhorted his colleagues not to agree to such a demand, which was contrary to faith and conscience. Enough, he was deposed from his office, and when this was announced to him, he spoke with undaunted courage: "Such is only a minor Berlin suffering, I am also willing and ready to seal the evangelical truth with my blood and to offer my neck to the sword as Paul with Paulo.

His dismissal caused great pain among the people of Berlin, who held him in high esteem as their most famous and beloved preacher. The citizens and trades of Berlin, as well as the magistrate and the estates, pleaded with the Elector on Gerhard's behalf. He finally informed Gerhard of his reinstatement in office, adding that he, the Elector, was confident that Gerhard would know how to comply with the ban even without a formal signature. This imposition weighed heavily on Gerhard's mind. The honest, straight man found it unbearable that his conscience was not clear.

and to have even the appearance of denying before people the recognized and publicly confessed truth. He therefore wrote to the magistrate: "My conscience wants to be full of anxiety and fear, but what is done with an evil conscience is an abomination before God and does not bring blessing but a curse, which neither my community nor I would be advised to do. He wrote similarly to the Elector and testified to him: "I am afraid of God, in whose sight I walk here on earth and before whose judgment I must also appear at this time, and according to how my conscience has stood and still stands, I cannot decide otherwise than that I, if I should thus again enter my office, would incur God's anger and

would bring heavy punishment upon me." And finally he says that under such a condition "he could not take up the high, holy and divine office, of which we poor people are supposed to give a heavy account.

Upon this declaration, the Elector ordered Gerhard's position to be filled by another. Gerhard, however, received an appointment to the city of Lubben, in the territory of the Duke of Merseburg. Here he worked for seven years to the blessing of his new congregation, but had, as before, so also here, many cloudy days, so that he was often afflicted by great heaviness. On the wings of song, however, he always relinquished all heartache on this poor earth and composed his most beautiful songs in trust in God under the most difficult trials, of which one of his contemporaries says, "they should have made Gerhard scream rather than sing.

When he felt his end was near, he wrote a confession for his only son - his wife and two other sons had died before him - with added rules of life. The same reads: "Now that I have reached the seventieth year of my age, I have the joyful hope that my dear, pious God will soon have me

I thank him first of all for all his goodness and faithfulness, which he has shown me from my mother's womb to the present hour in body and soul and all that he has given me. In addition, I ask him from the bottom of my heart to give me, when my hour comes, a joyful departure, to take my soul into his fatherly hands and to give the body a gentle rest in the earth until the dear last day, when I shall awake again with all my loved ones who have been before me and who may remain after me in the future, and shall see my dear Lord Jesus Christ, in whom I have believed until now and yet have never seen, face to face. I leave little in the way of earthly goods to my only surviving son, but at the same time an honest name, of which he will not have to be particularly ashamed. My son knows that I have given him to the Lord my God from his tender childhood, that he is a servant and preacher of his God.

He is to remain in this and not turn away from the fact that he may have few good days, for he knows that he will not have many good days.

the good Lord already counsels, and can sufficiently replace the outward affliction with inward heartiness and joyfulness of spirit."

"Study the holy theology in pure schools and unadulterated universities, and beware of syncretists (people of faith who want to establish unity between religions that differ from each other in the essence of faith), because they seek the temporal and are faithful neither to God nor to man. In your common life, do not follow evil company, but the will and the will of God.

lack of your God. Particularly: 1) Do nothing evil in the hope that it will remain secret, for nothing so small is spun, it comes to the suns. 2) Apart from your office and profession, do not become angry. 3) Be ashamed of carnal and sinful pleasures, and when you come to such years as to be able to marry, marry with God and the good counsel of pious, faithful and understanding men. 4) Do good to people, even though they do not have to repay you, for what people cannot repay, the Creator of heaven and earth has long since repaid, since He created you, since He gave you His dear Son, and since He made you His child and heir in Holy Baptism. He has adopted you as his child and heir in holy baptism. 5) Let avarice be as hell; be content with what you have acquired with honor

and a good conscience, even if it is not too much. But if the good Lord gives thee more, pray him that he may preserve thee from the grievous abuse of temporal goods. Summa: pray diligently, study something honest, live peacefully, serve honestly and remain honest in your faith and confession, then you will one day die and depart from this world willingly, happily and blessedly. Amen."

In such heartfelt and firm faith, which he thus committed to his son, he died le-
bens weary in the seventieth year of his life on June 7, 1676,

In the church of Lubben his life-size picture was hung up with the signature: "A divine scholar shaken in the sieve of Satan".
Another Latin verse is written next to it, which reads in German:

How alive you see here Paul Gerhard's image, Who was completely filled with faith, love and hope. In tones full of power, like the sounds of Assaph's harp, he raised Christ's praise in heavenly songs.

Sing his songs often, O Christ, in blessed delight, So God's spirit penetrates through them into your breast.

He wrote a total of 123 spiritual songs. Next to Luther, no one has had such a beneficial effect on fellow human beings and posterity as Gerhard, this genuine spiritual folk poet. Even his contemporaries considered him to be a David in the company of the holy singers. Feustking says of him in the publication of his songs: "I say it freely, not a vain, not a useless word is to be found in Gerhard's songs, everything falls and flows to him most sweetly and artfully, full of spirit, emphasis, faith and doctrine; there is nothing forced, patched up, broken; the rhymes, as they otherwise generally have something heavenly and spiritual with them, so they are also ab-

sonderlich in Gerhard recht auserwählt, leicht und auserlesen schön, die Redensarten sind schriftmäßig, die Meinung klar und verständlich, in Snmma, alles ist herrlich und tröstlich, dass es Saft und Kraft hat, herzet, afficiret (die Gemüth ergreift) und tröstt." -

A sermon from
K. A. W. Röbbelen, the
Dedicated to Frankenmuth Parish in Michigan, of which he was pastor.

Whoever wants to enjoy a rich, delicious fruit from the tree of life, the word of God, should read this sermon, which the dear author presented to the church regime during his last stay in Germany on the occasion of an examination as a testimony of his faith and now dedicates to his former congregation. For the one who knows the ingenious sermon gift of the same, it needs only the simple announcement, then he will not fail to immediately procure the enjoyment of this sermon. For those, however, who have not heard the Rev. Röbbelen himself, we note that here he has "güldene Aepfel in silbernen Schalen", Prov. 25, 11., is found.

A conscientious report must not conceal the fact that this sermon is also a perfect work of art in a formal respect. The treatment of the text, Joh. 16, 16-23, the disposition, execution and presentation is masterful. The style testifies to the classical development of the author, is entirely appropriate to the subject matter and loves short, clear, grainy sentences that say much in few words. However, where the abundance of thought requires it, he also spends longer periods, which, however, are constructed so correctly that they do not offer any obscurities to the understanding, but rather form only a pleasant alternation next to beautiful pictures, historical evidence and gnome-like, sententious sentences, so that we follow with pleasure the flow of the presentation, which leads us through the richest realms of divine truths.

But the main thing, of course, is the glorious content. It is the rich goods of the house of God that are presented to us in it. A thorough knowledge, which has searched the heights and depths of the divine word, and has matured in the heat of the temptations, spreads the gained treasures before us in this sermon. In addition, one soon notices that the author has gone through a faithful and efficient study of Luther's writings. This is evidenced not only by individual passages from Luther's writings, but also by the royal brilliance with which the central sun of Christianity, the doctrine of justification by faith alone, shines throughout the sermon. The author lives and weaves in God's Word and Luther's teaching, it is a matter of the heart for him, through this his high gift is awakened, fulfilled and sanctified, so that he now also testifies of Christ in the glorious freedom of the children of God, and yet at the same time in the right bondage through the Word.

As the subject already says, it is a consolation sermon which is before us here, and quite a contemporary consolation sermon for Lutheran Christi-

sten? The author first describes the temptations that the flesh, the world and Satan cause Christians who go through this valley of tears. But he does not limit himself to this. He sees vividly in the midst of the presence of the Lutheran church. Where one member suffers, all members suffer with 1 Cor. 12:26. Therefore, he also openly exposes the wounds and the misery that the apostasy from the pure confession, the various false doctrines and false modernist directions bring to our church, and he holds up the punishing word of God to them with unhurried earnestness. Of course, this is how it is with the Christians even now, as they did to the dear disciples in the difficult hour of divorce. They have a lot of sorrow. But they also have Christ, who satisfies the sorrow of his own. This is the crown of the sermon.

From the words of Christ, which he interprets correctly, he draws one consolation after another, so that the abundance of the same grows ever more richly and powerfully into a mighty stream, which finally flows out into the blessed sea of eternal joy and delight.

May these words encourage all of you, dear readers, to acquire and read this sermon, in which you will find much comfort and wholesome teaching and edification in the sorrow that you, too, are facing. May this glorious testimony also awaken all of us to fervently call upon the Lord Jesus to restore and restore by grace his Irish servant, the dear honorable Rev. Röbbelen, so that he can serve his church even longer with renewed strength.

H. Fick.

Explanation.

In response to the reminder of the Historisches Zeitblatt, we declare that we duly retract the accusation contained in No. 14 of the Lutheran against Mr. Past. vosi Rohr, as if he had changed the Bible text in 1 Cor 16,1. alone, since, as the above sheet proves and we have convinced ourselves, the word "command" is indeed found in many Bible editions. At the same time, however, we declare most definitely that our conviction of the scriptural validity of the essays No. 10 - 14 of the Lutheran "Can preachers command their congregations or individual members of them to do something that is not already commanded in God's Word? is not in the least shaken by the difference in the reading of 1 Cor. 16, 1. and that we are prepared to defend it against new attacks if

necessity should require it.

The currently. Editors.

— —

Corrference display.

The three-day conference of the Southwest Indiana District will begin May 1 at the congregation of Rev. Weyel at Darmstadt near Evansville.

F. Köstering, Secretair.

The Fort-Wayner Pastoral - and School Teachers Conference.

Holds its next meetings at Fort-Wayne from April 13 to 16 incl. that is, from Friday to the following Monday after Easter.

F. W. Husmann, d. Z. Secr.

Conferenz display.

The Southern Indiana Districts Conference will begin its next three-day meeting on Friday, April 20, at the home of Rev. King in Ciucinnati, residing on Race St. between 15th and Liberty streets.

I. L. Daib, Secr. pro temp.

In No. 8 of this volume, attention was drawn to a very useful and timely undertaking of the Lutheran Young Men's Association in Baltimore, and support for it was warmly recommended. It concerned the publication of a small book by J. Cooper on Oddfellowthum, translated into German. Everyone, especially Christian young men's associations were invited to subscribe. Unfortunately, only little participation has been shown so far. In the interest of this enterprise, we remind our dear readers of the above advertisement in No. 8 of this newspaper, subscription price 50 cents. Letters to be addressed to >1r. Sestlitt, 1c-ttordox14N, Ualtimoro.

Why a taubgkworvener went to church.

The Lutheran theologian Sebastian Schmidt in Strasbourg (died 1607) could no longer hear well in his old age; nevertheless, he went diligently to church in order to set a good example for others.

(Urgent, from P. G.)

Bugenhagen.

"When Dr. Pommer (Bugenhagen) had carried out the church visitation well, the lords of Lübeck had him honestly led home again on a covered wagon and assigned him a preacher or two. What happened? One of the pre-reviewers, when they reach the open field, intends to knight the doctor and to deny him a color, therefore he rode by the carriage and wins Dr. Pommer's speech, among other things with these words: "Doctor, I would like to ask you something, when you would like to answer me in kindness. "Yes, indeed. Then he asked: Did the apostle Peter also ride on such a chariot with preachers in his apostleship? The doctor saw that he was with a

He did not think twice and answered him: "My son, let me tell you that when the apostle Peter came to such pious, kind people as your masters of Lübeck are, they let him go home again in the same way as your masters are doing to me now; but when he came to bad boys like you, he had to go home again on foot. That was the right answer.

Crämer in the Lübeck Church Chronicle.

(Lindes, by P. G.)

What true conversion is and how it is worked.

Luther writes about this:

The conversion of souls is not a fictitious and false thing, nor is it done in appearance or with the tongue, as many are thus converted; but it means to be converted sincerely and with all right earnestness, and to become a different man, although the flesh and the outward man do not cease to strive and lust against it. And by no other way and remedy is the soul so changed and converted to the spirit (that it will be thankful to it and to all of its own, desiring and thirsting for God and for the things that are God's), than by the sweet words of the gospel, which are words of grace and sharp arrows of the strong, wounding with love, that they may become joyful and free, whom before the law and lust had made unwilling and servants, and therefore hypocrites and false converts. This then is the work of the gospel and the fruit of the word, that is, the righteous change and conversion of souls. (On Ps. 23, 3. VI, 2224.)

Dr. Til. Heshusii thoughtful judgment of Dr. M. Lutheri deutscher Uebersetzung der Heil. Scripture.

I, Tilemannus Heshusius, consider the German Biblia Martini Lutheri to be a noble and precious treasure, which cannot be compared nor paid for with all the wealth of the world, if it had as much money as it has in all kingdoms. If all the commentaries in Greek and Latin on the whole Bible, of which there are a great many and which weigh many cents, are read through with great diligence, they still do not give as much light and understanding to the Christian reader as the clear, splendid translations of Luther. Help God as we have

often the most learned fathers in explanation etli-

The Bible is not so much a part of the Bible as it is a part of the Bible of the apostles. There is no nation on earth, as much as can be seen from the books, so the writings of the prophets and apostles so kind, so round and clear, so comprehensible, so actual, so The German language is more familiar to us Germans by the grace of the almighty God and by the interpretation of Luther. It is true that Luther had great help from many scholars who knew the holy language, as he himself was experienced in it, and often sought advice from foreign theologians for the sake of a word. But God from heaven has shown the last world, and especially us Germans, this great benefit through his instrument Lutherum and wanted to prove that we, after the Jewish people, who had the advantage over all peoples, can boast and praise God that no nation hears God speak so actually in the Bible in their language as we Germans. To all the interpreters of the Bible who have ever existed, as there were many in the Greek language, and many more in the Latin, Luther, the man of God, preceded them by far. That the French, Spaniards, Englishmen, Poles have also come close to the text, as some scholars testify, they have attributed to Luthero, as their master, who before them had broken the ice.

broken, to thank. Even to the seventy interpreters, as they are called, whose translations the apostles held so dear that they often use them in quoting their version, how irreconcilably Martinus Luther, by special inspiration of God, has nevertheless done it far before, and has translated many glorious words of Scripture, to

The text is illustrated and explained in a few words. With a few words, Luther often gives a richer understanding than ten translators with their great books, so that one can see how the Holy Spirit was especially pleased to speak to us Germans in our mother tongue. This can be seen in the rich prophets, in the comforting Psalms, and in the entire New Testament. Therefore, no pious heart should doubt that whoever walks in the German language of Luther hears the eternal and almighty God himself speaking. Whoever believes the testimonies and sayings in the German Bible of Luther believes the Almighty God Himself, and through the Word of God will attain living comfort and eternal bliss. Among the highest benefits that the almighty, gracious and faithful God has bestowed upon this last world, there is not the slightest nor last the magnificent German Biblia.

The glory of Christ.

No one is wiser than a Christian, for he has the wisdom that is from above.
 No one is wiser than a Christian; for he prefers heaven to earth and salvation of the soul to salvation of life.
 No one is braver than a Christian, because he is willing to lay down his life for God's glory and teaching.
 No one is stronger than a Christian, for he is able to do all things through Him who makes him mighty, Christ.
 No one is richer than a Christian, for God is his Father, Christ his food, heaven his home, and blessedness his inheritance.

(Georg Nitsch.)

Receipt and thanks.

for Conrad Engcl'd.r from some members of the Jo- hanniS-Gem. in Philadelphia 83,75 namely: from Mr. Lebrer Eggers 50 Cts.; Mr. Pfeiffer 50 Cts.; Margarethe Bohn 25 Cts.; Vinn- berg 25 Cts.; Mennling 25 Cts.; Jacob Dou- sing 25 Cts.; J. Dieter, Tramm and VogelS- dorg O 40 Cts.; Verwind 25 Cts.; Schere l5 Cts.; Richter 5 Cts.; Bohn IO Cts.; further by Hrn. Past. Merz in Lancaster ges. 44,20 and namely: 83,20 on theHochzeitdes Hrn. Jacob Merz, and 8> of Johanna Merz; finally by Hrn. teacher Kolb in Cincinnati, O- of the Jungfrauen-Bcrein der Ev. Luth. Treifattig- kcirs-Gem. in Cincinnati 85,00 12, 95

"E. Schultz of the Women's Association of Detroit 88.l>0; of the Young Men's Association 83; to the Missionary Fund of Detroit 81.53 12 .53

"Karl Rittmaier von der Gern, to Frankenmuth

8l9; from Mr. Neindel 81	20,00
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"C. Seudl from Hru. Fr. Windsmann by Mr. Past. Seudl

	5,00
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"H. Partenfelder of the comm. at Saginaw City, Mich, by Hru. Bötlau for month of March 85; deSgl. from Mrs. Mueller of the comm. at Saginaw City, a pair of woolen stockings

	5.00
--	------

"G. Hild from Mr. Hobel in Detroit

1.00 " W. Stellhorn from Mr. Past. Foblinger in	
---	--

New York City 85; desgl. by Messrs. A. F. Siemon, F. Kanne und H. Kleinmüller G 82 6,1l0 " L-Schick vom Jünglingsverein zu Cincinnati-- 10,00 " Joh. List auf einer Kindtaufe des Hrn. J. G. List in Frankenmuth ges \$1,65; furthermore by Hrn. Fr. cricket in St. Louis 85

	6.65
--	------

"Aug. Fr. Vellin from Mr. Ernst Vogel, Milwaukee, Wisc

	1.50
--	------

"Wilhelm Dorn from Mr. Charles Rothe at Boston

	20,00
--	-------

"Home. Evers from the comm. of Mr. Past. Sckwan at Cleveland, O-, by Mr. Ernst Both 8!O,00; from Mr. Both by C. Griefe at Cleveland, O , 8l; from Mr. C. Griefe from - Cleveland 81; furthermore, from the Young Men's Association of the Gem. of Hrn. Past. Swan. Cleveland 84 16.00

"H. and L. Hölder from the communion fund of Mr. Past. Sallmann 83; furthermore, on the childrens' fund of Mr. Ernst Schulte 83,48 6,48

"Johann Schneider by Mr. P. Gesel, as a thank offering for a happy delivery 82.50; ges. on Mr. Burkardtö child baptism 81.30; ges. on Mr. Hudaff's wedding 8l.60; from Mr. Lenthesse 8l.10

	6.50
--	------

"I. Wambsgans from Mr. Past. Lebner, ges. at the baptism of his daughter

	2.51
--	------

The following rich gifts have been brought for the budget of the Concordia Collegium and received with heartfelt thanks cmpfargen: From Nru-Birlescid, Hrn. Past. ""oll's Gemeine: 13 Bu. Potatoes, c. 75 w meat and sausages, 15 doz. Eggs, a quaniüät onions, beans and gelte males, 81.00 money. From Mr. Past. Link's Gemeine: 1681b ham, c. 180 k shoulders, 101 w pieces of snten, 5 pieces of beef, 11 pieces of sausages, 4 gall. Fat, 450 flour, 33 bu. Potatoes, 62 doz. Eggs, 1 bu. 1 p. Beans, 8l.00 from a widow. From the common in and near Stanton, Ill: from Messrs. Br. Brandes 1 shoulder m d l side; Br. Max 1 shoulder, 1 side and 1 ham; Aug. Schnorre 1 ham; Job. Fischer 1 ham; Schlagenbauf 81.00; Aug. Sieverssen. 81,00; Aug. Sieversjua. 1 shoulder and l side; Mr. Sievers 1 side and 1 s lunken; W. Sievers 2 shoulders; W- Herring 1 shoulder and 1 ham; Mrs. Fr. Max 2 p. underpants, 1 p. stockings. Furthermore, from He'm l. Klannbrg 2 Bu. Potatoes and 7 doz. Eggs.

G. Alex. Saxer.

Received

1. to the synodal treasury of the middle district: from the congregation of the Rev. Sauer	19,25
„ Mr. Conrad Trier-	5,00

From Mr. Teacher Knz	1 -00	
" " Past. King for verk. Synodal reports 1,25 " " I. Aquarius "	,,	2,50
2. for the general synodal treasury:		
From Mr. Past. Fritze 1		,00
For the teacher salaries of both institutions:		
From the comm. of Mr. Past. Sallmanu in Jnde- l pendence	5,0t> j	
3. for the Synodal Missionary Fund:		
From the comm. of Mr. Past. Fritze		5,00
For the Fort Wayne seminar building:		
From the Gem. of Mr. Past. Gabler		17,00
" George slauß in Pomeroy		2,i<>
" Friedr. S-Mvermann		1.75
Fort-Wayne, March 1.		

C. Piepenbrink, Cassirer.

Correction. The contribution of 875.06 acknowledged in No. 12 "for the seminary building in Fort Wayne" is not from the community of Mr. Past. Flicke, but tes Hrn. Past. Fritze.

Get

a. To pay off the debt of ConcordiaCvllge construction:

Bon Mr. Peter Muntzel, Cooper Co , Mo 'S 1.00 By Mr. Past. Hattstädt, Mourve, Mich. 3,00

d. To the synodal treasury westl. district:

From the comm. of Mr. Past. Wolff, Tandy Creek, JeffersonCo., Mo 9,10
 Cathedral Trinity Oistr. in St. Louis, Mo 9.85
 By Mr. Peter Muntzel, Cooper Co., Mo. 50
 "of the congregation of the Rev. Wunder, Chicago, Ill. 10,35 " " Ebenrzer-Gem. desHrn. Past. Brsel, Frank-
 lin Co, Mo 3,00

Cd. Roschke, Cassirer.

Received

I. To the synodical treasury northern district:

From Mr. Past. W. Hattstädt as of 24 Feb\$30 ,79 namely:
 - 2.58 to the general synodal treasury, 2.M for the general president, 22.16 for teachers' salaries l eider institutions, 3.75 to the levy.

F. Böhlau, Cassirer.

a. To the general synodal treasury:

For the general pres:

By Mr. Past H. Grätzel in Long Green, Baltimore Co., Ms., yield of a collecte of his St.
 John Gem P-:,00
 From the cross comm. of Mr. Past. W. Holls in
 St. Clair Co, Ills 5 00
 " the Synodal-Casse westl. Distr. of E. Roschke 50,00

b. To the Synodal Misssons Casse:

Van der Gem. des Hrn. Past Friedr. Groth, Hamil- ton, Butter Co., 0 10,00
 By Mr. Teacher Paul Theo. Citizen tn West
 Seneca, N. I. 1.87
 namely:
 3l from himself, kl.56 from his school children.
 By Mr. Past. Jor from O. Heckendorf 50
 From the missionary fund of the congregation of the Rev. W.
 Holls in Columbia, Ills 6.00
 By Mr. Past. A. Hoppe in New Orleans from
 Mrs. N. N. 2,00
 Cathedral Trinity Distr. of St. Louis Parish - - 5.25 By Mr. Past. F. Be'el, Port Hudson, Franklin
 Co., Mo., of Mrs. Ahlm.ier in his comm. 5.00 o. To college maintenance fund, for teachers' salaries:
 Don Unnamed, from the East 10.00
 By Mr. Past. Theo. Wichmann, Decomb Co,
 Yes , Collecte a n Sundays Septuagesimä semer
 St. JohanneS communiCation 13,50
 By Mr. Past. Frederking. Collecte on Sunday Invocavit in the congregation of Dissen, Mo 12,50

Collecte in the branch parish of Mr. Past. L. Du- litz in West Seneca, N. A 2,13
 By Mr. Past. I. M. Johannes, Cole Camp, Mo., yield of a Collecte of his Filial-Gem. on Sunday Septuagesimä 5,00
 „, Mr. Past. IM from F. Bulitz 50
 From the Trinity Distr. of the Gem. in St. Lonis 11,00 " ImmanuelS-District-11 ,IX>!
 D. rch Hrn. Past. Müller in Chicago, IIS. 11,W namely:
 \$5.20 of individual municipalcglicdcm, I
 4.68 Church Collects,
 1.62 at Mr. F. Znttermistrs wedding ges.
 30 Subsequently by Mr. Past. Stubnatzy from N. N.
 From some members of the congregation of the Rev. Riebet in Cape Girardeau, Mo. 5,00
 ä. For poor students and pupils in the
 Concordia College and Seminary:
 By Mr. Past. A. Hoppe in New Orleans for
 Hcrzer and Crull 30,00
 namely:
 23.00 from the cv.-lvtb. Zion comm.
 7.25 from women's club inders. Gladly.
 "Hrn. Past. H. Wunder in Chicago for I. Nütze!
 from the 2nd women's club in s. Gem 6,00
 „, Mr. Past. Stubnatzy, Thornton Strn., IIS.,
 for A. L. Selle 10,50
 namely:
 3.60 from the Virgin Association,
 4.90 from the Women's Association, 2 00 from N. N.
 From Cooper C",. Mo. by Bernh. Friedmcyrc.\$1, by Chr. Brandes 50 Cts. 1.50
 6. to the sub-calculus fund for related woman
 Prof. Biewcnd
 Collecte der rv. luth. Zion gem. des Hrn. Past. A.
 Hopve in New-OrlcawS 6.65
 From Roseville, Mich, ges. at the infant baptism of the
 Mr. Gerlach 1,00

F. Böhlau, Cassirer.

Correction. In No. 12, K2 are acknowledged as having been received from the congregation of Mr. Past. M. Eirich in Ehester, Ill. to the Synodal M ssionscasc, but according to Mr. H. Lanemann's correction, this contribution is to be used for the trip of a preacher to California.

F. Böhlau.

For the Lutheran have paid:

The 12th year -

Mr. A. Reinbote.

The 14th year:

M. Bauer, I. G. Kuntz, Past. I. 6). Birkmann 5 ex., Past. W. Hattstädt 2 Ex., B. Mohr 50 CentS.

The 15th year:

Gentlemen: G. Sirebc 7 Er., Past. Rufs 2 Er. I. H. Bergmann 2 Er., A. "olk 78 Cts, W. Hoffman", P. Munzel 4 Er , E. Manz, I. 6). Kuntz, ^Vogelfang, Blanken jun. 50 Ets, Naumann, PastF N- Tramm 2 Er-, Past. W- Hattstädt 8 Er-, E. H. Niibaum 50 Crs, H. Hatker 20 Cts, G. C. Holls, Aug. Sievers, B. Mohr .50 Cts, H. Grupc, C. Kerkboff, H. Spindler, Past. W. Wier.

The 16 vintage:

The gentlemen pastors: Gräbner, I Rading, I. Schlattr- ! mund, E. A. Brüggmann, A- Heitmüller 11 Er-, I. R. Moser, F. König 4 Er., F. R- Tramm, I. G. Hahn 50 Cts , W. Stubnatzy, H. Wüstemann, H. Bohmmbergcr.

Furthermore the gentlemen: C. Tr'er, L. Ekkert, R. Schinoel- decker, L. Alt, C. Kerkhoff, H. Schumacher, C. Potzel, C. F. Grupe, Knauff, Scheele, C. Otto, A. Weber, G. Kaufmann, G. Funke 5l> Cts, A. Schnaare, A. Sievers, H. Hatker 80 cts, H^liiebaum 50 cts, W. Lotbmann, I. Knipp^uberg, Bodcmcr, Jr. Wedel 50 cts, G. Roth Naumann. F. Firne, F. Gcbrke. W- Stünkel, H. Bartling, H. Rotecmund, W. Fiene, F. Lescberg, F Batje, H. Stünkel. W. Rabe, F. Meier, W. Reinke, H. Jsenberg, Vogelfang, A. Wolf. I. Lautenschlager, W. Seiter, W- Matuschka, B. Feiertag, Fr. Dinkel 32 Er., H. Müllcring, I. G. Trier, C. Friedbof, E. Manz, B. Guimher, C. Haag, N. Volkert, G. v. Seklden.

The first half of the 17th year: Messrs. C. Haag, H. Müllcring, I. Lautenschlager, A. Wolf, F. Lcscberg, Fr. Wedel, Past. I. G. Hahn.

The 17th year:

Mr. Past. I. Baumgart.

Martin C. Barthel.

At Ilnterzrichnctcn has appeared and there, as well as bli Hrn. A. F. Siemon in Fort Wayne, Ind:

Christ, who stills the wailing of His own. A sermon full of K. A. W. Röbbelen, dedicated to the Frankenmuth congregation in Michigan.

34 pages octavo stitched in scarlet cover. Price per er. 10 Cts.; per dozen \$1.00. Postage: 1 cent per Er. extra.

^D6. ^IDLII80" L 8ON, yolkbxv 3975.

Available from the undersigned are:

28 Lmlfirmütwnsschtine von Vr. F. Ahlfeld, lithographirt von L. G a st n. Brude r. Price: sent postage free 81,00

for a package of 28 different copies.

6.

Books display.

Altenburg New Testament, b.	\$1.75	
The Dntzend- 18,00		
Picture dil ei with 327 fine woodcuts	2.15	
Leather binding	3M	
With gold edge	3,50	
Church Hymnal for Evangelical Lutheran Congregations.---55		
The dozen	5,80	
The hundred	45,00	
Copies of both formats are also available in		
Gold edge elegantly bound for - - K1,15 to 1,85 the piece in stock.		
Dr. Joh. Conrad Dietnch's Catechism	30	
The dozen	2.88	
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Fibel oder ABC- und Lesebuch für christliche Schulen, herausgegeben von der evangel. - Lutheran synod '		
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Confirmation certificates of Ahlfcltdt, Packet (28 pieces) IM Baptismal certificates, Packet (24 pieces)		IM
Also available from me are hosts, namely the box for	IM	
Smaller for	50	
St. Louis, March 15, 1860.		

L. Volkening.

Changed addresses:

Xev.

enrs ok kev. Or. Liüler, Xort Inä.

Lev. N. OXIXIMK,

LuZinurv 6it^, Nieü.

Teacher 8. X0HI.8I06L,

your ok lisv. I^LÜmann,

? . 0. Des keres, 8t. I,ouis Oo., M.

Confidential letters about divine secrets.

Dear Hans!

The other day I got into real trouble. Don't take it amiss that I'm banging down the door right away. Actually, I should ask you first whether you and your Lisbeth, and your three children, Fritz and Ernst and Heinrich, are still doing well. But I know that you are a man learned in the Scriptures and quite experienced in God's ways. So I thought, Hans knows where the shoe pinches, and you should tell him your troubles, and so I begin without compliments. Actually, you probably realize that the toughest whorehouse is already over, but it still goes around in my head sometimes. Look, if you had served our dear master with pleasure for three years, and sat at his table every day, and had the very best served and poured for you; and someone would come and say: March, you don't belong here, you're not wearing a wedding dress, shouldn't that give you a severe cold? That's what happened to me six weeks ago. There came a Holzbäudler, a long, tall man - but the length doesn't matter - but they made a mighty creature of him, and one word he spoke, that just had to be, and it was all as printed. One Bible verse and beautiful song verse after another, and when he had said something important, then he said: Amen! There was no doubt about what he said; the Holy Spirit had taught him everything.

given. I didn't manage to laugh at him at all. You had to be careful of him, because he was a pain in the ass and didn't let anything happen, you got his text, but in all order. In short, I just wanted to tell you that my respect went into my bones, and I just gaped at his mouth for two days. Finally I took heart when I was alone with him. Dear Brother Klas, I said, do not take it amiss that I ask you something. I can't quite get away with my Christianity. For I have now seen from you that I am still a small baby, would like to become quite pious and full of the Holy Spirit, but find more and more trouble with me. - Then he began to examine when I would be converted. I told him that I did not know exactly, I had been struggling with this for many years. But for the last three or four years the light had become much brighter to me, and then I would have really realized what a poor, lost person I was. I still felt that and noticed that it was getting worse and worse. In the meantime, I would have consoled myself with God's grace and put a muzzle on my old Adam where it would have gone; and with that I would have stayed on top to some extent. I didn't think anything bad about it, but I think I'll get it. What? he said, you don't know when and at what time you were converted? Have you not yet had a penitential struggle? Penitential struggle? I said. Forgiveness, how am I to understand that? But I was from below

up to the ear in expectation of the new revelations that were to come. Then he said: You are still fed with milk; I will now give you strong food. As long as the highly praised King of honor has not revealed your sin to you in such a way, as if you had to go straight to hell, and are afraid about it day and night, wrestling, crying and pleading for mercy, like a poor worm writhing under the kicks, and are now finally accepted for mercy, and receive peace and an assurance from God that he has accepted you, so that you think you are jumping for joy and heart's desire into heaven: as long as it has not been so with you, you are not yet a chosen child of God. - Then I am not one, I say half quietly with downcast eyes. But you can and must become one, he answered, and so that you will not be lost, I will pray with you. Now you should have heard, Hans! Then he threw himself on his knees, and so did I; I didn't know what I was doing, I just fell down like a sheep being led to the slaughter. He prayed for half an hour, as if he had had the penitential struggle for me, and the thick tears ran down both his cheeks, and mine too. What he actually prayed, I don't really know anymore, because I was completely shattered and not able to think. Three times he cried Amen and stood up. When I had come to myself a little, I asked him if this was my penitential struggle? For I can tell you that I have never been in such distress and anguish in my life. He

but looked at me pityingly, shrugged his shoulders, and began to talk about other things. Dear Hans, what am I to make of this? Am I a Christian, or am I not? Actually, it is written: He who believes with his heart shall be justified, and he who confesses with his mouth shall be saved. With this I have comforted myself; otherwise I would have run purely from the world. Now be so good, and make it clear to me that I know where I stand. Because sometimes I don't know whether I'm sifting on my head or on my legs. Greetings to Dome Lisbeth! I am and remain in Christ our Lord.

Your .Heinrich Kasten.

Oswalde, 5. Zuli 1849.

Dear Heinrich!

My Lisbeth and I have read your letter three or four times, and Lisbeth said: you've got dear Heinrich quite under control; but Heinrich will remain Heinrich for the rest of his life. He always thinks that others understand things better than he does, and then he lets himself be talked out of all sorts of things. I want to chase you, dear Heinrich! Lisbeth is right, but you are also right, you are a baby. I also want to fall on my sword for once, because instead of comforting you, I have to wash your head. What kind of childish simplicity is this, that you immediately take all the frills into your head, and don't first ask whether it is also written in God's word? The long, tall man may well be quite a holy man; but we are not dealing with his holiness, but with God's word. Where is it written in God's word what he said to you? You should have had it shown to you first, and he should have said: Look here, Heinrich, God has commanded it here and there, and said that your struggle for repentance must look like this and like that, otherwise you will not be saved. - Why do you let yourself be driven into a frenzy, since you can still wait for it with all peace of mind? If you do it this way, every rabbit-footed tramp, if he only wears a well-washed and well-combed sheepskin, will be able to take you by the scoop and put you under the devil's guard, since you will have to exercise until the blood runs out of your nose and mouth. I follow only when I hear the word of command of my one and only Duke of Bliss; others have nothing to command me. And now I could close the letter here, and we could wait until the long, great man showed us his Bible, whether it is perhaps printed differently. But, dear Heinrich, I will give you a few drops from our heavenly physician's pharmacy to cure you of your fright. Otherwise, Heinrich would go on me, and where can I get such a Heinrich again?

I will first tell you what repentance is. If the long, great man pours out his own wisdom to you, and you drink it up in full, without first caring about God's wisdom in his words; you have more respect for people than for God, and you go the way of people instead of the way of God.

This is called impenitence. But if you are heartily sorry that you turn your back on your God and Savior in this way, and do not first ask Him and call upon Him, and you now change your mind and condemn this disgraceful turning of your back and yourself to it, see, that is repentance. I tell you, dear Heinrich, where a man is sad about his ruin, and wants to get out, so that he nods to the devil; then I ask how deep he has already been in hell. But I also want to tell you what the right struggle for repentance is. You can read about it in Matthew 15:21 and so on. This is when you hold up your word to God and remain steadfast to it; and when he throws you out the door, you come in again through the back door. If God now says: "I do not want anyone to be lost," then someone can tell me what he wants, even if a hundred long, great men and a thousand angels and ten thousand prophets would come, and would call me a lost and damned person; I would only enter into prayer with the Canaanite woman, and learn the four words from her: "Yes, Lord, but still. But still you said: I do not want anyone to be lost. Dear Heinrich! God wills it, I don't want it either; tell me in all the world, who still has something to wash in it, if we both don't want it. I think you are so reasonable, the matter is nobody's business, except for my dear God and me. If he says yes and I say yes, then we both say yes. But I want to set the case: he says yes, and you say no; or you let yourself be persuaded whether you may also say yes, if God says yes; yes, then the matter is different. Now this is the right penitential struggle: if Tu himself or another wants to cajole you like this, then say: "Get thee away from me, Satan, for thou art vexatious to me. And then say Amen only three times, but in right faith. But once is also enough. Dear Heinrich, this is really a struggle that lasts as long as we live. You haven't learned it yet, and neither have I. It is more difficult than when people have lost their wheat, and they think they should starve, but they soon get back on top again, and have now agreed for their lives.

Look, dear Heinrich, it happened to me as well. I also had what they call a penitential struggle. I was eighteen years old. God knows how the sweat of fear ran down my forehead at that time. The tears didn't run out of my eyes, because I couldn't cry because I was so frightened, but my whole body was shedding tears, so to speak. That was good. I got back on my feet, and for a year you could not have seen a happier person than me. Wherever I walked and stood, I sang and praised God in my heart. Well, as I said, that was good. But what came afterwards was not good. I was now considered a true Christian, and thought of myself as such. Notice how the devil pulls people by the nose! I now relied on my penitential struggle, and that I was showered with so much joy afterwards, thought that Christianity was after all a

It was a very easy and united thing, if only people knew about it. But when the mere weeks were over and the wine ran out, I realized that it was not that easy. My faith could not quite stand on its feet, and in other respects I found myself a rather sluggish and sleepy Christian. If I had not had such a struggle of repentance, I would have thought: You are not yet a true Christian, you must first be measured out for it. But now I thought: There is no doubt that you are on the right path. I will only tell you briefly, Heinrich, I became sure, because I did not rely in right faith on God's word alone, but I relied on my struggle for repentance and the joy I had had. I fed my hungry soul with things that had long since been consumed and of which I had nothing left to show. I had to pay dearly for that. Then came three years that I don't want to talk about. I was still able to have good spiritual conversations and was also careful of people. But, but! Well, I will keep quiet about it; I would gladly give up my entire struggle for repentance if I could buy the years with it. By God's grace and the instruction of experienced people, I gradually realized where the bell hung that I had only heard ringing until then. Then I got back into repentance, but I haven't taken it off yet, I'm still working on it, and it will probably stay that way. What sin is, how deep it is in people, what heavy guilt we have on us, that I have only learned now, at least I am beginning to learn. But above all, I thank God that I got into His Word, otherwise I would have to heat the oven with snowballs in spite of all my repentance. And now no one shall get me out of there again; as the snail has its house and the bird its feathers, so I will be in God's word, and stick to it, crawl with it and fly with it. In spite of him who wants to take it from me! This, my dear Heinrich, shall be my struggle for repentance until my last agony.

If you would only take the trouble to look through the holy scriptures where repentance and conversion are mentioned, you should soon realize that I am right. Tell me, the three thousand at Pentecost (Apost. 2, 37-41.), where does it say something about such a repentance struggle? The sermon goes through their hearts and they ask: What must we do? The apostle says: Repent and be baptized! Then all three thousand are baptized on the spot. If this is not clear enough for you, read Acts 8:29-39. 8, 29-39. Did Philip first inquire about the repentance of the eunuch? Or does it only say a bag of repentance? Philip says: You must believe from the heart. The chamberlain says: I do. There it is right, there he is baptized. But maybe he told him about it later. Thank you! The spirit moved Philippum away and the eunuch did not see him anymore. Or read Apost. 10, further Apost. 16, 14. 15. n. s. w. And is the

not enough, read through all the letters of the apostles, where this matter is always taught; and if you only find something certain about such a penitential struggle, then I will crawl through the eye of a needle with my Lisbeth and my three children before your eyes and the eyes of all the world. But if there is nothing there, where will you find the atonement?

Understand me rightly! The tax collector and the great sinner, Peter when he denied, and Paul when he went to Damascus, they have done a penance that almost looks like a penitential struggle of the kind that the long great man wants to have. I would not have contradicted him either, he would certainly have served me with these examples. Now, these are supposed to be real Christian scholars who only pick a law out of some examples and say, "Because Paul had such a struggle of repentance, you must have it too. I would like to turn around and say: Because Paul became blind, you must also become blind. Or rather like this: if you make a law out of Peter, I will make a law out of the eunuch. The eunuch had no struggle of repentance, so *you* must have no struggle of repentance. The one is as *right* as the other, that is, because the one is wrong, the other is also wrong. For I do not mean to say that such a sudden, sharp repentance should not occur in a true Christian. Our Lord God makes many a man suddenly become banguerot, and in one night puts his hands on over his head. My neighbor, however, has for ten years, one after the other, almost without noticing it, become so degenerate that he has to take his stick in his hand and emigrate. Now they are both banguerot, and it makes no difference that one got there at once, the other in ten years. And even if one of them sighed, cried *and* lamented more, because it came over his neck all at once; dearest Heinrich, what does that do? I have the greatest respect for the pain that one carries over from every New Year's Eve into the new year. Many a one who suffers for years would gladly suffer a few days double and triple, if he could get rid of it. So you can also read in the Psalms about heavy penitential struggles, but David had them after he had *long since been* converted to God and had sung many a beautiful psalm of praise to him, which we still rejoice in. And did not Peter also do his severe penance after the Lord Jesus had blessed him long before (Matth. 16, 17.), declared him clean from sins and his friend (Joh. 15, 3. 15.)? These examples are not meant to tell us at what time and to what extent we have to fight a battle of repentance, but they are meant to be a consolation for those who are challenged, so that they think: "This man and that man also had his eyes blown out, so that he could not even see the light of consolation shining, and yet God accepted him and set him right; so I want to sit on a bench with David and *his friends*."

of the great sinner, I'll stay where they are. Thus, dear Heinrich, mau makes a right, comforting gospel out of the stories. But if you do it like the lukewarm Klas, then it becomes a rather coarse lumbering of the law, under which no one remains whole, not even the long Klas. I say it straight out, Klas' teaching is a quite poisonous teaching, with it he condemns the weak and the beginners, whom our faithful shepherd wants to have cared for the most; and also destroys the strong with it, because he makes them safe. But the main thing always remains, this teaching is not founded in God's Word. For when it says, "Repent," it bites, as everyone knows, or should know, it means, "Repent, you must become different, not your skirts, your gestures, your manner of speaking, but first your heart, mind and courage. The ungodly rogue, the old Adam, who sits inwardly in his heart and spreads himself out as if the whole world belonged to him, should be able to fly three times around. But this is not so easy, because he is our child, and repentance is not without much pain, as we also read in Matth. 5, 3-6. The holy apostle gives a brief explanation of all this in Eph. 4:22, 23, 24, which you can read. Now keep to this and let Klas be Klas, because Klas must let God's word be God's word.

I almost forgot, Klas was here last Sunday too. I saw him at Ostermann's. He seems to move around a lot to strengthen the faithful. (I don't really like people who roam around without a profession; they are usually as fickle as their lives, and hedge up all kinds of strange things). He got rid of me right away: I had probably, he said, never gone through the Red Sea, that's what he calls his penitential struggle. I was a bit too worldly for him, because I only spoke in such a vulgar way, like other people, not so anointed and high, and did not shout fire, fire! when I have an abundance of water inside. That is my way. I speak as I am born to speak, knowing well that I should often be more full of praise to God and anointing of his spirit. But, dear Heinrich, what does it help me that I look like a Sunday skirt when I have work to do. I don't want to pretend before my God, and I would rather show off my poverty than deceive myself and others with borrowed wealth. Klas may think of me what he wants; I love my master quite well, and he loves me even more, so I don't need to worry about the rest. But I also love you, my Heinrich, and think. You will not be so simple-minded as to drown in the Red Sea. That is a wet death, which does not go down well. I have chosen another place where I want to die, that is in the arms of my good shepherd. It is nice and warm there, it is quite pleasant to die there.

Finally, dear Heinrich, my wife asked for a ham in salt with you. You wanted to come a few days ago and bring the linen. and let my wife know. Now you send a letter instead. Yes, if only it were at least about the linen or about the notice at the end; but repentance, pure repentance! Do you think that Lisbeth is satisfied with that? She was quite sorry for you, but she always said: where might he have the linen? I reassured her as best I could, but if there is to be no war, you must soon come and answer for yourself. And with that, I command Dick to God and his holy word. words. By the way, Lisbeth sends her love to you and your spouse.

Gräfenstein, July 12, 1819.

Your

Hans Ellerich.

(Church Monthly Bulletin for Evangelical Lutheran Christians.)

(Submitted.)

The best way to set up our churches.

What is the best way to set up our churches? This question shall be answered here; whoever can answer it more correctly, shall be at liberty to do so. Here now follows, as well as it is possible in writing and without drawing, the description of a church arrangement, which seems to be the best. *)

The Christians who lived in the earliest centuries built their churches in such a way that they consisted of three parts, namely of narthex, nave and choir, of which three parts also the tabernacle and the temple of Solomon consisted. Since the fourth century this division into three parts became decisive, because all churches of the Middle Ages, which are built in basilica style, also those built in the heyday of the gothic architectural style (from the 13th century on), are arranged in this way. And even today this basic type, or this basic image, appears as the most appropriate arrangement of Christian houses of worship, namely that every church is divided into these three parts: narthex, nave and choir.

A. The vestibule.

It occupies the ground floor of the tower, which is located at the western end of the church and projects either completely or only half from the nave. If you want to build a gallery church with wide staircases leading up to it, it is most convenient to place the tower half inside the nave and the staircases in the rooms of the nave, which lie on both sides of the tower. If no large staircases are necessary, then the tower can protrude completely and the staircase can be

Even if the subject treated here is on the extreme limit of what is necessary for the development of the Lutheran Church in America, it is nevertheless highly worthy of consideration. It cannot be denied that taste for ecclesiastical beauty has almost completely disappeared here. With few exceptions, churches are built according to the established fashions, according to considerations of economy, utility or convenience, but not according to the rules of the old church architecture; a good puritanical indifference prevails against it. The present essay by an expert is, in our opinion, very suitable for awakening and exercising the sense and taste for what is ecclesiastically beautiful and decent. D. Editor.

be placed in the tower. The purpose of the vestibule is that it gives the nave of the church greater dignity and silence, and the person entering can better prepare himself there for entry into the sanctuary. In the vestibule there is also a safe place for the church stock or God's box, where the Sunday collections or taxes are placed. There must also be a place, perhaps under the stairs, for the bier, which is used at funerals to carry the coffins into the church and out again.

The second floor in the tower, above the vestibule, is used to extend the organ choir. However, the organ was not to be encased in such a way that its sound would be weakened. The next floor of the tower contains the belfry. The bells are such a necessary part of the equipment of a church that the acquisition of them is even more important than that of an organ. Just listen to what, according to an old Latin verse, the functions of a bell are:

The true God I praise, The people I call, The Cierus I gather, The dead I lament, The pestilence I chase away, The festivals I honor.

The most beautiful crowning of the spire is a button with a cross. If one wanted to leave the cross off the spire for fear of being considered Roman, one would also have to leave the crucifix off the altar. We are nevertheless truly Catholic, more truly than the Romans, and can therefore retain truly Catholic customs even after Christian freedom, without immediately denying the correct doctrine.

B. The ship.

The audience is seated separately according to both sexes, the men on the left, the women on the right. In the middle, a wide aisle separates the booths, and narrower aisles are on either side. If the central aisle is omitted, those entering are already deprived at the portal of the pleasant view afforded by the perspective through the church to the rear of the altar. The seats must not be arranged in such a way that the listeners sit opposite each other, which is offensive with respect to both sexes; rather, all listeners sit with their faces directed toward the altar chancel. Seeing the preacher also facilitates hiding him. It is nice when not only men and women sit specially, but also boys and girls, for example on the organ choir, as well as the congregation elders and leaders, usually first of the sacristy door that leads into the nave, have their special seats. But to arrange the seats according to wealth, and to leave the best to the richest, the lesser to the poorest, and to have no place at all in the church for the poorest, as very often happens, is well worthy of a theater or playhouse, where one wants to see something for one's money, but not worthy of a Christian church. This bad habit is punished by St. James in his letter 2, 1-8. Before the royal power of love the abominable Estates trade soon dwindle when this power ruled.

Where gallery churches are installed, they are at the same height as the organ choir. The seats must be arranged amphitheatrically, i.e., the rear seats must each be slightly higher than the front seats, so that the listeners can also be spectators. If this is not observed, it greatly promotes inattention. The pillars supporting the gallery churches are to be made as thin as their purpose permits, rather round than square, so that they are not an obstacle to seeing and hearing. Usually the galleries are located on the right and left at the top of the nave. But the arrangement would be much more practical if these side galleries were omitted altogether, especially in small, narrow churches, and replaced by extending the organ choir further to the east; for in this way one would have the advantage that all those sitting in this gallery could see comfortably, which is not the case with the side galleries, as well as that the light would fall unhindered through the windows, at least through those situated first of the altar choir.

C. The Altarchoir (Absis.)

This is located at the eastern end of the nave, and consists of a niche-like extension, which forms a half octagon in plan, has approximately the third part of the width of the nave in width, and whose depth must not be so great that the altar standing in the choir becomes invisible to too many, who are on both sides of the choir in the nave. The depth of the choir is also determined by this. That on both sides of it two small rooms can be conveniently placed, one for the sacristy, the other for a confessional. The choir opens towards the nave in a high arch that occupies the whole width of the choir, which was used by the ancients as a triumphal arch decorated with images referring to Christ's return to judgment. The floor of the absis is at least one step higher than that of the nave.

The arrangement of an altar choir necessitates the separation of the altar and the pulpit. For it would be very wrong to place the pulpit above the altar within the altar choir. Only in a church without an absis can the connection of the pulpit with the altar be excused, indeed it is often unavoidably necessary because of space saving. If the church is equipped with an altar choir, the pulpit belongs to the southern side of the absis arch, but the altar belongs in the altar choir.

The altar was originally built on mountain heights from grass and sacrificial remains, as ashes and horns; then from stones, wood and metal, like the altar of burnt offerings and the altar of smoke (Exodus 27 u. 30). The altar was designated by God Himself as the place where He would memorialize His name, and where He promised to come and bless (Exodus 20:24), professing the sacrifices in which Christ: one-time atoning sacrifice for the sin of the whole world was prefigured. The Christian altar is now admittedly not like the Old Testament, a sacrifice

But in a certain sense it represents a sacrificial place, otherwise it would be nonsense to have an altar in a Christian church. It

represents a sacrificial place in the sense that it is the place where the sacrificial death of Christ is commemorated, where the body and blood of Christ, once sacrificed, are distributed and received in the sacrament of the altar, and where the blessing of the Lord is pronounced over the whole congregation, as well as for the consecration of individual Christian offices and states (e.g. for ordination, confirmation, copulation). Then the altar is also a place of sacrifice, because the spiritual sacrifices of prayer are offered to God by the congregation through the church servant, and by the latter for the congregation, as well as because the spiritual sacrifices of brotherly love are offered there, in that according to old church custom the gifts of the Christians for the poor are placed on the altar, From this, the necessities for the celebration of the Lord's Supper and the upkeep of the church servants are set aside, a custom which has now mostly been abandoned, but which has left a trace in the still common practice of the communion guests surrounding the altar and sacrificing behind it.

In our churches there is only one altar, and just as the altars of the tabernacle were square, so are the Christian altars; round altars were found in pagan temples. Our altars are also not tables, but cube-like devices, sometimes of wood, sometimes of stone, so long that two ministers can administer Holy Communion on them. Our altars are also not tables, but cube-like devices, sometimes wood, sometimes stone, so long that two clergymen can administer Holy Communion on them, and so wide that there is sufficient space for the sacred vessels 2c. on them. In addition to the communion vessels and the small lectern for the Bible and the Agende in the center of the altar, the usual altar decorations must also be taken into consideration. First of all, this includes the crucifix, which has been in use as an altar decoration since the 7th century. A crucifix in ecclesiastical style has a body that measures a third of the length of the cross, with three nails, the right foot lying above the left. We should not give up this adornment, and just as little fall into the iconoclastic baldness as into the Roman excess, which does not know where to go with all the crosses and crucifixes. On both sides of the crucifix are candlesticks with candles, which are lit during communion and other festivities. It is better to leave the altar hangings of a white cloth hanging over the top than to cover the entire altar. The uncovered part of the altar must be treated with care, so that it does not appear as a crude box, but as a beautiful building with a pedestal, a ledge, and arches in between. At the back of the altar, an architecturally decorated altar wall is erected, which distinguishes the altar more, but at the same time also serves to ensure that the voice of the liturgist or the clergyman serving at the altar can be heard better from the nave. The altarpiece belongs to the middle field of this altar shrine. When the altar is close to the wall

If the altar is in the middle of the room, a painted window can be placed directly above the altar instead of the altar shrine. As far as the further decoration of the altar is concerned, a healthy ecclesiastical taste will find the right measure to place various emblems (e.g. the lamb, A Ω crosses 2c.), ornaments and inscriptions (e.g. Ex. 20, 24; 1 Cor. 5, 7; Rom. 3, 25) in such a way that the mind is collected and edified, but not distracted, which easily happens when the altar is overloaded with these and those pretty little things, and looks more like a childish cleaning table, or a pagan idol altar, than a Lutheran altar, which alone is resplendent in sublime simplicity.

If it is customary in a place for the communicants to kneel, the altar stands on a semicircular protruding step, at the edge of which they kneel. The arrangement is different when the communicants receive one form of the sacrament at one side of the altar and, after walking around behind the altar, the other form at the other side. For this purpose, a small parapet with kneeling benches outside the parapet is required on each side of the altar. It is to be observed that the clergy with the kneelers are on the same floor level as far as possible, as well as that the parapet is not very high, because otherwise the sacramental presentation is very difficult. We now come to the pulpit, so named from the lattice work (cancelli;) which separated the altar choir and the nave, and at which in former times preaching was done from a raised step (*suggestus*). Luther calls the pulpit the sermon seat. The most suitable place for the pulpit in a church with an altar chancel is the one described above, namely the southern side of the apse opening, but in such a way that the pulpit is not placed in this opening, but in the nave, and in such a way that one reaches it either on steps inside the sacristy through a pulpit door, or through a sacristy door leading into the nave, and on pulpit steps exposed in the nave. The usual shape of a pulpit is the octagonal chalice. Above, a sound cover is fixed into the wall to facilitate speaking and listening, in that such a sound cover prevents the sound from spreading upward and directs the sound more downward, according to the law of acoustics (or doctrine of sound) that sound bounces back from the surface of a solid body at the same angle at which it strikes that surface. The pulpit is further equipped with an altar for reclining on the front parapet, a board on the side for placing something on, a kneeling bench, and a lighting device for evening services, consisting of two movable arm lamps, which can be turned forward for use so that the light falls from the front onto the preacher and the book. Fixed lamps on either side of the preacher hinder him in his lecture, and the like fixed behind the preacher are completely inverted,

as they put the preacher's face and the book in shadow. As far as the pulpit decoration is concerned, the base, the parapet and the sound cover are the most appropriate architectural elements. The Saul knob, the spandrels and the sound cover are suitable for a richer decoration. In the latter, one usually sees the image of a dove, representing the Holy Spirit. Similar to the altar, the pulpit hangings are also left hanging only for a short time. In the past, an hourglass of the size of an hour was attached to the pulpit to remind the preacher of the time of his sermon; such a reminder may still be in good use nowadays.

In the middle of the first choir step, which protrudes roundly, stands the baptismal font, with a small water basin. Our baptismal fonts do not need to be large, since we do not immerse our baptized persons, but rather water them. For this reason, too, the baptismal font should be small, so that it does not detract too much from the view of the altar. The shape of the baptismal font is also usually the octagonal chalice shape, and is also suitable for richer decoration. The given arrangement of the baptismal font corresponds to the Lutheran baptismal liturgy, according to which the act of baptism begins at the altar, and at the words: "The Lord keep your entrance 2c." the child is led by the godfather and priest to the baptismal font for baptism.

In the other place of the abscissa arch corresponding to the pulpit, on the first step, there is a fixed reading desk, for reading services, longer announcements, short lectures 2c. It forms a massive parapet with a beveled top, and also asked a kneeling bench.

If the altar chancel is to be closed off from the nave by a railing, it must be arranged in such a way that the baptismal font and the lectern are placed inside it, but the pulpit is outside it; it would therefore have to be placed on the first choir step; it should also have two doors. A perforated one, which allows a view, is preferable to a solid one.

The sacristy is at the same floor level as the choir, has an entrance from the outside, and is connected to the choir by one door and to the nave by another. It contains a closet for clothes, sacramental utensils, parish archives, a table or altar with crucifix, and must have enough space to accommodate several people.

The confessional, the other room next to the choir, corresponding to the sacristy, is accessible only from the choir, has a window into the nave, so that the confessor and the penitent can be seen from there without being heard, and contains a confessional chair, as well as a small table or altar at the window that looks into the open air, not into the nave, towards which the confessor kneels in confession and receives holy absolution. Absolution.

If in this way a church is divided into its three main parts: narthex, nave and choir

is established, the architectural style should now also come as a dress over the whole. Without a doubt, the gothic style is the most suitable for churches. Unfortunately, it is only unconstructive for wooden buildings, i.e. it cannot be executed with wood as completely as with stone, according to all its rules, e.g. the arches and vaults can at most only be imitated with wood. Such imitations of stone construction with wood are permitted in emergencies, but strictly speaking they are something untrue and unworthy of a place of worship. If one wants to build a gothic church out of wood, one should rather not conceal that it is wood,

make instead of pointed arched windows or doors, rather such, which close at the top in an acute angle with straight legs, let the entablature of the roof be seen inside, and decorate it appropriately, instead of a wooden vault, and cover the walls on the outside with vertical boards of equal width, whose rebates are covered with laths, which at the top, under the simply structured cornice, end in a frieze-like, pointed-arched decoration. Such gothic wooden constructions can sometimes be seen in English episcopal churches, and are also found in Norway.

As the style of a church should be constructive, so it should also be pure; one should therefore beware of the mishmash of all possible architectural styles, as one often sees, especially here in the country, a concoction of Gothic lancet windows, Italian pilasters and cornices, and the like. Only through artistic arrangement and pure style will the church inwardly and outwardly receive the character of the beautiful and the venerable; it will look like a house of God and make an uplifting impression on every mind; It will thus be distinguished from all other buildings, and will neither be mistaken for a school, hospital, theater, or magazine, nor will it be so easily transformed into these, as sometimes happens with poorly furnished churches, for it will be so suitable for no other purpose than precisely as a place where God's Word is acted upon.

(To be continued.)

Jacob Andrea and the Jewish Delinquent.

A Christian, as St. Paul would have him, booted on legs, as ready to drive the gospel of peace - Ephes. 6, 15. - was Jacob Andreă, one of the 6 theologians who wrote the Concordia formula; he was born in 1528 and died in 1590. Almost his entire life was taken up by journeys, which he had to undertake on behalf of his prince in the service and for the benefit of the church. The following example shows how he was ready for the most specific pastoral care in spite of the innermost interest that occupied his soul on and between these great theological journeys, and how thoroughly he practiced it. In Weißenstein, 2 miles from Goeppingen in Würtemb, a Jew who had committed a theft was to be

had committed, be hanged. Andreä went to the place of execution to see in which confession he would die. The culprit hung there with his hands tied behind his back, barked at and mauled by two dogs with their hind legs fastened on both sides. But as often as the barking of the dogs subsided, the wretch sang consolations from the Hebrew Psalter, and with fervent supplications called upon the God of Abraham, Isaac and Jacob for mercy. The pastor of Weissenstein, evangelical in his heart but papist in his confession for fear of man, came to Andreä and asked him to try his salvation on the Jew. After some hesitation because of the foreign territory and the difference of the national church, Andreä agrees. He addresses the Jew, approves of his prayers, since Abraham, Isaac and Jacob had called upon the one, true God; but his error consists in the fact that he thinks he is abandoning the one, true God when he believes in Jesus Christ, Mary's Son. For he is called Jehovah in the prophetic writings, as it is written in the prophet Jeremiah (23, 5. 6.): "Sift, the time is coming, says the Lord, that I will raise up a righteous seed for David, and he shall be a king who shall rule well and establish justice and righteousness on earth. In that day Judah shall be saved, and Israel shall dwell safely; and this shall be his name, that he shall be called: Lord, who is our righteousness (Jehovah Zidkenn)." From this it is clear that the Messiah is not only true man from the seed of David, but also true God, Jehovah, the Creator of heaven and earth. Therefore, when he believed in Christ, he did not believe in a new self-made God, but in the true God of Abraham, Isaac and Jacob, who had put all their trust in this Messiah as true God and wished to see his day. But God had to be Christ in order to atone for the sins of the whole world and to bear such a great punishment as no English or earthly creature would have been able to endure. The Jew sees the latter in himself, since he is not hanged for the transgression of the whole decalogue, but only of one commandment, and not even of the whole, but of a piece, and through this punishment does not do enough for God, but only for men. But for the secret thefts, which he only commits in his mind, and which are also thefts according to the law "thou shalt not lust", he has not done enough. How much punishment, then, must he suffer for the transgression of the other commandments, against which he has sinned in thought, word, and deed, if he remembers the word of Moses: "Cursed is he who does not abide in all that is written in the book of this law. Let Christ, who is the Lord Jehovah, the true and eternal God, and who has taken on our flesh, take upon Himself the curse, in which He, with the utmost innocence, has obeyed the law by active and lei

He did enough in his obedience and thus atoned for the sins of the whole world. On him, as Isaiah says, God had cast all our sins, and if the Jew believed in him, he should know that he would not throw away the religion of Abraham, Isaac and Jacob, but would follow it and be saved. The wretch listened to all this with the most rapt attention. Even the dogs are said to have been silent during the speech and to have slackened in their bites. Andreä went down the hill; but, already about to mount his horse, he is called back, at the request of the delinquent. "Ah, Lord! Ah Lord!" cried the poor sinner - "grant that I may not die without baptism!" Andreä replied, "Do you believe what I have held up to you from the sacred writings of the prophets concerning Christ?" "I believe" - says the Jew - "God knows." "See to it," admonishes Andreä, "that you do not act in this way in order to keep your life." "I will not think of it," adds the Jew, "for you see how miserably I am mauled by the dogs. I do not seek earthly life, but eternal life. Help that death does not seize me before baptism. I do not wish to live, but to die, if only baptism will be granted to me!" Andreä, who could no longer doubt the sincerity of his repentance, strengthened his faith with other prophetic utterances. That same evening, baptism was administered by the pastor of Weissenstein, followed immediately by strangulation.

(Submitted.)

Wonderful salvation from the danger of fire.

Great are the works of the LORD, "he respecteth them, he hath delight therein. Ps. 111, 2.

It is a small thing for God to perform great miracles. He reveals his miraculous power wherever his honor or our need requires it. Therefore, if we do not tempt God and give in His ways, God can and will also glorify Himself in us through His gracious help.

God can feed us without any food, only through His holy word; He can bless and increase a small supply in such a way that it is sufficient for a great multitude; He can make a single meal nourish us for a long time: God has demonstrated this many times, especially in His dear Son in the wilderness (Matth. 4); through the miraculous feeding of the five thousand with five loaves and two fish (Joh. 6) and in Elijah when he went to Mount Horeb. (1 Kings 19) But God has not only performed such miracles in ancient times, but at all times. Even today, God performs such and similar miracles to inspire us to trust Him in all our needs and to place our confidence in Him. What a wonderful miracle work of God is reported in the history of our church by Johann Gotttreu Fellßnert. In 1629 he was put to death by the Jesuits in Olomouc for the sake of preaching the Gospel.

dig walled in. Thirteen years later, in 1642, a Swedish camp was knocked out in the hub. On a post, the shield guards heard a human voice from the depths of the earth. They reported it and by order of the colonel, digging was done. Soon Fellßnert was found in the place where he had been walled up, not dead but alive. He awoke from a faint and thought he had taken a short, fifth slumber.

After that time he lived for three weeks and preached the gospel again in his old church at Easter 1612.

I am now permitted to report a miraculous deed of God from our days.

In the first week of September 1859, there was a major fire in New Orleans. The flames raged terribly in several major warehouses, covering almost an entire block. The seat of the fire was mainly in the lower floors of the buildings; it had not yet burned through the roofs. On the fourth floor of the warehouse adjacent to the burning houses was a fireman, named Jules Dreur, from the American hook and ladder company No. 2, there to rescue and perform other services that his profession entails. Suddenly the flame from the neighboring house breaks through. He must be careful to retreat in haste, and wants to the windows of the front, but his steps are inhibited by fire and dense ranch, The stairs he can not climb, because it burns under him. Almost blinded and half fainting, he rushes to the back of the building, which is on the street opposite the front. There, at the window, he makes a futile effort to make himself known to his comrades. He could not be seen in front of the swirling columns of smoke; he could not make himself heard in front of the loud singing of the firemen who were working at the sprinklers and because of the roaring of the pumps. His fire hook he asked in his hand, with which he can just reach the pinnacle of the house. He hangs his hook on it and begins to climb up to the roof. While he is doing this, the black clouds of smoke from the neighboring house ignite and the bright blaze illuminates the horrible spectacle for his companions: he hovers on the wobbly pole, which barely finds a hold on the pinnacle, between heaven and earth, four stories high! He climbs up; his comrades watch him breathlessly and with trembling hearts; the slightest turning or swerving of the hook is inevitable death: but happily he reaches the roof and runs across it to the front, where, as he knew, there was a four-story ladder on which he could descend. But there the saving ladder lies broken on the ground. The firemen had not waited until the ladder was steep enough to climb up, but in their untimely zeal for service had already taken to it with the water hoses. The ladder had

in such a position did not know how to carry the great load and had collapsed. As a result, several people were seriously damaged. Now there was only one ladder of sufficient length, on one of the side streets. He set off again, there, over the roofs of all the burning houses. But a few moments before, the fall of a gable had shattered this last ladder. Now he wants to return to the side where he had climbed up. But in the meantime the fire has burned through the roof. Tongues of flame lick through everywhere, thick smoke drifts towards him, the heat under his feet becomes unbearable. The house next door begins to break away from the other buildings. It sways back and forth; it collapses. At the moment of the collapse, the fireman jumps onto the roof of the falling house and is hurled with its debris into an adjacent open space, about fifteen feet beyond the last fragments of the gable, without any bone being broken by the fall or any significant injury to body or limbs. He was unconscious for a few minutes, but soon regained consciousness. He was prevented from walking for several days, not by the consequences of the fall, but by the effect of the fire, for while he was walking across the hot roof, the soles of his shoes were burned and his feet singed.

These facts are taken from the local newspapers, namely from the New Orleans Daily True Delta of September 11, 1859. Even the secular newspaper writers cannot resist calling this event a miraculous one. But they do not look at it from the right point of view; they only know how to emphasize the courage and the presence of mind of the man.

But we Christians must look at such events from a different perspective and strengthen our faith. In such reports we remember God's word and promise: (Ps. 31, 11.) "He hath commanded his angels concerning thee, that they should keep thee in all thy ways, that they should bear thee up in their hands, and that thou shouldest not strike thy foot against a stone. The man was in so much trouble on the ways of his profession and on the same, without rash recklessness, that God commanded his angels to carry him on their hands when he was climbing up, and to lay him on the ground unharmed when he was falling down. What God has shown in this man, he can and will also do in any of us. His holy word and promise is there. God grant that we may believe the same. Amen.

Strange request in youth.

The godly theologian Joh. Saubertus, who died in 1646, wrote in a letter to a preacher named Dilliger:

In my youth I often called upon God to give me hell in the world and heaven there. *Bene est!* (Well!) I am heard; God lets me try hell; there is no lack of all kinds of temptation: and if I did not have God to comfort me, I would have to fly off the handle.

Reading Fruits.

To want to preserve the confession within the Union is as much as to seek to conserve (preserve) the iron in vitriol oil.

God overlooks the stumbling in mercy, but he has threatened to punish the limping with temporal and eternal punishment.

As soon as reason crosses the territorial boundaries of faith, it is captured by unbelief.

When a person is close to death, many strange fantasies tend to run through his head. It is similar with the world. The closer it comes to its end and downfall, the more outrageous thoughts, opinions and beliefs it hatches.

From the pagans .pagans are born, but with Christians it is different. Finnt, says Tertullian, *non nascuntur Christiani*, that is, we become Christians not by birth but by rebirth.

What those do who recognize God only from nature and do not want to know anything about a revelation.

Thus the famous profound Christian philosopher Hamann writes: "To admire the only wise God in nature is perhaps a similar insult to the insult that mau gives to a reasonable man, whose worth is estimated by the rabble according to his skirt. - (H. Sch. ed. by Roth II, 207.)

Nechmmsablage des Luthervereins über den 1. n. 2. Band des Lutherbuchs.

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which are paid.

The undersigned would like to add the following comments to the above cash report:

The dispatch of the 2nd volume of the Luther Library by our managing director is complete. sent. Should members of the association have any complaints about an oversight in the delivery of the books, we request that they inform us of their complaints as soon as possible. As much as we can, all members should be completely satisfied. The long delay that has occurred with the second volume should be kindly excused, partly with the novelty of the whole enterprise, partly with the fact that the promises made to us have not been kept punctually. We hope that such delays will occur less and less in the future.

2. no books have been put into commission so far, because the funds are not completely sufficient for it, and we have to ask to accompany all orders with bare money.

3. all booker orders should be made to L. Volkening, 54 Franklin Avenue St. Louis.

The dozen of the 1st and 2nd volume costs 3 dollars each.

Single copies of the 1st or 2nd volume cost 35 cents and 10 cents postage if they are to be sent by mail. Those who have mistakenly sent only 25 cents may add the missing amount if their orders are to be shipped otherwise.

We again remind all those who intend to become members of our association for the second year to send us their names and contributions as soon as possible. Although the material for the 3rd volume is already ready, 8 10 of our statutes forbids us to begin printing until the necessary costs have been covered.

Only those can be registered as real members of the association who have sent in their annual contributions. Mere registrations of members without contributions must be disregarded.

St. Louis, April 2, 1860.

Adolph Heinicke, Cassenführer.

s: MMOLL L L8TLD, 8t. Donis, Jlo.

Church News.

After Mr. Andreas Zagel, heretofore pastor at Clifty, Bartholomew Co. Ind, accepted the call to Trinity Parish in Adams Townsch., Allen Co. Ind. the same was accepted on the 1st Sunday in Lent by the undersigned with the assistance of the dear brother just present here on a visit, Rev. J. A. Ottesen of the Norwegian Synod, was solemnly inaugurated into his new office by order of the honorable Presidium of our District.

May the Lord be with His blessing on your dear brother and let him bear much fruit for eternal life.

Fort Wayne. A. Crämer.

Address: Dev. .V.

Dottorbox 644.

There Inä.

Mr. Past. J. Rennieke, who, with the approval of his former congregation at Staunten III, has accepted the call to the Lutheran congregation vacated by the departure of H. Past. E. Riedel, which had become vacant.

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at Paitzdorf, Perry County, Mo. was accepted on behalf of the Presidium on Sonnt. LeinimKeero by the undersigned, assisted by S. Past. J. P. Beyer, inaugurated into his new office.

May God give his servant courage and joy to carry out his ministry with all diligence and faithfulness, and may he bear much fruit for eternal life. Amen.

Frohna, March 7, 1860.

Ch. H. Löber.

Conference - Displays.

Notice is hereby given that the next Pastoral Conference for the State of Michigan will be held at Frankenlust Mich, June 15, 16, 17, 18, 1860. All members of the same, both pastors and school teachers are hereby kindly requested to assemble at the home of Pastor Ferdinand Sievers at Frankenlust on June 14.

Frankenlust, March 20, 1860.

F. Sievers, temporary secretary.

The St. Louis district conference will, according to the resolution of October 10 b.y. begin on the Friday after vom. -lubuatö (the 4th of May) and will be held in Altenburg, Perry County, Mo.

I. P. Beyer, Secr.

The Baltimore Pastoral Conference will hold its meetings this year at the usual time, namely, from Wed. April 18 to Wed. April 23, the Lord willing, in Baltimore, Md.

Wm. Summer.

The Lutheran General Conference will meet this year, God willing, on June 7 at Trinity Church in Cleveland (west side), O.

Everyone who professes the unaltered Augsburg Confession is cordially invited. Confession is cordially invited. Upon arrival here, one should go to the parsonage next to the church, No. 66 Jersey Str., west side.

The undersigned would appreciate it very much if those who intend to attend the conference would communicate their decision at least 14 days in advance.

Cleveland, O. April 21, 1860.

J. C. W. Lindemann

box 3802.

Receipt and thanks.

From the Women's Association of the Lutheran congregation of Pittsburg for Concordia College, St. Louis 25 shawls, 1 quilt, 7 bust shirts, 12 kisen covers, 6 pairs of stockings.

For H. Allwardt by Mr. Pastor Ernst of Hrn.

Hoarse\$1 ,00

From Mr. Haushalter & Ph. Schuster 4 50 Cts. 1,00

Furthermore: From the women's club in Olean 2

Shirts and- 3,38

From Mr. Paul Morsch 6,60

" Fr. Wesemann from J.-V. in Addison 5,00

From Jgfr.-V. in Addison 2,00

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For Heinrich.stock from the support association of the community in West Seneca 10.00

Similarly collected at the baptism of children of Mr. A. Jo/there 1.00

„ H. Walker from the Jungfranen-Vercin of the Gem.

of Mr. Pastor Lindemann 3,00

Bon to Mr. Wilhelm Weder and Mrs. Fortlage äPI 00 2,00

" the Skölcr Bnrfcnd and Markworth of the comm. at Altendurgh, Perry Co, Mo. by Dr. Bünger 22.00

"H. Partenfelder of the Young Men's Association from the community in Saginaw City, Mich, through Mr. G. Streeb 3.00

" the pupil A. F. W. Richmann collected at the wedding of Mr. Pastor Friedrich 4.55 From Pastor F. W. Richmann 5.45

"H. Sieger vom Herrn Pastor Rinker auf der Hochzeit des Herrn Ludwig Graf gesammelt - - 3.53 By Hrn. Past. Stecher by F. Hildebrand and E. Wctzel ä \$1,00; Chr.

Höninger, Chr. Ratsburg, C. Hanson, F. W. Baum, Chr.

Key ä 50 Cts.; Fclldhuscn and Bauz ä 25 Cts. 5,00

From Mr. Pastor Koster 2,00

„ W. Lange and H. Sieger from the rural community of Dr. Sibling to Wertb of FeurungsMaterial from Mr. Hitzemann, Ebr. Crämer, H. Crämer, version, Ebr. Roos ä \$1.00 5.00

"W. Hoffman" from Mr. J. Noos to Holzwerth 1,00 „ H. Westrnmb from Mr. Möller from the Gem.

of Mr. Pastor Streckfuß to Holzwerth ----- 1,00 "	F. W. Spindler from Mr. F. Birkner in New-	
fork	5,00	
From the women's club there 2 shirts, 2 pairs of woolen stockings and a gray summer skirt.		
„ J. Jacob Hoffmann from the young men's association of the congregation of Mr. Pastor Hanser	1.60	From the Gemeindegeld in Wolcottsville 2.40
From the Saginaw Young Men's Association	3.00	
"From the congregation of Mr. Past. Lemke in Monroe by Mr. Pastor Hattstädt	3.00	
From community to Detroit	0.96	
„ Fr. W. Hoffmann from the Women's Association of the Gem.		
of Mr. Pastor Hattstädt at Monroe	4.92	
From the virgins' association there	1.08	
" Georg WambSganß by Mr. Mickael Nessel		
from the parish of Mr. Pastor Reiter - - - 5,00 "	Fr. Bruck from Mr. Ferdinand Mavcr from the	
Congregation of Mr. Pastor Zage!	1,00	
„ August E. Winter by Mr. Pastor Daib and		
some members of his James congregation	5,67	From Hrn. Past. Daib collected at the wedding of Mr. Johann Knöllcr 6,51
„ Hermann Meyer by Mr. F. W. Gcrsegncr of the New-Nork community	5.00	
" Conrad Stoffler collected at the wedding of Mr. Illenbcrgers and Toubsaents in Pbiladclphia-	5.52	
From Mr. Paul in Philadelphia 0	:38	

Received for the travel expenses of a missionary to California:

By N. N. in Cincinnati \$1,00; Collected by Mr. Past. Seuel ans der Kindtaufe des Hrn. Strattmann \$0,55 und des Hrn. F. Kröger \$0,70; Aus der HansmissionS-
büchsc des Hrn. Past. Wüstmann \$2,00; From Mr. F. Weiss in Addison \$1,00; From Mrs. Knutzen \$3,00; From Mr. Past. Werfelmann K5.00; From Mr. Past.
Reisingcr \$2,00; By Mr. Past. H. Wunder, Chicago, from the 2nd Women's Association in s. Gem. \$2,00; By Mr. Past. A. Ernst, Whites Corner, N. A- collected at a
family party at Mr. Diebold Heinrich \$3,00; By Mr. Past. C. Merz in Lancaster, O. by John. Merz in s. Gem. \$10,00. Th. Brohm.

Get

a. To the general synodal treasury:

By Rev. W. Keyl in Baltimore from his congregation for the teachers - salaries of both institutions	30.61
"Mr. Pastor Theo. Brohm in St. Louis from	
H. in Liverpool, O.	1.00

d. To the Synodal Missionary Fund:

By Mr. Pastor W. Keyl in Baltimore- - - 37.60 and to wit:
\$31.85 Collecte and amounts from its Gem.
5,00 from sewing vcrin.
0,75 extra

o. To college maintenance coffee, for teacher salaries:

From the congregation of Mr. Past. W. Keyl in Baltimore 1	.50
Through Mr. L. Volkening from the municipality of the	
Mr. Pastor Ph. Gräbner in St. Charles--	11,00

ä. For poor students and pupils in the

Concordia College and Seminary:

By Mr. Rev. W. Keyl in Baltimore Gratitude offering of F.- N- for 5 poor students---- 5.00 o. To maintenance fund for venv. Mrs.

Prof. Biewend:
Vncmt.

In this connection, we are obliged to inform you that very little has flowed into this fund recently and that the requirements for March and April have already had
to be covered by the general synodal fund. F. Böhlau, Cassirer.

For the Lutheran have paid:

The 13th year:

Mr. M. Freudenberger.

The 14th year:

The gentlemen: Past. J. H. Tormann 5 Ex., D. Ritts, M. Freudcnberger, Past. H. Jox 10 Ex.

The 15th year:

The gentlemen: Past. J. H. Dörmann 11 Er., W. HiKr- mann, Past. W. Richmann, D. Ritts, M. Freudcnbergn.

The 16th year:

The gentlemen: Past. J. H. Werfelmann, C. Perlewitz, C. Schubert, H. Marks, Con. Salgcs, Chr. Wolthemath, H. Homeicr, H. Pfingsten, C. Biestcrfold, Past. W-
nichmalm, Past. C. Spiclmann. Past. P. Eirich, Dr. H. Schmidt, D. Ritts, Johann Mertz, Past. E. M. Bürger, Lehm Pürner, C. Hankammcr, W. Koble, Andreas Paar,
Chr. Krieger, Casp. Roth, G. H. Notb, Johannes Boß, Am Sänne, David Roth, Johannes Kimpel 50 Cts.

The first half of the 17th year:

Hankammer, Dr. H. Sckmidt, C.Perlevch M. C. Barthel.

Changed address:

Rvv. L. ROI^, Oolumbus, Lartli Oo., Inä.

The undersigned has published and there, as well as with: Mr. A. F. Siemon in Fort Wayne, Ind:

The twentieth chapter

the

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St. Louis, Mo,

Synodaldruckerei von Aug. Wiebusch u. Sohn,

Volume 16, St. Louis, Mon. April 17, 1860, No. 18.

From the obligation to attend the municipal meetings

A speech

delivered at a meeting of the Lutheran congregation at St. Louis, Mo., by C. F. W. W. *)

Among us, beloved brethren in Christ, it has unfortunately become almost a habit among many to miss the church meetings even without need. In particular, I have experienced that many who have joined our congregation only later come diligently to church, but leave the congregational meetings almost completely unattended. Since this is done by many who otherwise practice a Christian way of life, it seems obvious that this omission is not the result of malice and contempt for church order, but of error and ignorance of what makes such behavior reprehensible and sinful.

Since it is my duty as pastor of this congregation to see to it that nothing sinful and corrupt becomes habitual; since, according to God's Word, my profession and my office require that I, as St. Paul writes in 2 Tim. 4, "preach the word, whether in season or out of season; chastise, threaten, exhort with all patience...".

By reprinting this address from No. 21 of the 3rd volume of the Lutheran of 1847, a promise made earlier by Prof. Walther has been fulfilled. R. and teaching," I hasten to meet the invading enemy with God's Word.

Before I do this, however, I declare in advance: It will indeed result from this that it is absolutely sinful and reprehensible to be guilty of such an omission; but with this I do not in any way want to shame those who have hitherto been guilty of the same, for they have hitherto, I repeat, as I must assume according to love, probably only done so because they have not rightly seen the nature of the matter and have been led by an erroneous view of it. I do not want to wound, but to heal; I do not want to frighten those whom I consider unbelievers with the thunder of the law, but to make it clear to those whom I trust to be willing to obey God in all things, that church meetings and their attendance are not an impure matter that is subject to human will, but rests on God's command and order.

So listen to my reasons, and then judge for yourselves. **It is a sacred duty of every member of the congregation who is able to vote not to miss the congregational meetings without necessity**, namely: 1. because if everyone wanted to miss them, the congregation would be destroyed.

Christ says, "All things whatsoever ye would that men should do to you, do ye even so to them: this is the law and the prophets." Therefore, whenever a Christian does something, he puts it to the test.

He uses this yardstick for his actions. He asks himself, how would you like others to act in this case? and he judges himself according to that. He therefore also necessarily asks himself, what would result if everyone wanted to act as you do? If he sees that this would cause harm, he refrains from it.

The congregational meetings, however, are indispensable for the existence of our congregation, especially under our present circumstances. We do not have a consistory or a local church inspection, and I must add, thank God, that we do not have such guardianship authorities to take care of everything for us while we could sleep. Everything that belongs to the administration of the congregation's affairs, to the establishment of external orders, to the control of the contributions and expenditures, to the care of alms, to the handling of church discipline and to the exercise of a church court in matters of doctrine and life, that lies in our hands and therefore also on our conscience. What would become of our congregation if we did not hold meetings in which all these things were done and taken care of? How can things be done properly in the house of God if we do not discuss and unite about the necessary regulations according to our circumstances? How can everyone be required to contribute to the maintenance of the preaching and school ministries, the buildings, the church equipment, and to cover the costs of many other things?

How can the needs of our poor be properly distributed and properly supervised if we do not meet from time to time for this purpose? How can our poor be supported to the best of our ability, their needs brought to the attention of all, and action taken on their behalf in the interests of all, if everything is entrusted to just one person and left to his insight and good will? Who then can know who belongs to the community or not? Who, what feasts should be celebrated and at what time and in what order our public worship services should be held? Where then have we an opportunity to undertake the third degree of exhortation and punishment? Christ saith Matthew 18. "If thy brother sin against thee-punish him-heareth thee not, take unto thee another or two-heareth them not, tell the congregation. If he hear not the congregation, count him a Gentile and a publican." Now where is our church to be found, if often someone wants to go according to this command of Christ, if we do not hold a meeting? Where then is the highest church court, in which the innocent may find his right, and the guilty, as St. Paul says 2 Cor. 2, "may be punished by many"? Where then is the church that can first judge according to God's word, and then, where necessary, put the obstinate sinner under ban, declare him a heathen and a tax collector, and cut off the rotten limb from her body so that it does not infect the whole body? Where then is the church to be found when the preacher begins to tempt souls with false doctrine and the church is then to judge about the most important thing, namely whether the gospel of Christ is being taught rightly or is being falsified and perverted? Furthermore, where is the church when the pure teacher is suspected of being a false prophet, a heretic, and when he now appeals to the judgment of the whole host? There is no doubt that sooner or later our congregation must collapse, everything in it must fall into the greatest confusion, the most necessary matters of it must be left undone, the whole must become a disorderly jumbled heap that has completely lost the true form of an apostolic congregation, if all the individual members do not take part in the congregational government and administration, i.e. if no more congregational meetings are held or if no other institution is made in its place that completely replaces it.

What should one say, therefore, when one so often hears the speech: "I give to the church and to Holy Communion. I give to church and Holy Communion, I give my contribution, I lead a Christian walk by God's grace-is that not enough for a Christian?" - It is true, for your person it might be enough, but not for your neighbor, not for the church. What you allow yourself you must also allow others; you must therefore admit that anyone can stay away from the church meeting. But what is to become of it then? - Nothing less than that you lose what you now enjoy, and so you lose what you have.

you profess to hold in high esteem. For as the most precious gift needs its vessel in which it is carried, so also the church, as long as it is still struggling in this world, needs the vessel of human administration, of outward order, of discipline and a visible judgment seat. If you do not take an active part in the church meetings, you are neglecting a sacred duty.

But here some will perhaps say: Even if I do not come, the church will not be destroyed; there are others in whom I have good confidence, and they will take care of everything as they wish without me.

This objection leads me to the second reason why it is a sacred duty of every member of the congregation who is capable of voting not to miss the congregational meetings without necessity, namely, because it is inequitable to let others work for one when one is equally obligated with them. It is an unspeakable blessing when any number of Christians unite to establish and maintain an orthodox preaching and school ministry and to provide and take care of everything for its continuation. He who has the enjoyment of a thing in common with others should also take upon himself the burden connected with it. Here, too, I would like to apply the apostle's words: "He who does not work should not eat. It is therefore quite unreasonable for you to cultivate your rest at home, or to earn money in the meantime, or to go for a walk, or to edify yourself in all undisturbedness, while your brothers are gathering for your benefit and the benefit of all, cutting short and denying themselves time, earnings, and a possible rest; They toil to find out what serves the welfare of the community and to take care of their business, and, so that nothing necessary remains undone, they toil, sweat and work, let themselves be told many unpleasant things, try to settle disgusting disputes and so on. How will you answer to the judgment of a conscience enlightened by the Word of God, how will you unite it with the royal law of love, if you only want to enjoy the benefits of a Christian congregation, at most bear the burden of the financial contributions, but do not want to take upon yourself the often most unpleasant business, which must be attended to in order to exist? Then, to a certain extent, you are not eating your own bread in the clergy. How? Do you not blush before the saying: Gal. 6, 2. "Bear one another's burdens, and you will fulfill the law of Christ"? Must you not rebuke yourself when the holy apostle puts these words into your heart? Do you not have to reproach yourself when the holy apostle calls the words into your heart: "Each one does not look at what is his own, but at what is the other's? (Phil. 2:4.) Can you then sit quietly at home, knowing that now my brothers are gathered to bear the common burden; will you not then hasten to join the workers and help in attacking where you can?

"But that's just the main reason why I don't come, because I think I can't do a lot of

Some may say in their hearts, "I do not want to do anything in the process. Let him now hear my third reason for the guilty participation in our meetings; it is this: Because every Christian has received his gifts from God for the common good. For thus saith the holy apostle Paul 1 Cor. 1 Cor. 7:7, "Each one has his own gift from God, one in this way and another in that way;" Rom. 12:4-6,

"Just as in one body we have many members, but all the members do not have the same business; so we are one body in Christ, but one is another's member, and have various gifts according to the grace that has been given to us." Further, 1 Cor. 12, "In each one the gifts of the Spirit are manifested for the common good." Even the body is not one member, but many. But if the foot should say, I am not a hand, therefore I am not a member of the body; should it not for that reason be a member of the body? And if the ear should say, I am not an eye, therefore I am not a member of the body; should it not for that reason be a member of the body? If the whole body were an eye, where would the hearing be? If it were all hearing, where would the smell be? But now God hath set the members, every one of them, specially in the body, as he would have them. - Now the members are many, but the body is one. The eye cannot say to the hand, I may not be yours; or again the head to the feet: I may not yours. But rather the members of the body, which seem to us to be the weakest, are the most necessary.-God has thus mixed up the body, and given the most honor to the weakest member, so that there should not be division in the body, but that the members should care for one another in the same way." So far the holy apostle. With this wonderful comparison of the church and its members with the human body and the relationship of its members to one another, St. Paul cuts off all such thoughts as if one or another Christian in the church could not help at all. No, each one has his gifts, which serve and should be used for the building up and promotion of the welfare of the church. And those gifts which seem to be the most unfruitful according to reason are often the most important. If you do not have great knowledge, not special eloquence, not profound perspicacity, you can still often be of great benefit to the church if you only cast your vote for what is best; if you make known your disapproval of unchristian behavior that occurs; if you show zeal for what is good; if you shine forth through modesty, humility, love, earnestness, conciliation 2c. For after the

After the apostle had spoken of the gifts of all Christians in the last passage, he finally calls out: "But strive for the best gifts"-and what does he mean by this? He says it himself: "Strive for love."-O, only let everyone come to the meeting with prayer.

Lord, let me also contribute a little something for the benefit of all; then

each one can also be a blessing for the whole community. The simplest testimony is often more powerful than the most eloquent and perceptive argument.

But I am going even further. A fourth reason for what I am urging at present is this: Because by missing the congregational meetings on the part of individual members, the congregation is at least always held up when it wants to take steps toward improvement. The experience we have made so far speaks so loudly for this sentence that it is almost necessary to remind everyone of this reason. After long, often very laborious and troublesome deliberations and struggles, something has often finally been decided. One rejoiced that God had finally brought about an agreement on an important matter. Often it was seen as a prize won with great efforts and sacrifices, and behold, one or the other member of the congregation was neither present at the battle nor at the peace agreement, finally came after the conclusion, raised new objections and thus made the work of whole months and an even longer period of time in vain. Isn't that sad and miserable? Who will answer for this before God, if he was guilty by laziness and disregard?—What happened? Either the congregation did not want to take up the matter again, and now it had to put up with being regarded as unloving and pressing its conscience; or the congregation started all over again, sacrificed to the One with untiring patience and love all the long time and effort that had passed, but the natural consequence was that most of them became despondent, tired of the meetings, I would say, at least, and felt moved to sigh against their brother. Oh, how much precious time we would not have lost, how many useless words would have been spoken less, how much rancor of the minds would have occurred less, how many steps toward improvement we would have taken more, how much further we would be in many respects now, if each member had better fulfilled the duty he has for the general good of his part! O, if only those who feel themselves affected here would not let their hearts be embittered and poisoned by this, but let them be softened to say: Dear brethren, you shall no longer work for me; I will lend a hand myself; you shall never again work in vain through my fault; if I have an objection, you shall hear it in due time; I will gladly bow to the commandment of love, for by this everyone shall know whether we are Christ's youth or not.

If, however, some might object that I do not belong to those who endure things without necessity; I renounce my vote as often as I am not present in the assembly, and approve of everything that has been decided without me; to this I give my consent.

I will now consider my fifth reason, which is this: Because it is against one's conscience to say yes to everything that others say without the necessary examination. One can judge about a matter much more surely when one has heard and considered the reasons for and against. It often seems to us that a thing is highly expedient and indisputable on a cursory examination, but a single remark that a brother makes about it throws such a bright light on it that we are immediately moved to change our opinion. Is it not contrary to conscience to cast one's decisive vote often on important matters without having attended the meeting? This is not at all compatible with my conscience. Here I must also mention that in our meetings, on inquiry, the stranger who comes forward is accepted for testimony; if the one who could perhaps give better information about a suspicious person is missing, then through his fault a mangy sheep is taken in, which can expose the whole flock, or at least make the enemies blaspheme about us and our teachings and bring us into disrepute.

But now hear my sixth reason. It consists in this: "because through this lack of participation the freedom of the congregation is still endangered and the government must come into the hands of individuals. What is it, brother, I ask you, that we have found here, after years of anguish of conscience and distress, besides the pure preaching of the gospel, through God's unspeakable mercy, which is of such incalculable blessing to us? It is ecclesiastical freedom, it is salvation from tyrannical, spiritual tutelage, it is the enjoyment of an apostolic constitution of the congregation, in which all are equal to one another, all have their voice, all must be heard, no one may issue human commands and no one must be obedient to men; in which the Word of God and the law of love, peace and discipline and order alone rule. Yes, thank God, the relationship between the congregation and the teachers and leaders and between the members themselves exists among us, as we find it in the Scriptures. For there we read that in the meetings in which matters of doctrine, church administration and church discipline were to be decided, all were present and all had equal votes. As we read, among others, to give just one example, in the 15th chapter of the Acts of the Apostles: A dispute had arisen in Antioch as to whether the newly converted Gentiles had to be circumcised. When they could not agree on this, Paul and Barnabas were sent to Jerusalem to get a decision according to God's word. In Jerusalem the whole church gathered together with the elders and apostles. The latter presided over the meeting; a great dispute arose, which was finally settled by two speeches, namely Peter's and James'. The decision was finally made in writing.

made and signed in the name of the apostles and elders and all the brethren.

See here the glorious equality that was observed in the church government at that time. It goes without saying that the wives and children were excluded from this, because the apostle Paul clearly says, 1 Cor. 14: "Let your wives keep silence among the congregation; for they shall not be permitted to speak, but shall be subjects, as also the law saith. But if they wish to learn anything, let them ask their husbands at home. It is evil for women to speak among the congregation." But the apostle Peter says of the

minors, I, 5, 5: "Ye young men are subject unto the elders." The younger ones, then, as it is written in the Greek, are not to be drawn to participate in the church government. -Compare our constitution with this, and you will find the right apostolic form. No one has experienced it with greater damage to the soul how sad it is when there is a disproportion here than the tribe of our church; no one should therefore realize more vividly what benefit we enjoy in this respect than we of all people. Thousands long for the same in vain. How, therefore, can we act more foolishly and insecurely than if we do not do everything to preserve the great possession of ecclesiastical freedom? But what can finally result from the habit, which is creeping in more and more, of missing the congregational meetings, other than that only a few will and must take care of everything that belongs to the church government? but what will follow if dishonest men stand at the head? - They will finally make it their exclusive right, and their disregard for freedom will result in its loss. If, in particular, God forbid, the congregation should ever get a domineering preacher, he will gladly use the lukewarmness of the congregation in administrative matters to arrange everything according to his will with a few of his favorites; and his rule of conscience will perhaps be discovered only too late. Why are many communities in the East no longer free? Because they could not remain free? No; no church tyrant, whether an individual or a smaller body, finds any protection in the American laws. The cause, then, is this: inferiority and indolence have voluntarily sold and squandered the delicious good. Woe to us, therefore, when the individual loses interest in the whole; when at last the individual thinks: I go to church, and so well! I have no time to worry about the whole! When such views finally penetrate the majority, and such sullenness and indifference for the common welfare become predominant, then the time has also come when we ourselves order the funeral of our delicious freedom.

But, so I now hear one or the other an-

Who is going to stop me from exercising a right that I have? Do I not also have this freedom? - Of course no one can deny you this, of course you can use this freedom in America and everywhere, but another question is whether you are without excuse before God if you give it away without need. And that is what I deny you. This leads me to my seventh reason; it is thus: "We have no "right to covet without necessity a right that God has given us." God knows best what is salutary for us; but his wisdom has given the keys of the kingdom of heaven, that is, the whole church authority, to the whole church; he has done it for our salvation. May we now throw away such a gift? Never; God wants his gifts to remain unnoticed. All the ruin of the soul, which arises from the loss of ecclesiastical freedom and the complete exercise of the rights of the church, which we are responsible for, falls on us and we will have to give an account of it to God one day.

As important as this point is, I will break off, since I certainly need only hints in this much discussed matter. I keep myself firmly assured of all agreement without a great expenditure of words. The past speaks too powerfully to our hearts here for us to be able to resist the force of this proof. I therefore only call out to you once again: Be warned, dear brothers, open your eyes and recognize what Satan has in mind again.

However, I cannot close yet. Allow me a few moments more to listen. My eighth reason for the obligation of all to attend the meetings is: "Because in God's Word we are warned in many ways against all "separation from our brethren. This is clearly pointed out to us in Ebr. 10:24, 25, where it says: "Let us take heed to ourselves one of another, with provocations of love and good works; and not forsake our assembling together, as some do; but let us exhort one another." Obviously, not only those meetings are meant here in which the preacher alone led the word, but where everyone was free to speak, to admonish, to punish, and to counsel; as we read of the most diverse meetings of the churches in the apostolic times. Sometimes they met for edification alone, sometimes, as noted above, to teach and settle other matters, sometimes to make external arrangements, to appoint almoners, to elect and send deputies to other churches, to make inquiries about accused persons; as we are told in the 21st chapter of the Apostles: When once St. Paul came to Jerusalem and there told Jacob what great things God had done through him among the Gentiles, Jacob explained to him that in his congregation, which consisted almost entirely of converted Jews, he had been in violation of the law. had come to think that he rejected Moses altogether; after this explanation, therefore, Jacobus said, "What is it then? Indeed the multitude must come together, for it will come before them that thou art come." Further, it is said in 1 Tim. 5:20, "Let them that sin be punished before all, that the rest also may fear." From all this we see how different were the assemblies, of all of which the writer of the Epistle to the Ebrews says: "Let us not forsake our assembly, as some do." But we also hear how diligently the Christians met together when the fire of the first love was still burning; for it is said in Acts 2, "And they were daily and always with one another in the temple with one accord - praising God with gladness and singleness of heart." The many gatherings were not too much for the first Christians; they sought the kingdom of God first, loved God's glory most and sought joy in Christian fellowship, so the apparent burden became a joy. Oh, if only something similar would happen here! But here it is lacking in many people. Let us therefore consider the evil consequences of separation from fellowship, even if it exists only in the way mentioned above. Oh, it is all too easy for a greater separation to occur if one is first tempted to one that is apparently quite innocent and indifferent. One leaves the meetings; others see this; at first one excuses it, but finally all kinds of suspicious suspicions arise; one begins to doubt whether the one thus separated still cares about the whole matter of the congregation; one does not dare to open one's doubts to the one against whom one has been filled with distrust; and so, little by little, through the devil's incitement, a separation and mutual estrangement of hearts arises from the small outward separation. The one who leaves the meetings notices that mau is suspicious of him for this reason; this offends him; he withdraws even more; and behold! in this way a great ruinous rift has come about from what at first seems to be a very minor matter. - Very important is also this, that many new members, because they do not attend the meetings, almost always remain strangers to the congregation, and that a frequent missing of the meetings results in a disagreement in the judgment of the congregation members about important subjects discussed; but this belongs above all to the characteristics of a true Christian congregation, that it is intimately connected as brothers and above all that it is united in faith and confession. Therefore St. Paul says 1 Cor. 1: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and let there be no divisions among you, but hold fast one to another in one mind, and in one opinion." But how can we better comply with this exhortation than by assembling diligently together and there speak out to each other and finally unite us in the same opinion?

But I hurry to the conclusion. The last, namely the ninth reason, which I still have to present to you, is this: Because by such withdrawal the brother is annoyed. Therefore, even if one or the other finds no fruit for his person according to his opinion in the meetings, everyone should let himself be aroused to attend them by considering how he would entice others to do the same by his example. But what must result from this has already been shown in detail. One should not pay too little attention to this; the earthly sense is only too prevalent among us, the equality of the world is already fighting against our congregation with great power. Therefore, if several do not leave the meetings for such low reasons, they will, without wanting to, become the leaders of those who,

out of pure avarice, do not break off the few hours, or because of fear of man and human pleasing, may not be completely counted among us.

Before I end my speech, it will be necessary to remove two more reservations that one might raise against what has been said.

Many will perhaps say that it is dangerous to make a conscience here and to prescribe laws. To this I reply this. No man's conscience is made by the performance given; God himself has already done this by giving the law to love one's neighbor and by commanding the individual to be active for the whole. I am doing nothing more than reminding the consciences of Christians of an old debt that God has long since demanded. Therefore, do not sin against God and his word. Therefore, one does not sin against God and His Word by wanting to put down all exhortations by saying: "I will not let my conscience be made over this. Instead of such a hasty pronouncement, let each one take God's word before him; according to it let him examine everything, and what is right with it let him bow down to it, without discussing it with flesh and blood and seeking groundless excuses of the flesh. - If, however, some would worry that the duties of love might be made into a legal constraint, I am in complete agreement with him on this. This should not and must not happen; as little here as in the attendance of public worship services. Therefore, if anyone has good reason not to attend the meetings at times, let him not feel guilty about it; then let him stay at home in God's name and not worry whether a splinter judge looks askance at him for it. Every man stands or falls by his master. Each one must know best where he can use his freedom and where not. Of course, no one should and may neglect his earthly profession by attending the meetings of the congregation.

Now just one more! Quite a number of community members, in my opinion, will be

The main reason for this is that the meetings are not attended as they should be. People often say, "What should I do inside? What goes on there is nothing but quarreling and fighting. - To this I reply: First of all, this is not quite true; to be fair, it must also be admitted that things are often quite Christian and edifying. But although it cannot be denied that sometimes very unedifying words are spoken, very bitterly, and often argued on the basis of reason alone, and that many useless words are said, I say nevertheless: By the fact that those who recognize the damage stay away, the matter is not helped and advised, but only becomes all the worse. If the cart is in the mire, if the house is already in the destructive fire, what is the use of running away? Then it is most important to seize the opportunity! You, therefore, who see the destruction, only stand up fearlessly, punish the ungodly being, and all the well-meaning will stand by you. "Yes," you say, "I cannot penetrate." O, only do not grow weary. David cries out to us, "Right must remain right, and to it all pious hearts will fall." Be patient, therefore, and do not slacken your exhortations, your punishments, your persuasions, and your testimony will certainly not remain unblest; but if others would not listen at all, the blessing would not fail to come to you, but would come back to you. Yes," says another, "that is what holds me back; I have no blessing from the meetings, but more harm, distraction of the mind, agitation and confusion. Know that others who complain to you in this way confess, on the contrary, that they have already derived much benefit from the meetings. Perhaps you yourself are to blame for remaining unblest? Or perhaps you mistakenly consider as a blessing only that which does not trouble your heart, but maintains and produces in it a sweet, quiet peace and pleasant feelings and sensations? But then you are mistaken. You can have blessings by being very unpleasantly moved and filled with worry, sorrow and grief. And if you are only moved to heartfelt intercession for the congregation by observing its troubles with your own eyes, that is already a great benefit. By the way, the lack of your own benefit in no way cancels your obligation to your neighbor. Here, too, it is said, "Obedience is better than sacrifice." If you find no benefit when you go to tax collectors and sinners according to your opinion, then seek to benefit them all the more.

Finally, some will complain that the meetings are too frequent, so that mau has to sacrifice too much time for them. To this I reply: If the meetings are better attended and more strictly guarded, there will no longer be so much futile talking and arguing, and in less time we will then discuss more and achieve our purpose more quickly.

May the merciful God protect my honest ab

I hope that my desire to contribute to making our meetings not only better attended, but also more fruitful for the salvation of our congregation, will succeed by grace. For this purpose, may he rule all our hearts for the sake of Jesus Christ, our dear Savior. Amen.

(Submitted.)

The best way to set up our churches.

(Continued.)

This would now be the promised description of a church interior, which seems to be the best. But how would it be if Hans or Kunz ran here, brought his description and said: this is how our church at home in Germany looked, and this is how I like it best, and therefore, because I like it best, it is the best arrangement? And what if Hansen's best arrangement were the antithesis of Kunzen's best arrangement, and everyone stiffly claimed his best, and quarreled about it, and the church building became a second Babel? Wouldn't it be better then to speak of no best way of setting up the church, and rather let Mr. Omnes have his way, and call the way he invents the best? Answer: There is nevertheless a way of church arrangement which is the best, but it is not the best because someone thinks it is the best (otherwise the saying would be true for every church building: "Everyone likes his way, therefore the country is full of fools"); but it is the best because it can be proven as the best with good reasons.

If taste alone had to decide in art whether a certain form was the most beautiful, then the concept of the beautiful would get into the most dreadful confusion, for then everyone would consider something beautiful because he had a special interest, a special participation in a certain form, and felt something pleasant about it. In this way, the tattooed Indian considers his brightly painted face beautiful, which the civilized man finds ridiculous; in the same way, the educated cultural man considers his fashion beautiful, even if it is still so silly to the natural feeling. This is the tyranny of taste, which can lead to a situation in which one would rather destroy the body than spend an interest of the spirit, would rather be consumptive and dead than anger the great Parisian idol of fashion. If this dominance of taste is joined by religious fanaticism, it becomes the most hideous tyranny of conscience and crudeness. If, on the other hand, taste is educated and feels the beautiful purely, it may well have a word to say in art, although it may not be a judge in art.

If one wants to be sure in the evaluation of beautiful forms, this can only be done by aesthetic cognition, i.e., by the cognition that for certain reasons recognizes one form as beautiful and another as unattractive, by the cognition of the form as beautiful and another as unattractive.

then the judgment is formed. In this way it is possible to come to a certainty as to which way is the best to build and furnish

churches. But when it comes to church buildings, as is so often the case, where people lack the aforementioned aesthetic insight, many know what ecclesiastical beauty is, call it "Catholic," -which is nevertheless well Lutheran, want to assert their obstinacy, the biggest screamer wins, others also drive through with their heads - nothing comes of it! Many cooks spoil the broth! Then we have the conscious tyranny of taste, which is easily joined by the tyranny of conscience. No, it does not work that way! First there must be aesthetic recognition, the recognition of ecclesiastical beauty, and a good will to awaken this recognition if it is completely lacking; then we will already agree on the best and most beautiful church furnishings. If we can otherwise easily agree on the good, better and best of other natural things, why should we not also be able to do so in the construction of houses that set monuments to the honor of the divine name? There is no doubt that the evil enemy, the devil, is behind it. He also wants to harm the kingdom of Christ on earth from this side. But we Christians must not let this enemy take the field in any way, not even in this knowledge. We have been told the divine word: "Let all things be done honestly and properly;" and: "Further, dear brethren, whatever is true, whatever is honorable, whatever is just, whatever is chaste, whatever is lovely, whatever is good, whatever is virtue, whatever is praise, pursue it. The forms that God wants to be beautiful and lovely in us, just as His works in nature are beautiful, He does not prescribe, because our blessedness does not depend on them. He wants us to find these forms ourselves through reflection and research. For this purpose, he gives us the spirit of wisdom, which works in us the right knowledge, as he once worked in Bezaleel and the other masters of the tabernacle, so that we recognize which of many forms is the best and most beautiful. What the knowledge and wisdom of the Christians thus invents as the best is then, of course, for others who do not yet have the same insight, not a law according to which they must act for the sake of their conscience, and which could be enforced by force. For Christ's kingdom is not of this world. That is why it must often happen that what is best and most beautiful according to knowledge is omitted in practice. But in the case of our present subject, it is not a question of practice, but of knowledge; we shall first see how one comes to the conclusion that the church institution described above is the best. *Knowledge is power!* Once we have recognized this, then the practice, the exercise of knowledge, will find itself.

The main thing in the given arrangement of the church is the tripartite division of the building into narthex, nave and chancel, the position of the

individual pieces is a secondary matter. It has already been mentioned that since the 4th century all churches built in basilica form were built according to this three-part basic type; thus also the churches which were built from the 13th century on, in the heyday of the Christian church building style. This fact must be taken into account. For what has developed as a certain church form and has proven to be the best form through many centuries, which we still cannot oppose with a better and more beautiful form, must be the best form in general. It comes from a time when the church was at peace on the outside, and had the leisure and gifts to imprint the idea of Christian worship on the building dedicated to worship, and to represent the ideas of worship architecturally. The church, the house of God, was elevated to a work of art, it was not only made into a room that serves its purpose, but also expresses in an artistic way the sublime thoughts that lie in its sacred purpose. Thus the public worship, with its glorious praise of God in song, prayer, sermon and sacraments, was thought of as the spirit, and the house of God was thought of as the body inhabited by this spirit. Just as man was created and built by his Creator in such a way that the spirit of man is also clearly expressed in the dwelling place of the spirit, i.e. in the body of man, and the construction of the body immediately reveals that no unreasonable being but a reasonable spirit dwells therein; likewise the Christian temple, in its most perfect form, is built in such a way that it is a body of the spirit, i.e. of public worship. In the same way, the Christian temple, in its most perfect form, is built in such a way that it is a body of the spirit, i.e. of public worship, and such a body that expresses and indicates in an architectural way that it is to be the dwelling and place of public praise and glory, of prayer and song, of the sermon and sacraments of Christian worship.

We read of the tabernacle and the temple of Solomon that they were also arranged according to the three main parts, porch, nave and choir, just like the Christian temple. The question is whether this circumstance speaks for or against our threefoldness. Some would say: "that speaks against it; because in the New Testament we have nothing more to do with Old Testament facilities. And even if this institution of the Christian churches was common from the 4th century on, this should not at all determine us for it, for it was nothing more than an old Jewish leaven, which later became a cake with the papacy. No! We praise our simple four walls, and leave the narthex, nave and choir to the Roman".

This objection must be answered, of course. It is true that we Christians should not be conscience-stricken about the commandments of the ceremonial law of the Old Testament, which was the shadow of the body that was in Christ. Whoever still wants to hold the law of Moses as necessary for salvation, denies Christ. Therefore, whoever would hold the three-sacred institution of the tabernacle as a commanded and therefore necessary institution also of the Christian churches would thereby deny Christ. The binding force of the ceremonial law has ceased, but the wisdom that God has placed in this law has not ceased. If Moses divided the tabernacle into three parts, no one should make it a law for us to divide our churches in this way. But because it was a wise institution, which was just as suitable for the Jewish temple as it is for the Christian temple, no one should make it a sin for us, or call it Jewish and papist leaven, if we remain with the division into three parts. In Christian freedom we may still observe many wise provisions of the ceremonial law, not for the sake of conscience, but for the sake of good order. It is permissible to mention a word of Luther about this. He writes on Gal. 4: "The ceremonies that Moses commanded do not bind us, much less the papist ones. But because this bodily life cannot entirely do without ceremonies and rites, for there must be a certain discipline, the gospel permits that ordinances be made in the church concerning feasts, times, places, 2c. that the people may know on what day, at what hour, in what place they are to meet for the hearing of the divine word. - It allows this to be done so that everything may be done honestly and properly (1 Cor. 14, 40.), not that those who observe such ordinances earn forgiveness of sins by doing so, 2c. Therefore, they can be omitted without sin, if it is done without offending the weak. It is so wrong to say that it is sinful to keep Mosaic ceremonies after Christ has come; otherwise the Christians would also have sinned by celebrating Easter and Pentecost, which the ancient church decreed to celebrate according to the example of the Law of Moses (although in a different way, and for a different purpose). With the same freedom with which the ancient church kept Easter and Pentecost according to the example of the Law of Moses, it also arranged its churches according to the three parts of the tabernacle. Who now wants to deny us this freedom?

The fact that the tabernacle and the temple of Solomon were divided into narthex, nave and choir does not speak against the same division into three parts of the Christian house of God, but it does speak in favor of it. Bezaleel and the other wise masters of the tabernacle were especially filled with God's spirit and gifted with wisdom, understanding and knowledge, so that all parts of the tabernacle, including the furnishings, pointed exemplarily to Christ. In the Christian temple, again, everything should point to Christ in an exemplary way, so that "all ceremonies serve so that the people learn from it, what to know about Christ is necessary" - learn, also by signs, forms and order. There is no doubt that the model in the Old Testament was similar to the one it modeled, as similar as the shadow is to the man who casts it. If now the image of the same, which was modeled there, is likewise similar to him, it will also be similar to the model. For two figures, which are similar to a third, are also

similar among themselves. If the Christian temple, like the tabernacle, consists of three parts, this speaks for this division into three parts, since this is a proof that the Christian temple, through its division into three parts, also represents Christ in its kind, just as the tabernacle, through its division into three parts, also represented Christ in its kind.

(Conclusion follows.)

> -G. »

IN
Cuddalore, February 1, 1860.

My dear and ever-welcoming Lutheran.

First of all, I must sincerely thank you that you have never shied away from the long way from Mississippi to the Bay of Bengal in order to please me, a poor wanderer in the land of Mesech, with teaching and comfort. And here, too, you have not shied away from many a hike, although you have seldom returned with bright clothing. How often did you bring us news from our common old home, which was so dear and valuable to us, and which we learned only from you. For all this joy and encouragement, I should certainly send you news from this old and hot country, and I will do so for this time.

This is a land of paganism in fact and in truth. Not only here and there one finds individual pagans, as with you the red sons of the forest, at every step you almost meet pagans and paganism here. Every city is full of temples and towers of idols, yes, every village, no matter how small, has its little temple and its idols. And even along the way here or there are idols, either in temples or in the open air. If you see a particularly shady tree, or a particularly pretty grove, whose dark shadows invite you from the sun-scorched, do not obey it, these are idol groves, from which you turn with disgust, as soon as you come closer. But only get used to looking at the abomination, otherwise you would have to leave the country, or else do like those Pharisees who considered it virtue to walk along with closed eyes, so as not to look a mortal being of the opposite sex in the face-because on almost every face sits in bright colors the sign of the idol, or the ashes of Siva cover forehead and chest and arms and give him a demonic appearance. How ghastly the heart must look before God, when already the face appears so repulsively pagan to a Christian man!

In order to make these pagans pleasing to God and man, Protestant mus-.

sionaries of different societies and in different ways among them, now for over 150 years, i.e. from 1706, when Ziegenbalg, the first Protestant missionary, landed in India. The way of work of these missionaries is different as they themselves are. Some (many) have large school institutions, in which several hundred heathen children are taught. Some (few) live mostly in tents, moving from town to town, from village to village, taking the Gospel to every hut wherever possible. And between the two lie all kinds of shadows. Some have enough to do with the already gathered congregations, especially since they live so scattered (this one, for example, 40 miles south, 50 miles west and 10 miles north of here), others still find time to preach to the heathen as well. All of them have schools (even if only parochial schools) under their care, several also orphan or boarding schools for boys and girls. In some places several missionaries live together, or not far from each other, in other places there is hardly one missionary for every million Gentiles. All of them preach Christ according to the measure of light and right and power they love, and no work remains without blessing. Here and there, in every mission, heathens are always taught and baptized. In South India alone, there will always be on or over 2000 who are baptized annually. If they were all truly converted, and a burning shining light, their influence on the heathen around could not be so small. At present, however, the influence is still very small. However, we rejoice when we can bring a soul here or there to the hospital that the Lord Jesus founded on earth, in which He alone is the physician, and all those who work on the word are His assistants. Admittedly, many still die in this hospital because of the plague they brought with them and because they do not want to use the right medicine, but the right balm of life is still available, and a doctor who is life himself. Thus, many are saved and blessed, even if they are only snatched out of the fire like a fire.

This, along with the words of the Lord, is our consolation, which will not let us despair in our work. Otherwise, we must confess that after 150 years of living among this people, the Lutheran mission is still standing at the door of the people, has not penetrated into their lives. The main reason for this sadness is the caste, the unfortunate caste chains in which this people is caught. Now when Gentiles are taught and baptized, they do not step out of their caste bonds and become one people, one community with the already existing Christians, as even those of their community do who follow the false prophet here, but they retain their caste mentality-according to the procedures of the Romans in their well-known accommodation practice in China and here-and join only those in the community who are of one caste with them. All other members of the congregation are as good as not there for them. So they keep their caste prejudices and foolishnesses and keep them

for the most precious jewel. In order not to lose this, they do and suffer a hundred things that they would never do and never suffer for Christ Jesus. And no matter how often they are instructed, admonished, punished and reproved from God's Word, they, the Christians of a congregation, may not stand next to each other at the baptismal font, sit next to each other in church, kneel next to each other at the altar and, if possible, lie next to each other in the churchyard. There are, however, also those who have become somewhat freer in the above-mentioned respects, but there are also those who do not allow a part of the congregation that is not of their caste to enter the church at all-that they would like to receive each other into their houses, show hospitality to each other, eat with each other and marry each other is not even to be thought of. Even the mission servants, catechists and teachers, would consider it a great insult if the European missionary invited them to his table; starving beggars of the same caste would do no less. Thus the European missionary with his work still stands entirely at the door of this people. Not only do even the Hindus who have become Christians have no fellowship with him in life, they also do not come together and have no fellowship with each other, insofar as they are of different caste. Each part of the community leans towards those pagans who are of the same caste with it, and has nothing to do with the Christians who, according to pagan foolishness, are of a different caste from it. It is certain that such a divided congregation can never be truly happy in its Christianity. And that is why it has no power to build churches or schools, to maintain preachers or schoolmasters, 2c., but the mission must still build and do all this and give it to them. The heathen, of course, are much more consistent in their way and say quite correctly: "Caste is a part of our fatherly religion, which you left when you became a Christian, so you no longer have caste in common with us. Thus they say and act; for the father no longer eats with the son, the mother no longer with the daughter, the brother no longer with the brother, as soon as one part has become a Christian.

If the Christians were one, if they would not desire to be regarded by the Gentiles as caste holders, which is in any case a futile effort, if they would strive with all their hearts, according to the Gospel, to recognize in every Christian a fellow member of the kingdom and, according to his calling, a child of God, and if they would be one body and one spirit with him in faith through humility and love, then they would still be a power against the Gentiles. Then their light would shine, and the heathen would cry out in amazement, as they did of old, "Behold, how they love one another!" But if they would only put Christianity as a new lobe on their old dress, they become thereby only ridiculous and contemptible to the respectable pagans, that also pagan Brahmins must say to our Christian catechists: "Christians you are not, who hold the boxes and do not even like to eat with your own pastor." And in reference to the church in general, they scornfully exclaim, "Like a city on a hill you are not; like a needle in a great heap of straw, so you are."

But enough of these sad conditions. You will see clearly enough from this little that the mission and what it brings, the gospel,

has not yet penetrated into the life of this people, but is still standing, as it were, at their doorstep, and will therefore pray all the more faithfully for us. And this is precisely the reason why I have presented these sad circumstances to you, my dear Lutheran, so that you may pray for us all the more fervently. Our task is so difficult under these circumstances that 4 missionaries left our mission last year because of these miserable caste conditions. Pray for us and for the poor Christians who, with their limping on both sides, never come to the right peace, never to the right joy in their Christianity, and for the poor heathens who are so carnal that they have no energy for repentance and no courage for faith.

And now something from the brighter side. The good Lord has also built a house for us here, four times as big as we need it at the moment. It is not made of wood, like the one in Bethany, but of bricks, like the one in Sadras. But we did not dig these like those in the foundations of old Dutch ruins, but made them new and used them while they were still warm. On August 1, we began to lay the foundation, after I had obtained the land for it in July, and on Christmas Day we already inaugurated it. This is a bit fast in Indian conditions, because we do not travel on railroads here, as you do, but on two-wheeled ox carts, 5-6 days at a hundred miles, and so everything else goes in proportion. - In this little church, a number of orphans, widows and families sing and pray daily to the father of the orphans, savior of the widows and savior of all people, and on Sundays a small congregation gathers, which monthly, due to the increased number of people living around, counts over 100 souls. Otherwise, there are still some Christians in this collectorate here and there, and quite far from here, but the rest, more than a million souls, are pagans. A poor single messenger of the Gentiles should almost be afraid when he sees himself confronted with a million Gentiles. For what can he do for this multitude in this climate? But there are so many faithful Christians praying for him in many parts of heaven, and especially the Lord Himself, even in the midst of this vast Gentile land, is near and powerful enough to protect him and to help him in his weakness.

*) d. i. District of a collector or tax collector.

right. So let us go our own way with confidence. Often enough, of course, we sow with

Tears. Often enough, what should be a true light becomes only a needle in a heap of straw, which pricks the hand when one works on the straw. But our consolation comes from the Lord, whose work we are doing, and who has fared much worse than we poor sinners.

And now, my dear Lutheran, goodbye for this time! God bless you further on all your wanderings and lead you always here to us. With this wish I always remain, my dear Lutheran,

Dem old compatriot

R. Baierlein.

P. S. Since you are such a tireless wanderer, my dear Lutheran, you also fulfill my request and bring my warmest greetings to all who gladly receive you. But you must take many greetings with you when you go to Michigan, to Frankenmuth, Frankenlust, Frankentrost and to Bethany, for there are many there whom I remember in the Lord, and I hope they remember me. Tell them all that I pray to God. May He prepare, strengthen, fortify, establish and preserve them all for eternal life, and there, if no longer here, grant them a blessed reunion. Amen.

Church News.

After the previous assistant preacher of the two Lutheran congregations in Chicago, Ills, Rev. G. S. Löber, had received a regular call from the Lutheran St. Iohannis congregation in Niles, Ills. and had accepted it with the approval of the congregations here, the same was appointed Vom. Oculi, in the midst of his new congregation, he was inaugurated by me on behalf of the Honorable Vice-President of our Western District Synod.

The candidate of theology H. F. Früchtenicht, who had passed his theological examination in St. Louis (see "Lutherans" No. 14), was ordained by me on March 29 in the Dreieinigkeitskirche here with the assistance of the Rev. Müller on behalf of the Honorable Vice-President of our Western District Synod and committed to the confessional writings of our church.

Our Lord Jesus Christ, the Head of His Holy Church, set these young workers in His vineyard to be a blessing for many!

The addresses concerned are:

Lov. 6. 8. VOLLUM, Oovlv Oo., III.

Lsv. 8. V. IkMLOMVNIOM, your ok 8. IVunäor, OlücuZo, III.

Chicago, Ills, April 3, 186tt.

H. Miracle.

Conference - Display.

The members of the Wisconsin Pastoral Conference will hold their next meeting at Osh- kosh from Friday the 11 to Monday the 14th, May.

F. Ruhland, Pastor loci.

Receipt and thanks.

For H. F. Grupe of the Jünglingsverein in the Gem.

of Mr. Past. Wunder in Clucaao8

5,00 " F. Möller and H. Brakesüblcr vom Jünglings-

association in the community of Mr. Past. Lindemann in Cleveland, O.

- 3,00

"H. Brakesübler vom Inngrauenver. der Gem.

of Mr. Past. Lindemann

2.56

"H. Evers through Mr. E. Both collected except wedding of Mr. C. Lange in Cleveland. Lange in Cleveland community of Mr. Past. Franke in Addison, Alls., through Mr.

4.00 Iokannes Daniel Riesling from the

Pros. Fleischmann

12,00

Correction to Conrad Eugclder's receipt: from

Mr. Past. Sommer in Philadelphia

- 2.07 For H. Westrumb through Mr. A. Sievers, Ridge

Prairie, Madison Co.: from ihm himself 50 cts, from his father 25 cts, from H. Sievers 50

Cts. F. Brandes 50 Cts., F. Mars 25 Cts. 2,00

„Johann Schneider from Mrs. F. Schumacher in Loess Prairie as a thank offering for a happy delivery 82; from the wives of Messrs. F. Gräwe and H. Gräwe, a vow Hl,50; from Mr. Gerhard Brockschmidt Hl; fromMr. Fnedr. Büning 45 Cts.; from Mr. Otto Pietschmann 5 Cts; by Mr. Past. Fricke of the Women's Association in Indianapolis 810

15.00

"H. Stcger by Mr. Past. Rmcker collected on the Hochzcit of Mr. Schaaf 3.53

„L. and H. Hölter from Mr. Fr. Honig from the community of Mr. Past. Sallmaun-

-- 2,00

"C. F. Rein through Mr. Past. Hattstädt from the Michigan Zögling Kasse from the Franen-Vcrein in Monroe

4.00

"Alb. Maesch by Mr. Past. F. G. Theiss from Christian friends in Zilienoplc H8; through the same from H. Gnndlach, New Orleans H5-- 13,00

"Leonhard Künkel of the Lt. Pauls Gem. in Neu-Melle, St. Charles Co, Mo, 87.35; from Mr. Past. F. Ottmann 81; from Mr. W. Wulfekötter 81; from Mr. F. W. Windhorft Hl, and from Mrs. Welker 50 Cts.

10.85

Heinrich Koch from the CollinSville Young Men's Association

- 26,00

Received 85.00 for poor students from the Gem. in Echester through Mr. H. Lancmann.

N. Saxer.

The undersigned hereby certifies with heartfelt thanks that in the course of the previous spring the laudable Women's Association of New Ajörk has sent us the following items, which have been given to the poor students of our institution: 3 sheets, 5 undergarments, 1 I shirt, 2 woolen undershirts, 4 pillowcases, 1 summer skirt, 1 robe, 4 towels, 1 pair of boots". In the opinion that the recipients had already acknowledged, this advertisement remained after, which the dear Gbcnmien want to excuse kindly.

Jort-Wayne.

A. Crämer.

For Past. Sallmanu, the following lubeSgabeman have been sent to the Unteiznchnetn since January 28, the proper receipt of which is hereby certified with heartfelt thanks to the kind givers:

Durck Hrn. Past. King in Cincinnati. Ohio, from

N. N. as a thank offering for the recovery of his
Child

HL,00

„ Mr. Past. BcseI in Port Hudson, Mo., from sei-
n both municipalities

8.10

" Mr. Past. Bünge in st. Louis, Mo., St. of
B. Krenning, 81 by himself

2,00

Mr. Past. Daib in Sngar Mrove, Ohio

4.00 By Mr. Past. Wambsganß in Adams Co, Ind. 1.00 By Mr. Past. Jäbker in Adams Co., Ind. - - - Z,M

Bon teacher Wolf in Fort Wavne, Ind.

50

By Mr. P. Fürbringer in Frankenmuth, Mich,
from Mrs. N. N. 1

,00

" Mr. P. Frederking in PoeahontaS. Mo., 82 00
by himself, 82,00 by Past. Beyer, 1.00 from

5,00

P. Riebet

"Mr. Past. Ottmann in Neu Meile, Mo., HL

2 from W. Meier. 50 Cts. from

50 Cts. by P. W- Windhorst 4,00 H. Miracle.

Chicago, Ill, March 28, 1860.

Received

For the Minnesota mission:

By Michael Förster

HZ,00

To theSynodal-Missions-Casse:

9.71

From my community

namely:

81.00 from the unnamed,

5.98 „ the school children,

2.73 " to the readers of the mission sheets.

W. Hattstädt, Cassirer.

Get

From the synodical treasury northern district:

From Mr. Past. W- Hattstädt pr. 28. March to the Synodal Missions-Casse
pr. 10 April.

13.71

To the general Symdal-Casse86

.9Z

For the general pres.

2.33

To the Synodal Missionary Fund

3.24

" Maintenance cassc for related woman prof.

BiewenH

10,00

a preacher to California-- 12.55 35.05 F. Böhlau, Cassirer.

For the church building of the congregation of Mr. Past.

A. Hoppe in N. Orleans:

ffrict of the Gem. in St. Louis 872.40 F. Böhlau. -

n,. To the general synodal treasury:

Collecte der Gcm. des Hrn. Past. Schliepsiek in Neu Gehlcnsbeck, Ills. 84,25

b. To the Synodal Missionary Fund:

From the Trinity Distr. of the congregation in St. Lonis - - 6.05 From the congregation of Mr. Past. W. Heiuemann, Crete, IILS.

' 5,00

e. To the college maintenance fund, for teachers' salaries: By means of Mr. Past. H. Wunder in Chicago from Mcierding, through Mr. Past. Müller

there

25

From the Dreinigkcits Distr. of the Gem. in St. Louis - - 11,01" " Immaniicis " , "" " - - 11,00 ,

Yield of the bell bag of the parish of Mr. Past.

Baumgart, Elkhorn Prairie, Ill.

24L1

Vondcr Gem. of Hrn, Past. Hahn, Benton Co.,Mo. 11,15

6. for poor students and pupils at Concordia College and Seminary -.

Through Mr. Past. H. Wunder in Chicago, Ills. - - 9.00 namely:

88.00 from the Virgins' Association ins. Gem., namely: P4 for N. Sörgel, 84 for A. L. Selle.

1.00 from Mrs. Hoffmann in Grandpoint, Ills. for A. L. Selle.

Midst Hrn. Past. Wonder

29,00

and zwaar

823.00 for F, Wesemann, by Hm. Past. Meyer in Provviso, IILS.: 810 ano the Armencasse of Hrn. Past. MeyerS Gem., by H. Mesenbrink, Past. Meyer, F. Wriß, Lkr.

Puscheck, A. Hcidorn, H. Volberding, N. Kirchner G 81, F. Ocgcncr 85, H. Ehreupfort, I. Volberding G 50 Cts.

6.00 for N. Lörgel, through Mr. Past. Müller in Chicago: 85 from Frauenvcr. in ' dessen Gem., 81 from Fr. Eggers.

e. To the maintenance fund for Prof. Biewend:

Vacat.

F. Böhlau, Cassirer. i

For the **Lutheran** have paid:

The 14th year:

The gentlemen: Fr. Müller, Notcrmund, H. Hesse.

The 15th year:

The gentlemen: Fr. Müller, Past. A. C. Bauer, H. Vch berdina .50 Cts, Steckbmalm, Notcrmund, H. Hesse, C. Mch/P äst. F. C. Becker.

-The 16th year:

Messrs. Wittmann, Geißler, Fr. Große, Past. M. Tirmeiistcin 40 Cts, Bro. Mothers, Past, A. C. Bauer75 Cts , Past. J. Horst. H. F. and Ei. Schütte, H. Volkerding, F. Degener, W. Mandel 50 Cks, H. Lange, H. Weber, F. Stünkei, Past. C. Schliepsick, M. Mcrs. Pass, O. Hanser 50 Cts, Phil.Simon25 Cts, Past. A, Lange, Past. F. C. Becker, Past, F. Eppling, Gottl. Schnlße, Eberh. Muhlv, Fr. Lcutner, J. Muth, C. Witttor, N. Muth, Phil. König, M. Schlers, D. .Katenkamp, J. Sche- rer, E. Ortmann, E. Bergen, Fr. Louis, H. G. Meyer, Fr. Zink, H. Röche, S. Sleindel, Past. F. M. M- Hahn 3 Er., F. Dühren, L. Burkhardt 50 Ctö.
Furthermore: Verw. Mrs. Past. Calf.

The 17th year:

Mr. Phil. Simon 75 Cts.

M. C. Barthel.

St. Louis, Mo,

Synodaldruckerei von Aug. Wiebusch u. Sohn.

Volume 16, St. Louis, Mon. May 1, 1860, No. 19.

Luther's People's Library.

If one has succeeded in accomplishing a difficult, but useful work, then one justifiably gives God the glory and sings a joyful: Now give thanks to God. Even if it is not a particularly difficult work, it is without a doubt a most useful one, which the Luther Association has accomplished by distributing nearly 8000 books, filled with the marrow and core of Luther's writings, throughout the country within less than a year. The Lord has visibly promoted our cause; without his help it would have died long ago in the first birth. In May 1859, during our District Synod in Addison near Chicago, the formation of the Luther Association was suggested, discussed, decided upon, and directed into action by the signing of 117 members. The matter met with universal acclaim, and by the end of the year nearly 4000 members had signed up. The first volume was printed, and to those of our readers who are not yet familiar with its contents, we will give the titles of the individual writings that make up the first volume, in order to make them lust after them. They are the following: 1. Sermon on the Sacrament of the Body and Blood of Christ against the spirits, 2. Sermon on Easter Day on the worthy reception of the Sacrament, 3. Exhortation to the Sacrament of the Body and Blood of the Lord, 4. Two letters of consolation to Val. Houseman. Of challenge because of weak, stupid and fearful faith, 5. exhortation cry

6. Christian admonition, which the pastors and church servants may recite to the people before communion, 7. Simple way to pray for a good friend, Master Peter, barber. These seven little writings form a whole, as the appearance shows, and have been compiled with the intention that this first volume could take the place of a Lutheran Communion booklet. We have no doubt that this Lutheran Communion Booklet has already proven itself to be salutary and powerful in the hearts of many communicants. The first volume had not yet been completed, so the second could be printed. It contains four different writings, namely 1. four sermons on the 15th chapter of the first letter of Paul to the Corinthians. On the resurrection of the dead and the last trumpet of God, 2. on rebaptism to two pastors, 3. missive to Hartmuth von Cronberg, 4. Luther's preface on the first part of his German books. A closer look will convince the readers that these four, genuinely popular writings are generally understandable, instructive and comforting and for every Christian man highly important, necessary content.

What individual men or booksellers' undertakings would hardly have succeeded in doing, the combined forces of 4000 participants have been able to accomplish, so that even the poorest person may come into possession of this delicious The blessing of Luther's writings coming back to the people and penetrating the faith and life of the people. What an incalculable blessing is brought about by Luther's writings coming back to the people and permeating their faith and life would be too far for us to prove now; we also think it is superfluous. Whoever has read Luther's writings attentively and with an open heart for a while will find this proof written in his heart with living letters.

The Lutheran's wish is to contribute to this, partly so that the cause of the Luther Association gains the greatest possible expansion, and partly so that it brings the greatest possible blessing. Therefore, he considers it his duty to address a few words to his readers. A good beginning, good beyond all expectations, has been made; however, our wishes and hopes are only satisfied to the smallest extent. What are the 4000 participants compared to the hundreds of thousands of Lutherans who live in these western countries. The Luther Association has also focused its attention on them. With this in mind, it has been decided that Luther's popular library will be stereotyped in order to have a well that does not run dry, even though many thousands draw from it; indeed, when several draw from it, it offers its healthy water at ever lower prices. Should it not now be possible to bring as many books among our people as the stereotype plates can supply? We do not doubt it, if we all made it our business to contribute to their distribution to the best of our ability. First of all

We therefore urge the preachers to work towards providing each house in their parish with one or more copies of the Luther Library. We leave it to the Christian fathers of the household to decide whether they could give their dear children a more useful birthday, Christmas, or New Year's gift than a copy of Luther's library. We know of several fathers of large families who have made all their children, from the largest to the smallest, members of the association in the cradle and thus owners of the Luther Library. We mention this to encourage other fathers of families to do the same. Young people's associations, what could they do? Not only enrich their club bibliotek with one or more dozens of this book, but also spread it among their youth comrades. How desirable it would be, if people could be found who, out of their own free will or hired by the communities, would perform the service of a colporteur in cities as well as in the countryside and carry the book from house to house and offer it to the people for sale or collect new subscribers for the second year. This would be a service that would be pleasing to God and would also provide them with adequate compensation for their loss of time. There are many people who are too indolent or too unbolted to bother about a good book, but are happy to buy it when it is brought to their house. Finally, we would like to remind you that our association books are also available unbound from our managing director, and the buyers can have them bound according to their own taste, or they could have the whole book divided into individual smaller booklets in tract form, so that at the same time as many people could eat from one loaf as the whole volume contains individual writings. In this way, the blessing of Luther's writings could be renewed in the way they were 300 years ago, when they first flowed from Luther's soul and pen. Luther's writings were the greatest blessing at that time, when they were printed on single sheets by the thousands, could be bought for little money and were read by many thousands. When they were later collected into individual folios, this blessing for the people ceased, they became the property of individual wealthy or learned people or libraries and so it happened what Luther himself foresaw of his writings, they remained forgotten with time in the dust, especially where he asked something good to be written by God's grace. (p. 2. Vol. p. 179.) When it came down to it, the people had to be content with single droplets from Luther's writings, which the preachers or scholars offered them and which often had the flavor of the canals and pipes through which they had flowed.

But the Lutheran's wish is not only that the writings of the Luther Society be widely distributed, but also and above all that they be properly used. What would be the use of owning a long series of nicely bound volumes of Luther's library and keeping them in his bookcase?

and yet not read and use them? What would I be better for if I read them and yet have no true spiritual benefit from them? In fact, we have encountered quite a few members of the Luther Society who had to answer our first question: have you read your book yet? with an embarrassed "no". So really read it, dear reader, and if you have not read it until today, start with it tomorrow. You have children, read the book to them, or even better, let them read it to you. No doubt you are holding a home service in your family, as you have been told; fill it with this. You are about to go to Holy Communion. When you are ready to go to Holy Communion, take the first volume and read the first or second or third scripture alternately, depending on your time or need, and repeat this exercise as often as you go to the sacrament.

If one wants to have a real benefit from Luther's writings, one must not stop with reading them once, but one must read one and the same writing repeatedly, even often. It is better to read one and the same scripture many times than many scriptures only once. Luther's writings are like the kernel of a coconut; little chewed and so swallowed, it gives little pleasure; the longer you crush it under your teeth, the sweeter the taste becomes. Schreiber could confirm this with his own experience. There are books which one understands quite completely by reading once; these may well be useful, but they are not deep, rich in content; Luther's writings, however, are of such a nature that one already knows what he wants to say on the first reading, but the more often one reads them, a treasure of hidden wisdom opens up in them, that it seems to one as if one had not understood them at all before. This is also the reason why one never gets tired of them.

That the taste for Luther's writings was not as general as it should have been is a fact that can hardly be denied. In addition to other causes, which we will pass over here, there was undoubtedly a certain secret, often unconscious prejudice that reading Luther's writings did not promote the formation of a living Christianity as much as other edifying writings of later times. How far these prejudices have been overcome in our people, we do not know, but we do know that they are groundless. The deeper we read into Luther and live into him, the more joyfully we will subscribe to the confession of a great lover of Luther's writings, the Elector John Frederick of Saxony, and make it our own: Dr. Martin Luther's books are heartfelt, go through marrow and bone, and there is more juice and strength, also more consolation, in a little leaf than in whole sheets of other scribes!

(Sent in by Past. Föhlinger.)

The Lutheran hymn according to E. Koch.

(Continued.)

Follow your own path. This beautiful song of consolation, flowing from Fr. Gerhard's golden mouth, has already become sweeter to many souls than honey and honey jelly. It is based on the saying Ps. 37, 5: "Commit thy ways unto the Lord, and hope in him: he

will do it well. These words appear clearly from the song itself, if one pays attention to the opening word of each verse. Such a way of writing poetry, especially with mottoes or names, was popular in former times, and especially princes and other respected persons had such poems written or were given them by the one who wanted to honor them. Here Gerhard wanted to honor the wise prince, who directs the sky and leads the ways of the human children.

The circumstances under which this song was written are said to have been the following.

Gerhard, a conscientious man who held firmly to his Lutheran faith, would not let his Elector, who was a supporter of the Reformed confession, close his mouth to testify freely and openly against the Reformed doctrine. For this reason, he was deprived of his office in 1666 and expelled from the country. There he had to take up the wandering baton with his wife and children, with no prospect of any other provision. He went to his old fatherland, Saxony. On the way, he stopped at an inn, where grief so overwhelmed his faithful wife that she was completely crushed to the ground and could no longer contain herself. Gerhard, however, in strong trust in God, consoled her and recited to her the beautiful saying with which Joh. Bugenhagen, Luther's faithful colleague at Wittenberg, had once comforted himself in his sorrows: "Command the Lord thy ways 2c." Then he went out into the garden behind the house, sat down under an apple tree, and composed this glorious song. After he had finished the song, he brought it to his sorrowful wife, to whom it was a great comfort when he read it to her in a strong voice. That same evening, two strangers entered the inn where Gerhard and his family were sitting. They entered into conversation with the grief-stricken family and said that they were two deputies of Duke Christian von Merseburg. In the course of their conversation it finally came out that they had to travel to Berlin to invite a certain Gerhard, a deposed preacher, to Merseburg. What joy, what astonishment, when the fleeing family heard this; how quickly the Lord, whom they had commanded to go their way, had now made it well and all at once let the sun of the most beautiful joy rise again for them! Gerhard immediately made himself known, and those two presented him with a handwritten letter from the duke, in which he was assured of a handsome annual salary until his reinstatement. With Thrä

Gerhard turned to his wife, held out the letter to her, and said, "Behold, how God cares. Did I not say to you: "Command the Lord your ways 2c."? - Soon after, Gerhard was again given an office and bread at Lübben in Lower Lusatia, where he had been employed as the first helper since 1669.- Many a devout sufferer has comforted himself with this song. A pious preacher, who lived in a lonely wooded area of Baden, secluded from the rest of the world, only for his holy preaching ministry, the welfare of his congregation and the education of his children, came into great distress with his numerous family, as well as he kept house, since he had to place his sons in external schools. In certain terms, the boarding and teaching fees for them were to be paid. The clergyman and his wife did their utmost to spare as much as they could, and they had almost succeeded in doing so when they were suddenly struck by an unfortunate event that plunged them into a significant debt. The repayment of this debt robbed them of their last penny; and now they were to send off several hundred florins for their sons within a few weeks. Acquaintances and friends they had few in their seclusion, and these, even without means, could not help. So the poor priest often stood at the window of his study with a pressed heart, deeply bowed by the oppressive situation into which his profession had brought him, and looked up at the mountains, from which alone help could come to him. Above all, however, he kept to this song of Gerhard who trusted in God, who had also experienced hardship and temptation in his preaching ministry and had been abundantly comforted by God. He sometimes read it to his often almost despondent wife at midnight by the light of the lamp, in order to lift her and himself up with it. But help was nowhere to be found. After they had tried for a long time to maintain their faith in this song and the need had risen to the highest level, help came unexpectedly, and from a source they had not thought of at all. One day a princely letter arrived from Carlsruhe, with which the Grand Duke and his two brothers sent the astonished priest a thousand guilders as a token of gratitude for the faithful services that a now deceased member of the priest's family had once rendered to the Grand Ducal family. With the shedding of many tears, the parish family fell on their knees and praisingly sang verses 8-10 of their dear song of consolation.

The Germans also took this song with them across the Atlantic Ocean to America, and when the foundation stone of the first Lutheran church in Philadelphia, Pennsylvania, was laid on May 2, 1743, and on October 20 of the same year the first Lutheran preacher in America, Hein. Melchior Mühlenberg, preached the first sermon at the inauguration service, the same was intoned and the Lutheran Church and its prosperity in the new world were thus commanded to the Lord. When now that When the 73 year old preacher, whom the whole Lutheran Church of North America regarded as their father, was dying on Oct. 7, 1787, he prayed the final verse of this hymn just before his last breath and then died blissfully.

Like the whole song, some verses have their own story of victory and consolation, e.g..

At Neukirch am Hochwalde in Saxony, T. Hartmann had already been lying on a serious sickbed for a full year and more. Atz his leg the fire ate and the physicians gave no more hope, if not the leg would be taken off. Until now, he had calmly and confidently borne all the pain that surrounded him day and night by God's grace, looking to the Lord. Now, all of a sudden, he saw nothing but certain death or uncertain salvation under nameless pain. Already in advance his soul tasted the bitterness of death. He had now ceased to bear with a quiet and patient spirit what God had laid upon him, and doubtfully thought that the Lord had forgotten him, since a mother can forget her child before he can forget the wretched one. This was the position of his heart when the faithful shepherd of the parish, Pastor Müller, who had now gone home, entered his house. Immediately he greeted him with the hymn verse that put his feelings and sentiments into words:

My body's weary limbs lay the Most High's end so low through sickness. That I must sigh without strength:

"Alas, the Lord has turned his hand away from me completely;

My soul is almost afraid. Where is my doctor for so long?"

Time was precious, the pain of the sufferer great. The sick man had lamented with a song verse, the pastor comforted him with a song verse and dispelled the doubt. In the name of God, with proof of the spirit and the power, Father Müller came to the sickbed and said: "Not so, my dear Hartmann! pray with me the verse: "Thou shalt find thy way, and he shall find paths for thy foot to go."" With the last words he raised his fingers in the air, as if he wanted to write the truth with vivid features in the heart of the sufferer. The sick man had prayed with him, and his soul was made well by this single word. Not long after, June 7, 1827, his leg was happily removed by God's gracious help and healed well. He now has a wooden leg, but the wooden leg also carries him to the house of the Lord every Sunday, and when he tells the story of his time of suffering, which became a time of blessing for him, he never forgets Father Müller, never forgets his verse, never forgets the path on which his foot should walk.

In 1735, shortly before Ascension Day, Heinrich Feller, pastor at Eylau and Thierbach in Saxony, who had fallen down at the altar, senseless and speechless, had to undergo a dangerous operation on his tongue, about which he was very upset.

was distressed. The night before, as he lay there half dreaming, it was as if an angel spoke to him at his feet with the words: "With worries and with sorrows and with even his own pain, God does not let anything be taken from him, it must be asked for. When morning came, he felt full of trust in God and did not admit the operation, but wanted to let God alone rule - and lo and behold! on the following feast of St. John, he was able to enter the pulpit again and thank his God with Zachariah, who had been mute. This

happened in the 72nd year of his age, after which he lived for several more years until February 10, 1741.

Verse 7 and 8: In the sad year of misery and hunger in 1772, when many families went about without bread and wept without hope of help, we too - as a Christian friend tells us - had not harvested as much as was necessary for our numerous family, and there was no money to buy anything. So on the Friday after Christmas, we gathered as usual for our annual Christmas feast. Christmas, we gathered as usual for our home church service. The story of the feeding of the five thousand was read, and our father gave us a very touching account of how the Savior had helped His own at the time of need and want. Then my mother wept hot tears and said, "Yes! If this mighty and loving helper were still with us now, I should not be afraid in this difficult time! The father then comforted her and spoke to her of the Lord, who could and would still help now, as he had helped then, and sang the two touching verses: "Up! up! give your pain and sorrow good night 2c." and "Let him, let him do and rule 2c." I have sung them many times, but in my life they have not made such a strong impression on me. The emotion was visible in all of them. Strengthened and full of hope in God's care, we went to sleep. Early in the morning, two wagons loaded with sacks of fruit arrived in front of our apartment. And they were from an old acquaintance seven miles away, whom Father had helped out with seed and bread grain during the hailstorm of the previous year, and who now sent such back with thanks and an extent. "You see, mother!" - said the father in triumphant faith - "that the Lord is always the same, who he was before age, and does not leave anyone, who puts his hope in him.

Still from the first half of the last century a beautiful moving custom is to be mentioned, which was to be found at that time on the high school to Schleusingen. As often as a former pupil left after a farewell speech, his classmates accompanied him to the city with this beautiful song.

O world, see your life here. When the missionary Reinhard Nonner held a children's meeting on the island of St. Thomas in the West Indies in 1752 and had this song sung at the beginning, a child cried from beginning to end. When he asked him for the cause

of his tears, he answered: "That is why I weep so, because the Savior has shown me such great love and I still love Him so little.

Concerning verse 4, a schoolmistress once recited the Lord's Passion to her little ones quite movingly and forcefully, pointing out to them how they, too, had done many evil things out of their inherent sinfulness, but now the dear Savior, out of love for all sinners, had come down from heaven and allowed Himself to be beaten, bound and nailed to the cross for them, so that they would not be eternally lost. And at the same time she taught them some verses of this song. The Lord blessed this especially in a five-year-old boy whose father was a cruel man. Several evenings in a row the boy arose from his sleep and wept so that his father got up and asked him the cause of his weeping. He continued to cry and finally said the whole verse with heavy sobs: "I, I and my sins 2c.", whereupon he added: "O father! we must repent, otherwise we will not go to heaven," So he often reminded the father that he should ask for a new heart, and thus finally softened his heart.

Regarding verse 16, the preacher Joh. Conrad Binzer at Nidda in Hessendarmstadt (1742) once reported to his family, as he lay on his deathbed, that he had just sung his favorite song in a dream: "O world, see here 2c." from beginning to end and had a foretaste of the great glory that awaited him. Then he suddenly began to shout with joy: "Cover me only with earth, cover me only with earth!" and had the bell-ringer Henkel play and sing this song for him on the piano, sang along himself as much as his strength allowed, and was thus accompanied by the words and sounds of the same at his end "into Jesus' bosom and hands to the eternal turnip," for immediately after that he passed away happily in his Lord.

(Submitted.)

The best way to frame our churches.

Conclusion.

If we hold the Mosaic tabernacle and the Christian temple against each other, a lovely similarity of both will fall into our eyes, and it will become even clearer to us that only the indicated way is the best church arrangement. In both places of worship, a vestibule first welcomes the visitor to prepare him for the interior of the sanctuary. In Solomon's temple, a tower 120 cubits high rose above this vestibule; in the Christian temple, too, the tower is in the same place, representing the house for near and far, guarding and adorning it, and inviting the faithful with a bright bell-ringing voice, who find entrance through the tower.

To the holy of the tabernacle corresponds the nave of the church. The ever-burning candlesticks occupy one side of the sanctuary, and the golden table of showbread on the other, with the Raucbaltar in the middle. The burning candlesticks point to Christ, who is the true light that illuminates all people according to God's gracious will. The showbread, which was eaten only by priests, also pointed to Christ, because he is the bread of life, which can be eaten only by spiritual priests. The altar of incense, whose incense entered the Holy of Holies and covered the mercy seat, is also a model of Christ, in that he appears before God's face with his high priestly intercession for us, and creates that the incense of our prayers and good works may also be offered before God, like an offering of incense.

The nave of the Christian house of God is filled, instead of the candlesticks, show-bread tables and the altar of smoke, by the audience of the Christian congregation, the spiritual priesthood, which through the illumination of the true light is also a light of this world, which alone is granted to eat the bread of life of the good Shepherd, who gives life and full sufficiency to His flock, and who brings the ranch offerings of their prayer and good work through Christ into the Most Holy Place of God.

The Holy of Holies of the tabernacle corresponds to the Altar of the Christian temple. The former was accessible only through the Holy Place and separated from it by a curtain. Here was the Ark of the Covenant, in which were kept the jelly with manna, the green rod of Aaron and the tablets of the Law. The ark was covered by the mercy seat, made of pure gold, and overshadowed by the wings of the two cherubim, who spread their wings over it and turned their faces toward each other. Only the high priest was allowed to enter the holy of holies once a year, to sacrifice for his own and the people's ignorance, and to receive the revelations of God, who descended in the pillar of cloud to the mercy seat and bore witness. With this mysterious passage of the high priest into the Holy of Holies, the Holy Spirit indicated that the way to holiness had not yet been revealed as long as the first tabernacle stood. But Christ, the great High Priest, has opened this way, having entered once by his own blood into the Holy of Holies of Heaven and invented an eternal redemption. Now all believers can approach the mercy seat to which God has presented His Son through faith in His blood. The contents of the ark of buns were meant to represent Christ in this way: the tablets of the law indicate that Christ is the end of the law and that he writes God's law in the hearts of the faithful by his spirit; the greening rod of Aaron signifies that Christ is the branch that bears fruit from the root of Jesse, namely the gospel, the loud proclamation of which testifies to the ministry of the preachers,

who proclaim it loudly is a divine office, as once Aaron's priesthood was proved and confirmed by the green staff; finally, the manna points to Christ, who is the bread that came down from heaven, that whoever eats of it may not die; and who gave this bread by giving his flesh and blood for the life of the world, the same flesh and blood that he gives to eat and drink in the sacrament of

the altar.

The Christian temple also has a holy of holies, the altarchor or absis. Here no curtain covers the sanctuary, as there, because the way to holiness was revealed through Christ, when he died on the cross and the curtain in the temple was torn: He died on the cross and the curtain in the temple was torn. To depict this opening of the way to salvation, the choir in the West has always been unveiled and asked for a free view from the nave; actually, therefore, no railing should separate the nave and the choir. As for the fact that the choir is a space distinct from the nave, this has its good reason and beautiful meaning. With this spatial difference, namely, the difference of the public preaching office and the spiritual priesthood is depicted. The nave is the place for the assembled spiritual priests, the choir the place for the duly appointed church servants. This is architecturally depicted in the nave and choir. There are seats in order of sex, office, age; there is the whole congregation together as one man, singing prayers; there the boldly rising vaults of the nave depict heaven, and paintings and sculptures on windows and wounds depict the history of salvation that has taken place for the sake of the redeemed congregation. But what the congregation does in the nave during the service, it does in connection with the minister of the word in the choir, he is its mouth, through him it prays, through him it receives God's word, to him it answers. This connection between the congregation and the ministry, and again this difference between the two, can only be beautifully represented by the spatial difference between the nave and the choir. And in the choir itself, again, everything is symbolic, depicting the spiritual. There is the open choir arch, which, as I said, represents the revelation of the way to holiness. In the entrance to the choir there is the baptismal font, which indicates that holy baptism is the entrance to all. It indicates that holy baptism is the entrance to all divine goods and to all holy communion. There is the altar in the middle of the choir, which in a certain sense also represents a place of sacrifice, as has been demonstrated above, and at the same time also represents an ark of the covenant with a mercy seat, corresponding to that ark of the covenant in the Old Testament. The altar thus symbolically summarizes the entire sanctuary of public worship, which is why it is often used figuratively for the entire local congregation and the entire house of God. A church without an altar is not really a church. It is an indispensable piece of equipment for a church,

According to Christian feeling, it must be, even if it should be represented by an ordinary table. It must be there as a place where God presents his most precious gift, the body and blood of his Son, for sacramental enjoyment, and where Christians offer the thanksgiving sacrifices of their lips and hands. Here God also appears, not in the pillar of cloud, but in Word and Sacrament, not to the high priest, but to the whole congregation. The altar can therefore be called a holy place, but one should not superstitiously seek holiness in the earthly utensils, or in the blessed host, or in the relics lying within, but in the Word and Sacrament, which is performed here in this place, and which sanctifies all creatures, thus also this place (1 Tim. 4, 5). Just as the contents of the ark of the covenant made even clearer what it represented of Christ, so the decoration of the altar serves to make the meaning of the altar more apparent to the senses and to serve more for edification. Above all, there is the crucifix, the image of the crucified God-man, which at the same time depicts the church glorious under the shame of Christ and is a salutary reminder to all that we must also crucify our flesh if we want to belong to the crucified Christ. There is an altarpiece, there are candlesticks, there are emblems and inscriptions - all to enliven the Christian imagination and to promote edification.

From this comparison of the Christian temple with the Mosaic tabernacle, there is obviously a similarity, a certain symmetry or symmetry of both; And this similarity speaks not against, but for the three-part arrangement of the Christian temple, like the tabernacle, in that it is proof that the Christian temple, through its division into three parts, also pictures Christ in its manner; just as the tabernacle, through its division into three parts, also pictures Christ in its manner, from which this architectural symmetry results. In a different division, however, the idea of the entire public worship would not be so well expressed architecturally in a building as in this one. Thus, the church arrangement given above would be the best. It is the best for two reasons: first, because it originates from the heyday of Christian church architecture, and second, because it has a model in the tabernacle and the temple of Solomon.

It only remains for us to answer the question: whether the connection of the pulpit with the altar is not better than the separation of the two pieces. It cannot be denied, however, that there are examples from older times where the pulpit is connected with the altar in a clever and beautiful way to form an architectural whole, as in the monastery church at Wechselburg in Saxony, etc. But if a pulpit connected with the altar in this way stands in the choir, it has a very unsuitable position for the listeners. And for the sake of such an arrangement of the pulpit to omit the choir altogether would be too much. Therefore, in an altar choir, the pulpit must be separated from the altar; and there is no better place for the former than the south chancel corner. Here the sermon can be heard best, and here the preacher can be seen by all, and for this purpose, even in larger churches, the pulpit is placed further forward, at one of the nearest pillars, as has been the custom from time immemorial. By the way, this separate position of the pulpit also achieves other purposes than those mentioned. The position of the pulpit indicates the difference between the sermon and the other acts of worship, and each of them has its own place in the choir. This spatial order cannot fail to contribute to the fact that the individual acts have a clearer, simpler and more expressive effect on the minds and are better remembered by them. How expressionless would all the acts of worship have to be if they were to be performed in one place and at one time! A sermon preached in a separate pulpit expresses far more than one preached in a pulpit connected to the altar, where the altar below has a slightly distracting effect on the minds. Here, however, in a separate pulpit, the listener has no occasion for extraneous thoughts, here he has his preacher alone before him, and even the sublime simplicity of the architectural arrangement of the pulpit cannot fail to contribute to the impressiveness of the words preached. It is therefore certain that the separation of the pulpit from the altar is by far preferable to the connection of the two; thus, also from this point of view, our church arrangement remains the best.

So, as far as the three parts of the Christian house of worship and their purposes are concerned, it must be admitted that this is the best way to arrange our churches. We merely follow the procedure of the ancients. In the arrangement of individual parts of the building we may still make our composition and be new, only that the newest, as such, is not always the best.

Whoever among the dear readers of these pages has so far had a completely different view of what is called ecclesiastically beautiful, should not let the effort be wasted to at least make an attempt to come to a better view. "Think about it," what would be lovely, honest and orderly! That everything should be done honestly and orderly among Christians is God's will; as good as His will is the Ten Commandments; but how everything should be done honestly and orderly is a matter for the reflection, knowledge and wisdom of Christians, and no form found in this way is to be held equal to a divine commandment, but is to be observed in Christian freedom, for the sake of love and peace. Since we as Christians ourselves should find the ecclesiastically beautiful forms and examine everything and keep the best, it is certainly not praiseworthy to show such great indifference in this.

as it is usually the case, as if Christian freedom consisted in indifference. This indifference is connected with a certain slovenliness, to which only the familiar is pleasant, but something new (and even if it would be the oldest) is hated, because it demands some thinking efforts, and wakes up from the beloved laziness of thinking. Then, with this indifference to ecclesiastical beauty, there is also an iconoclastic trait. One makes it half, or even entirely, one's conscience not to use a crucifix, and flees everything that we can have in common with the Romans without detriment to the gospel, as if it were the devil himself, while on the other hand one sympathizes with the Calvinists, and is on the way, through negligence in ecclesiastical mores, to finally fall into doctrinal slackness, as has happened often enough. This iconoclastic sense is to be fought all the more, because in this country the Calvinist influence threatens to swallow up everything anyway.

On the other hand, a certain false ecclesiastical aesthetics is contrary to true ecclesiastical aesthetic knowledge and the freedom to act according to it, which imposes certain beautiful forms on the congregation in a semi- or even entirely pontifical way, without them being the fruit of self-acquired knowledge, whereby a very dangerous tyranny of taste is involved. This serves the cause badly. For where it is the case that certain favorite forms are really enforced at all costs, as if salvation existed in them, the church is already in decay, and the existence of the true church of Christ is concluded from the existence of such transitory things. What deceit! History teaches, on the contrary, that when the chalices were wooden, faith was golden, but when the chalices became golden, faith became wooden. This should not deter us from reflecting on what is truly beautiful in the church during our time of peace and leisure, and we even have a certain obligation to increase in this knowledge, although it is earthly and transient and no one can find happiness in it. We may at least make an effort to spread this knowledge and to practice it as much as we can in love, and we may build ourselves up in the chaste, meaningful and meaningful ecclesiastical forms: but no one should think of needing

legal emphasis in these things in order to enforce them, for nothing perfect will come of all the visible beauty of the church in this world. Its true beauty is within and invisible. And if here, in the form of a servant, something of this inner beauty shimmers through, it is only a poor piece of work compared to the glory that will be visible once at Christ's return to judgment, when the church will be revealed in the form of the heavenly Jerusalem. Until then, we will have to leave it at that, "that the right outward decoration of the church is right preaching, right use of the sacraments,

and that the people be accustomed to it in earnest, and come together diligently and demurely, learning and praying." It is certain that to the Christian eye, a church, no matter how richly decorated, with ceremonies no matter how rich, without God's pure Word is only an abominable idolatrous temple, a poor market stall; on the other hand, a meager log cabin in the jungle with God's pure Word and sacraments is to him a little manger of Christ, around which the angels rejoice and sing their "Glory to God".

But if one were to conclude from this that one must maintain this crib appearance even when one has attained prosperity, that one must not care about beautiful church furnishings, and that everything must be as unattractive as possible, then this would be wrong. For there is God's word: "let everything be done honestly and properly," and: "give thought to that," namely, to that which is honest and proper. One sometimes sees a church that is dilapidated and should long ago have given way to a more spacious and beautiful one, although it is not poverty that has prevented this, but prosperity that peeps out from the houses of the congregation members; if one examines the matter, one finds that a certain Pharisaic contempt for such outward things is at the bottom of it. Certainly, avarice is not lacking either. When this arises among church people, we Christians should always remember the example of the Israelites, of whom it is said, "that they brought too much, more than was necessary for the work of the ministry," and Moses had to command, "No one do more for the lifting up of the sanctuary. Certainly a shameful example!

Herewith the question, which is the best way to arrange our churches, is answered. May this essay first stimulate reflection on this subject, and help to the ecclesiastical aesthetic knowledge, then the exercise of this knowledge, as far as possible, will already follow, and then the beneficial influence, which as far as possible equal arrangement of all churches also exerts on the uniformity of the ceremonies, will visibly manifest itself.

The child at play.

A small child ran around in the parlor and made himself a lot of play and childish pleasure; his money was broken pieces, his house several blocks, his horse a stick, his tractament an apple, his son a doll, and so on. The father sat at the table, had important things in mind, which he recorded and put in good order, so that they would be useful to this little plaything. The child often ran up to him, asked many childish questions, and desired many things to further his play; the father answered the fewest, but continued his work, still keeping a watchful eye on the child so that he would not fall dangerously and come to harm. Gotthold saw this and thought: that is a

a fine illustration of God's fatherly care! We old children run about in the world, and often play more foolishly than children; we gather and scatter, we build and break, we plant and uproot, we ride and drive, we eat and drink, we sing and play, and think we do great things that God must take special care of. In the meantime, the all-knowing God sits and writes down our days in his book, he orders and creates what we do before or after, he arranges everything for our good and our blessedness and always keeps a watchful eye on us and our children's play, so that we do not suffer any harmful damage. My God, such knowledge is too strange and too high for me; I cannot understand it, but I will always praise and glorify you for it! Do not leave me, my Father, out of Your care and supervision, especially when I, like such a child, act foolishly.

Gotthold's random devotions.

Signatures under Luther's picture.

I. Walch describes in the preface to the ninth part of Luther's writings, p. 26, a woodcut depicting Luther's bust, above which are the words spoken by Aristotle of his teacher:

I'erent talem seeln, kutura virum, d. i.

No future time will produce such a man.

The same Walch describes a portrait of Luther in the same place, under which Melanchthon had written:

I'ulmina erunt liuZuae siuZuIa verba tuao, d. i.

All the individual words of your tongue were lightnings. The words Isa. 49, 2. are set: "He has made my mouth like a sharp sword, with the shadow of his hand he has covered me.

Ulrich von Hütten had a picture of Luther decorated as follows:

Doctor Martinus Luther, Augustinian at Wittenberg, 1520.

I am called Luther, that is true, For my teaching is true and clear, Flew from the words of Christ bad, St. Paul's and other God's servant; No man may not condemn me, He then drives at me as a wretch. The church I plant on its branch, In no way the truth is silent, If pope, bishop, prelates meet, God's word remains eternal, To the good of my Christianity: That I say to my blessedness.

IV Seneccer wanted to have placed the following distich under Luther's picture:

ffapoti äs 8tirp6 satum Doctors Dutüero Nagorem nobis nulla propaZo äsäit,
d. i.

n Japhet's tribe has given us a greater

The result is a more complete product than Doctor Luther was.

The Hard of Hearing.

A priest talked to an old man, who had a hard time hearing, about this problem of his, and asked him if he could understand anything in the church. The old man replied that it was very much the same at one time as at another. Once it had been very bad, so that he had not been able to get a word out of the sermon and the lectures; he had been very sad about it and had called upon God in his heart to let him understand something for the nourishment and comfort of his soul: Be content with my grace. He understood nothing further, for he had had enough. P. a. S.

How a Jesuit Admonished to Godliness.

Among the motions with which the notorious Jesuit Maimburg tried to awaken the female sex in Paris to godliness (!), the following is certainly curious: "it would be a pity that such beautiful people should be condemned" (Inserted. n. P. G.).

Praiseworthy rebuke.

The Lutheran theologian Dr. Heilbrunn (died in 1618) is praised for his fervent prayerfulness. As he started everything with prayer, he also did it publicly at the religious discussions held with the papists. The Jesuits used to say of this godly man: "Heilbrunner could do nothing but pray! (Inserted by P.G.)

Penal Office.

Whoever pastor or preacher does not punish sin must go to the devil with other people's sins, even if he is a child of blessedness because of his own sins, which are forgiven him in Christ. (Luther's *Vorr. zur Kirchepoft.* from 1543.)

Absolution.

The church father Ambrose writes: "God's word forgives sin. The priest performs his office, but he exercises no right of his own power." (8erm. 38.)

Everything already prepaid.

Someone who handed a gift to a poor person spoke to Dr. Luther standing next to him, "Who knows where God will give me such a gift one day? Why only one day? Luther replied - hasn't God already paid you in advance?

If the Lord God has already paid us everything in advance, and still really wants to reward every work of love done in faith by grace one day, then he must be a merciful God. W. X.

Teaching without example.

So one day I heard my two boys scolding each other, cursing each other terribly. I take the boys from 12-14 years old at

The boys now crawl into the stable to weep their pain together. The boys now crawl into the stable to cry out their pain together. I creep quietly after them.

Then I hear. The little one says to the big one: Fritz, dat is unrecht, dat üs de Vader darum schleit und hei fluchet sülber (that is wrong that the father beats us for it and he curses himself). I reflected. Za, the boys were right. I was ashamed, ashamed in front of my children! And I converted.

P. a. S.

Church News.

After the removal of their former preacher and pastor, the Rev. Streckfuß, the pastorate of the St. Martini parish, Allen Co., Ind., was terminated, so the same has appointed the previous assistant preacher in the parish at Fort Wayne, Mr. Rev. M. Stephan as their pastor. He was then inaugurated in the midst of the congregation on the 2nd Sunday after Easter in the name of the Presidii Middle District by Prof. Crämer with the assistance of Rev. Wagner was introduced into his office.

On the same Sunday, in the congregation of Fort Wayne, the president, assisted by Prof. Fleischmann, ordained in the midst of the congregation the candidate for the office of assistant preacher, Mr. Julius Renz, who had received his education partly at the mission house in Leipzig and partly at the local seminary.

May the Lord bless both brothers for the blessing of "Jiele."
- Fort Wayne, April 23, 1860.

W. Sihler, pastor, d. z. pres. midd. district, e

After Mr. Past. Beruthal had received and accepted a call from two Lutheran congregations in and around Kankakee, Ill., he was inaugurated on Palm Sunday by Herru Past. Stubnatzy in his new office. Likewise, the candidate for the holy office, who was trained at the Concordia College in St. Louis, Mr. M. Zucker, was ordained. Zucker, after he had received and accepted a call from the Lutheran congregation at Urbana, Ill., was ordained on April 2 by Rev. Stubnatzy on my behalf in the midst of his congregation and inducted into his office. May the Lord Jesus Christ grant that these servants may always proclaim the dear saving gospel with the joyful opening of their mouths and thereby make many souls blessed.

The addresses of the dear brothers are:

Lov., 0.
Xanlealcse, III.
kev. N. 2H0LLK,

^68t Urbana, ObampaiZn Oo., III G. Schaller. Distr. pres.

After the preaching ministry candidate, Mr. Martin Tirmenstein, until then a pupil of Concordia in St. Louis, had received a regular appointment from the German Lutheran congregation in Port Richmond, Staten Island, N. Y., he was appointed by the district president, Mr. Rev. Keyl, on Sunday Quasi modogeniti (April 15) in the midst of his congregation under obligation to all confessional writings of the Lutheran Church with the assistance of Rev. A. Heitmüller and inaugurated into his office.

May the faithful God and Father of our Lord Jesus Christ grant that this servant of his may also bear much and abundant fruit.

F. W. Föhlinger.

Address: Rev. N. PIKMN8PMN, kort Niebmonö, Ltatsn Ulrmä, öl.

Since Mr. Pastor J. Bernreuther from Mishawauka. Yes, received a call from the Lutheran St. Peter's congregation in Eden and accepted it with the approval of his congregation, he was installed in his office by the undersigned, on behalf of the Presidii, Eastern District, on Palm Sunday with a commitment to all confessional writings.

God set him for a blessing!

The address is:

Hov. "I. 1Vbit68 OoruerZ
k. 0., krio Oo., n.
Eden, April 2, 1860.
A. Ernst.

After Pastor L. Geyer had taken over the former congregation of Pastor A. Brose near Woodland, Wisconsin, as a branch to serve with him, he was inaugurated into his office by the undersigned on the Sunday of Lent by the Reverend President of the Northern District. May the faithful God bless the preached word abundantly also in this place, so that it may bear much fruit for eternal life!

P. H. Thickness.

Mr. Past. A. Ernst, until now in Eden, has followed a call to the congregation in Euclid near Cleveland, since his state of health still required a reduction in his work, and was introduced there by me on behalf of the Reverend President of the Middle District on Sunday Quasimod. May the merciful God soon give him complete health again and bless his work!

Addr.: kov. LUX8P, ks8t - Olevslauä, Ou^aboAxe Oo., Ohio.
(not about Olevelanä - käst.)

H. C. Swan.

After Mr. Past. E. Multanowsky from the former parish of Mr. Past. E. Rolf at Sheboygan Falls, Plymouth and Buffalo, Wisc. had received a regular appointment and accepted with the consent of his former congregation at Carlm. ville, Ill, the same, in the indirect discharge of the Reverend President of the Northern District of our Synod, with the assistance of the Rev. Kolb at Town Abbott, was installed in his new office by the undersigned on the first Sunday after Easter.

May the faithful Archpastor grant this His underpastor strength and joy to faithfully feed the herd newly entrusted to him and bless his work.

The addr. of the dear officemate is:

Lev. L. NVI^NONSL?, Lhsbo^Zau kall8, 8bsbo^Znu Oo., IVise. Sheboygan, Wisc. the 16th of April, 1860.

A. D. Plug.

On the Sunday of Quasimodogeniti, on behalf of the venerable President of the Eastern District of our Synod, I ordained Mr. Wilhelm Bartling and installed him in his sacred office as Vicar during the time of my absence in Germany. May the Lord Jesus bestow rich blessings on the dear young brother.

E. A. Brewer, Pittsburgh. Bor 1253.

Conference - Display.

Notice is hereby given that the next Pastoral Conference for the State of Michigan will be held at Frankenlust, Mich, June 15, 16, 17, 18, 1860. All members of the same, both pastors and school teachers are hereby kindly requested to assemble at the home of the pastor, Ferdinand Sievers, at Frankenlust on June 14.

Frankenlust, March 20, 1860.

F. Sievers, temporary secretary.

The General Evangelical Lutheran Conference will meet this year, God willing, on June 7 at Trinity Church in Cleveland (west side), O.

Everyone who professes the unaltered Augsburg Confession is cordially invited. Confession is cordially invited. Upon arrival here, one should go to the parsonage next to the church, No. 66 Jersey Str., west side.

The undersigned would appreciate it very much if those who intend to attend the conference would communicate their decision at least 14 days in advance.

Cleveland, O. April 21, 1860.

J. C. W. Lindemann,

box 3802.

Display.

Whoever still desires to receive the Synodal Report of the Middle District of the Synod of Missouri, Ohio, &c. St. for 1859, may kindly apply to the undersigned.

The price is 10 cents. Postgld 1 cent.

Farmers Retrcat, Dearborn Co, Ind.

Th. Wichmann, d. Z. Secretär.

Receipt and thanks.

\$3,00 received from Mr. Im. Günther for the construction of a church in Cuddalorc, East Indies.

F. Sievers.

For the travel expenses of a missionary to California:

From Mr. Fr. Stünkel, Lafayette Co., Mo. \$0.50

" " In . Günther, St. Louis 2,(0

The total amount of gifts received for the purpose is \$285, 74 Cts. Whoever intends to contribute, do it soon. Th. Brohm.

For Max Dröning from the Baltimorer JünglingS-Per.

for the purchase of a ClavierS- 5,00

"H. Stcger by Mr. Past. Stecher by Dr. John ZI; by Messrs. Rudclph and Beckmann G 50 Cts; by Messrs. Past. Rinkrr of the Jungfrauenverein zu Trre-Haut" \$6,15; by

Mr. J. Götz 82,10; from Mr. Teacher Fathauer and the widow Lefcler O 50 Cts.

M. Graf, J. Sachs und F. R G25 Cts.; From the Gcm. of Hrn. Dr. Sihler by Messrs. H.

I. 81, C. Rose 81 and a pair of woolen stockings, and C. Painter 81; from the Gcm. of Mr. Past. Zagel from Messrs. Frosch and Troer O 8t; finally from Mr. Griebel from Messrs.

Past. HuSmanns Gem. 81 18.00

For D. Lindemann from the Young Men's Association at Baltimore 12.00

"Conrad Engeldcr von der Gern, des Hrn. Past.

C. Meier 810 from the Klugclbeut Collectc, 50

Cts. from Aug. Heidorn, 50 Cts. from an unknown person; furthermore from the JünglingS-Berein the

Gcm. of Mr. Past. Köm'gs, Cineinnati 810 2t,00

"Herm. Loßner by Mr. Past. Bergt on the infant baptism of Hrn. Valentin Prediger gcs. 81,55; by Hrn. Past. Schöuebcrg from the centcassc of his gcm. 82 and from some women of the same congregation half a dozen fine handkerchiefs, likewise half a dozen neckcloths, six

Pair of stockings and some other items 2.25 " Aug. Fr. Bellin from Mrs. Kronenberger, Mil

waukee, WiSc. 81, likewise from the close-knit association

to Baltimore 83.50 4 .50

Received

To the synodal treasury of middle districts:

1. for the general synodal treasury

Don of the congregation of Mr. Past. Jäbker 9,00 By Mr. Past. Detzrr by Martin Vicbach 1,25

" " " Jacob Herrmann 0,25

From Mr. Teacher Fathauer, whose contribution is 1.00

For the general pres:

Donder Gem. of Mr. Past. Keyl in Baltimore- -6 ,00

..... Schumann, Decalb Co3 .00

" Cobbler, St. Joseph

Don whose Gem. in Bremen 4,11

Co. 1.03

Past. WambSgans 10,00

" „ Lindemann 24,00

For sold synodal reports 0,50

DeSgl. by Mr. Past. Wichmann by G. Bohre - 0.26

..... Wichmann 1 .20

..... Bohde 2.00

..... Stürken 1.80

To the rice cup of the general pres:

Don the comm. in LoganSport 4,00

For the teacher salaries of both institutions:

Don N. N. in Cineinnati 0,50

" Peace. Shall---- 0,50

" the comm. of Mr. Past. Stürken, LoganSport- 14,30 "" Fnecdrich 3,14

/ " " "" Schöuebcrg, Lafayctte 5,00

" " Emanuels comm. in Noble Co. 1.00

"Gem. of Mr. Past. Bergt, Fulton Co. - - 3.00 , whose Gem. in Defiance Co. 2.80

" " " Napoleon 0,80

" Wittwe Walter 0,25

2. for the Syuodal-Misstons-Casse:

Don of the Gcm. of Mr. Past. Shepherd 5 ,00

" Wittwe Klanke 0,50

"the comm. deSHrn . Past. Ncisinger 5,00

" / " , "" Schöncberg 4.00

" " " ,I. Nuppright 8.52

..... Tramm 4.04

For the maintenance fund of Prof. Biewend:

Collected at the wedding of Mr. Fr. Brauer- - - 5,14 " "Child baptism,, " Fr.Schildmeier 3,40 From Wilhelm Damm 1,65

" Heinrich Mönning 1,00

" the Gem. of Mr. Past. Schumann in Decalb Co 3,50 " " " " Schuster in Bremen-- 4,16 " whose Gem. in St. Joseph Co. 1,03

"Mr. Past. Nupprecht 0,48

" a member in whose municipality 1,00

For seminar construction at Fort-Wayne:

From the Gcm. of Mr. Past. Jiengel 2,85

"Hrn. Past. Jüngel himself 1,15

" of the Gem. of the Hrn. Past. C. Fricke in Indiano-

polis 34,00

Don Gerhardt Dülckr . 1,00

" the Gcm. of Mr. Past. Stürken 14,00

Collected at Schieble's wedding 2 .23

For the Fort-Wayucr Seminar:		
Don the triim'gkcits gcm. in cineinnati	9.53	
For poor students at Fort-Wayner		
Seminar:		
ByFricdr.	Schwegmann	8,00
" Heinrich Schwegmann		2,50
" Heinrich Mönmg		1.00
" Heinrich Büchnr/		0.35
, -N. N. in Cincinnati		0.98
For poor students at Concordia Collgc	11,83 Fort Wayne April	23, 1860.

C. Piepenbrink, Cassirer.

Get

a. For the repayment of the debt of Concordia-
College Construction:

Nothing,

b. To the synodal treasury of the western district:

Don Mr. Teacher Broning, Lafayctte Co, Mo. - -- 8 1.00 From ImmanuclS Histr. in St. Louis, Mo. for the
Months Feb.-Apr. 39,90

From Mr. Rector Gönner in St. Louis, Mo. 2.00

" the Gcm. of Mr. Past. Hcinemann, Crctc,
Will Co, Ill. 6.24

Collecte on Easter from the Gcm. of Mr. Pastor Löber, Frohna, Perry Co, Mo 4.20

E. Roschke.

Get

a. To the general synodal treasury:

From the Gem. dcs Hcrru Pastor H. Fick in Collinö- ville, IIS. 3.85

By Hrn. Past. A. Sanpct in Evansville, Ja. by H. Jde 81.00, by Chr. Meicrding 81.00 2.00

For the general pres:

By Mr. Past. J. H. Jox in Kirchhain. WiSc. by himself and his Gcm. 8,00

Correction. The item 84.25 in No. 18, which is the receipt of the congregation of Pastor Schlicpsick to the General Synodal Fund, lacks the designation: "for the
alldem. Präses."

d. To the Synodal-Missions-Casse: By Mr. LehrorP. Theo. Bürger in West Seneca, N. Zj. from the Schuckiudcru and listeners at

the school examination on March 29 1.00

From Fr. Schäfer, through Mr. Past. A. Sanpct in Evansville, Ja. 1. 00

By Mr. teacher W- judge in Town Hermann,
Wisc. 8:17, to wit:

85,00 from himself

2.17 „, his school children

1,00 „, Mr. Herm. Lcmkc " Mr. Past. H. Wunder in Chicago 6,66 and namely:

82,40 from the missionary box in his parish ^26 " " " the church deS

Mr. Past. Müller there.

e. To the Collegc-Uuterhaltö-Casse, for teacher salaries:

From the Gcm. of Mr. Pastor H. Fick in CollinS- ville, IIS. 4. 80

" the Dreicinigkcits - Gcm. of the Mr. Pastor A.

Sanpct in Evansville, IIS. 15 45

By Hriw Gco. Willner in Washgt. City by Hrn.

L. "Schmidt, as a bridal gift 9,00

From Mr. Fr. Thicmcycr in Baltimore 4,00

By Mr. Past. A.V. Stecher in Sheboygan, WiS. 6.00 namely:

83.47 from its DrcicinigkcitS comm. in Sche- boygan.

1.53 „, " St. Petri-Gem. in Town

Wilson 1.00 " " ImmanuelS " " Town
Moselle

Easter Collecte of the Gem. of the .Hrn. Past. E. A. Brauer in Pittsburgh W

By Mr. Past. H. Löber in Frohna, Mo. by Hrn.

C. Müller 5,v

6. for poor students and scholars at Concordia College and Seminary: through Mr. Past. J. M. John at Cole Camp, Mo. from the piggy bank of

the wife and children of dcs H. A. G. z,jl

" Mr. Geo. Willner in Washgt. City from the

Trinity Gcm. inserted there on 13 Jan. at infant baptisms- 8F

" Mr. Alex. Cinwächter in Baltimore for the

Pupil W-WaltcrW

"Hrn. Past. H. Wunder in Chicago, Ills. from JünglingSvercin in the Gcm. of Hrn. Past. Mülür
namely:
85,00 for J. Nützet
5,00 " N. Sö'rgcl

From the virgins club there

3.00 for N. Sörgel
From the community box in the community of Mr. Past. Müller
2.30 for N. Sörgel

s. For the maintenance fund for Prof. Biewend:

By Mr. Gco. Willner in Washgt. City by Hm.
L. Schmidt as bridal gift g,60

"Mr. Past. H. Wunder in Chicago, Ills. vm the comm. of Mr. Past. Stubnatzy in Thorn- ton Station, Ills.
From J. Hanschke through Mr. Past. F. Lochner in M- waukee, WiSc. zgg.

F. Bohl an, Caffm.

For the **Lutheran** have paid:

The 13th year:
Messrs: C. Schumacher, A. PöSncr, W. Hamann, Past. Müller.

The 14th year:
The gentlemen: C. Schumacher, Past. H. Grätzel, A. Pööncr, Past. Müller, W. Hallcmann, C. Nudolph.

The 15th year:
The mistress: Past. Müller, C. Schumacher, H. Oliilt- meyer, C. Bergmaun, H. Frckriug, W. Jörgen, G. Dm 61st Kolk, C. Rohe, J. Dicrsen, W. Klockenbrink, D.
H. Lcmkc 2 Er., B. Würscl, H. Schön, W. Ruß,). Jchd, M. Hcmrich, L. Meier, 61. nudolph.

The 16th year:
The men: Past. Müller, C. Pick, L- Dettmcr, F. Bützow 82.78, Ph. Bciscr, G. Schcllhas, J. Flath.Z Mergel, C. Bergmann, H. Frckring, A. Frerling, H. Kammeicr,
Fr. Drackmann, 61 Tilp, 61 Kolk 50 Cts, G. Sticgicr, D. Frobel, Past. F. König 10 Er., C. Hm- mann, E. Hänselt, H Braun, W. Hrine, W. KlokcnkB 50 Cts" Past. C.
Frckderking 8 Er., F. Sietert, W. Hu- tcr, F. Papc, L. Sommer, J. Hcbcrle, L. Würfel50Ct^ H. Schön 50 Cts, A. Thiele, Missahl, H. Rullmann, L. Unbehauen.

The first neck of the 17th year:

Men: F. Bützow 89 Ctö., Cail Hermann, D- Hausclt, Heiur. Braun.

M. C. Barthel.

Changed addresses:

Rov. I?. IV. xOLILMOLH,
107. zcveiioo L.,?7Lrv-1c>RL, I- Rev. 0. O. 8?W0IM88,

1^ 0., ^VnsäivAtou Oo., His- No. Näx
Oooic 810RL, I^NnMts 6o., No-.

St. Louis, Mo,

Synodaldruckerei von Aug. Wiebusch u. Sohn.

What are the most appropriate means of a right and blessed discipline?

Among the many complaints that teachers in elementary schools make loud, the one that is heard most often is that school discipline is not going according to their wishes. Oh, one hears the complaint, if only I could bring more Christian discipline among my children! The causes of these complaints are various. With some they come from wanting to do more than they can; they forget that it is God alone who can change hearts, and that a teacher is only the instrument in God's hand to win the souls of children, that he can only plant and water, but God must give the flourishing. In most cases, the cause of such complaints is probably the poor child rearing of the parents. The terrible condition of American youth today is no less a contributing factor. The children here are fed a false sense of freedom with their mother's milk; they grow up in complete unrestraint and licentiousness, and then practice all imaginable crudities and ungodliness. Our children see this and think that they are allowed to do such things, and they do them wherever the opportunity presents itself. Not infrequently the fault lies with the teachers themselves. Many are guided too much by their feelings; sometimes they are too lenient, sometimes too strict; today they punish what they will punish tomorrow with impunity. until finally the child no longer knows what he should or should not do, what is permitted or forbidden to him. One of the main reasons for the above complaints may well be that some teachers either do not properly apply the most suitable means of a right and blessed discipline or do not know them sufficiently. Therefore, according to the task given to me, I will describe in the following:

"What are the most suitable means of a right and blessed

Disciplin?"

There are mainly three of them:

1. tease the children and entice them to do good;
2. to warn against evil, and
3. To punish the evil committed.

Without the Word of God there can be no question of a right and blessed discipline. The Word of God, and especially the Gospel, is and remains the first and most effective means of right and blessed discipline. The gospel is the sensible, pure milk, by which the faith that has been baptized is nourished, strengthened, and preserved. Through the presentation of the great love ha- In this way, the children are stimulated, enticed and driven to a constant love in return. To a right and blessed school discipline belongs above all that one tries to awaken a childlike fear and heartfelt love for the omnipresent God in the children, since only this is really good before God,

which flows from a right fear and love for him. It is certainly an effective means of attracting and enticing children, if the great glory that consists in the renewal of God's image is painted before their eyes with vivid colors, and if they are shown how blissful a pious child is who, out of love for his Savior, gladly and with pleasure does what is pleasing to God.

There are three main virtues that must be instilled in children at an early age: Love of diligence, listening and diligence. When a teacher has achieved this, it becomes easy for him to exercise discipline and order, and the shameful lying, the stubborn selfishness, and the self-discipline of the children will be eliminated.

The three main enemies of good school discipline, the will and the tiresome idleness, are rendered harmless.

A no less effective means of right and blessed school discipline is also to hold up to the children the glorious promises of God, which are given by grace to the pious and godly. For example, godliness is useful in all things and has the promise of this life and the life to come. The more sweetly the promises of eternal life are presented to children, the more their tender hearts are aroused to a sweet desire to obtain them. The same is true of the promises of this life. Here, however, it is not necessary to refer to riches, honor and good days, but rather to a good conscience, peace and joy in the Holy Spirit. Spirit.

It is not without success to incite and entice children to godliness by pointing them to examples of pious children and other persons for imitation. If a teacher describes with vivid colors the virtues of godly persons, he will arouse in the children a revulsion against evil and such a love for good that they will wish to be like such a person in all respects. If the teacher notices that in one or another child a beginning to virtue is apparent, he should strengthen it as unnoticed as possible, and be careful not to nip such a good beginning in the bud again by premature praise; although it cannot be denied that it is often salutary when the teacher lets his pleasure be felt in well-mannered children.

An equally beneficial means of encouraging children in all Christian virtues is to intercede for them in the presence of the children. Their hearts are warmed and love for the good awakened when they see that their teacher seeks only their temporal and eternal salvation and loves everyone warmly.

But since children are of very different dispositions, one will certainly not achieve one's purpose by these means with all of them, especially with those who, through the wrong education of their parents, are less receptive to all encouragement to do good, or who by nature are more difficult to stimulate by ideas, or in whom the self-will has become too powerful through distraction.

Warn against evil.

How few there are who allow themselves to be guided and drawn by the sweet voice of the Gospel, or as one says in common life, by good words alone, the teachers unfortunately experience only too often. Although a new divine life, a new heavenly mind has been kindled in the children in holy baptism, the old man, the original sin, still stirs powerfully and can only be weakened and subdued by warning, threatening and punishing. Already by the presence of the evil lusts and desires rising in us, the teacher is prompted to do diligent reminders, to refrain from this and that, to be calm, attentive and diligent.

However diligently this may be done, there will be no lack of misbehavior, and frequent admonitions will become necessary. The admonitions, however, must be arranged as much as possible in the most varied way, so that the children, even if they happen more often, do not find them annoying.

In many cases, the old Adam will have to be attacked even more sharply; one will often be forced to warn against all kinds of evil company, sinful gossip and illicit pranks. In order to keep children from evil, the vices of certain persons must be painted to them in the blackest colors, but always in accordance with the truth. To show them the terrible condition in which such persons are The most important thing is to warn them against lying and to show them the abomination of lying and the danger it entails. The most important thing is to warn them against lying and to show them the abomination of lying and the danger it entails. The wise Sirach describes both when he says: "Lying is an ugly stain on a person, and is mean in naughty people. A thief is not so wicked as a man who is wont to lie, but in the end they both come to the gallows."

No less will one often find cause to warn against the all-destroying self-will, the shameful loquacity and idleness, which is the beginning of all vices.

As salutary and necessary as warning against evil is in right and blessed school discipline, it is precisely here that the greatest caution is necessary, so that one does not make too much of the warning.

Oh, who is wise enough to always find the right golden mean here! Does not God often have to make up for what we have spoiled by too much or too little warning?

But even if we take the right measure in the matter of warning, there will still be people with whom we have to go a step further to prevent them from doing evil, and threaten them that they will be punished.

However, the teacher should make sure that he carries out the threatened punishment, and should therefore be careful to threaten only those punishments that he really intends to carry out.

Also, it will happen more than one would like that one has to announce God's wrath and disfavor, temporal and eternal punishments to the children in order to induce them to repentance and a righteous repentance.

But if all warnings and threats remain fruitless, then use the third means and confidently reach for the rod or stick and!

punish the evil committed.

Some are of the opinion that children should only be reprimanded by loving admonition, and do not want to allow them to be sharply chastised with the rod or otherwise, even if the words do not seem to be sufficient. But experience is the best teacher in this, that one cannot banish the rod completely from the school. Even the wise Solomon testifies in his Proverbs that this is impossible when he says: "He who spares his rod hates his son. "Folly is in the heart of a boy, but the rod of discipline will drive it far from him."

This is in no way meant to speak for those who think that a blessed school discipline can only be achieved by harshness and beatings, or who use the cane for every offense, or who chastise the children in sinful zeal and anger. Punishment is a right means only if it is done out of heartfelt compassion; if the teacher, with his fatherly seriousness, also shows a heartfelt motherly love, so that the children can easily recognize that there is no desire to beat them.

Indeed, one would rather throw away the rods if it were not for the great need. Nor may the children be punished until they have

recognized and are convinced in their conscience that they well deserve the punishment. It is hardly necessary to say that they are not to be punished in excess of the crime, but that the punishment is to be measured according to the degree of the crime. The seriousness of the sin, however, is not to be measured according to the outward outburst, but rather according to the evil will of the children.

As for the nature of the punishment, the dispositions of the children, as well as the sexes, not to mention the difference in age and the difference in upbringing, must be taken into account. One and the same sin may be committed by a boy and a girl, and yet the girl be more punishable than the boy, and in another case the boy. The punishments themselves must always be arranged in such a way that one can always punish even more severely; thus the alternation of punishments cannot be sufficiently recommended.

A teacher must also be careful not to make too many laws concerning school discipline, for where there are many laws, there is also much transgression. It is also undeniable that a teacher can do much to ensure that annoying punishments occur less frequently in his school if he himself is always lively and keeps the children sufficiently busy at all times. In this way the thoughts of the lively and careless children are restrained, so that they cannot wander about with their thoughts or indulge in all kinds of evil ideas; the lazy ones are thereby encouraged not to give room to their natural laziness.

The best means for a right and blessed school discipline remains God's grace and blessing, therefore a teacher has to call upon God diligently.

May the merciful God crown the good will and faithfulness of all righteous teachers with His blessing, guide the shortcomings and mistakes of the teachers in handling school discipline to the best by grace, and give His prosperity to planting and watering.

Whether preachers may take another job without the consent of their congregations.

Beloved brother in the Lord! You put the above question to me for answer, and say that it is a widespread opinion among ours that it depends on the congregations whether they want to let their preacher, who has received a call elsewhere, go or not. They refer, they say, to the expression that has become almost stereotypical in public announcements of preacher transfers: "N. N. has accepted a call with the consent of his former congregation," from which they conclude that a preacher is not allowed to accept a call without this consent.

men. Before I give you my answer to this question, allow me to bring to your mind the teaching of the Holy Scriptures concerning the divinity of the profession of preaching. You will then be able to draw the conclusions yourself with ease^a which answer your question. In any case, you agree with me that not only the twelve apostles, who were called directly by Christ, but also all preachers of the gospel, who are called indirectly by the church, have a divine calling. After his ascension, Christ sends out his ministers, no longer in his own person or with his own mouth, but through that of the church. It is indeed men who call, but it is the Lord at the right hand of God who calls through them, as his servants, instruments and assistants. If they act according to the Lord's will and precept, he gives his yes and amen to their actions and confirms them as his own work. That an indirect appointment through men is a divine one is clear from Apost. 20,28. There, Sr. Paul testifies to the bishops or pastors of Ephesus, who were called indirectly by men, for example by the apostle Paul himself with the consent of the Cphesian congregation, that they were appointed bishops by the Holy Spirit. Thus also an indirect calling is a divine calling. It is equally undoubted that it is the Lord of the harvest who sends his servants from one part of his field to another and who entrusts each one with a smaller or larger pound according to his faithfulness and efficiency. Now, if it is certain that it is the Lord who calls, and that those who call are only his servants and instruments, it follows that the latter must not undertake to determine the time for which the preachers are to work in their field of labor, in other words, they must not

You may say: you shall be pastor of one and the same church for one or two or five years, or you shall be pastor of one and the same church for the rest of your life. To want to determine this would be presumption and an encroachment on the power that the Lord alone has reserved for Himself. I presuppose, of course, that a

If a preacher does not seek a change in his position according to his own choice and desire or out of selfish considerations; but if, without his doing, another call comes to him, which he has reason to recognize as a divine one, then his previous congregation is obliged to respect this call, and he to follow it. To find the characteristics of a divine calling,

is not an easy business, however. This requires godly wisdom, earnest invocation of God, careful attention to God's fingerprints, and good counsel from godly Christians.

necessary. But if it is decided that a profession is a divine one, then it depends on the consent of the person.

The decision of the previous municipality or its refusal does not differ in the least. Reasons, nothing but reasons, must be the deciding factor.

It goes without saying that I am not be-

The consent of the municipality was low.

or even to hand them over. That is far away! Informing one's congregation of the receipt of an appointment, asking for their brotherly consent, not only demands the brotherly relationship that should exist between pastor and congregation, but also, in doubtful cases, the final decision may depend on it. The demonstration of a congregation's warm affection for its pastor, the eagerly expressed desire to remain with him, can often be an important reason for a preacher to consider himself guilty of remaining with his old congregation; for hearts open to him in love and trust are a pledge to him of a blessed activity in the future; on the other hand, the indifference and coldness with which one receives the communication of a received calling can be an instruction to him that he cannot produce any fruit there. However, there are also conceivable cases in which a congregation does not want to dismiss its pastor for improper reasons, be it because of a sec-

tirer attachment to his person, or from erroneous views of the indissolubility of the relationship between pastor and congregation, or for even more reprehensible reasons, because of shyness about the expenses caused by the change of preacher, because of unbelieving doubt about divine provision with a new righteous pastor, or because of narrow-minded recklessness against the welfare of the church in general.

ness. Therefore, I say, a servant of Christ cannot and must not let his conscience be taken captive by the mere arbitrary decision of his congregation.

Woe to him, however, who loosens the bond that binds him to his congregation according to his own whim or selfish intentions; he thereby makes himself reprehensible before God. Woe to him when his conscience cries out and condemns him. What will he answer? Even then he should not give way to despair; but this crying conscience cannot be quieted in any other way than by penitently seeking forgiveness of sin in the blood of Christ. But whoever is clearly aware that he has not left his congregation himself, but that the Lord has called him away, can, with his good conscience, also disregard the unfavorable judgments of men and adopt the words of Paul: "It is nothing to me that I should be judged by you or by any human day. The Lord is the one who judges me."

This is my short, intemperate, but, in my opinion, well-founded answer to your question. May the Lord guide you according to his counsel and direct all your steps according to his good pleasure. Yours in the Lord

T. B.

(Sent in by Past. Hoppe.)

Proverbs in Luther's Writings.

A proverb is either a popular, short, pithy saying that inculcates a truth in an easy-to-understand form, or, like Jn 16:25, a dark, hidden, concealed speech, a riddle, "as it is customary to say of one who says a hidden speech: that is a hidden meal, where something is behind differently than it reads; or is spoken nimbly and quickly, which not everyone understands." The former meaning of the word is the one common in common life, but there are some proverbs of the second kind, too, which are difficult to understand

without a skillful interpreter, either because of the briefly summarized expression, or because they speak covertly.

With the proverbs the devil has also had his game, so that not all are to be trusted. Real and supposed truths are often colorfully mixed up. Therefore, it is important to separate the right, Christian proverbs from the false proverbs of the world. The former are used to increase trust in God.

The proverbs are meant to strengthen and encourage loving behavior toward one's neighbor; therefore, a Christian should adopt them and make them familiar to himself. But false proverbs seek to instill the world's conceit in people, to turn Christians away from God's word and will, and to strengthen and maintain the blinded in the devil's service; therefore, everyone should beware of them.

We now want to collect a small treasure of proverbs from Luther's writings and note from him the application of the clear ones, the explanation of the darker ones and the difference of the right ones from the wrong ones. The citations are according to the Erlangen edition of Luther's works. The first number indicates the volume, the second the page number.

1. the learned, the perverse.

This proverb condemns all false scholarship that despises the gospel and either wants something without fear of God and faith, or overmasters the holy word of God in hypocritical worship and, as they say, gives the gospel a waxen nose. We illuminate it from two passages where it occurs in these two relationships.

Luth. Ww. 7, 4 f. In the letter of the Wiutertheil of the Kirchenpostille au den Grafen Albrecht zu Mansfeld, Landesherr des väterli-

He says that Luther's home country is the same as his home country:

"Your Grace has seen the Bulla of Rome and the judgment of the Pharisees, both omitted without a doubt out of the special order of God, so that the world should grasp how powerfully the truth can disgrace and blind its enemies, by their own works and words of the same enemies. It has not been my wish that they should thus grossly deceive and disgrace themselves; but I may well suffer it to be done for the good of the truth, that enough may be done to the proverb which is not far from the gospel: the learned, the perverse. It wants the gospel to day, and prove that the wise are fools, the foolish are wise, and those who are called heretics are Christians, and those who boast of being Christians are heretics."

Luth. Ww. 13, 185 ff. "Therefore it is a

It is a nonsensical thing that the concilia want to decide and set what is to be believed, when there is often no man who has tasted the divine spirit a little. When the Concilium of Nicea was in progress, they went about making laws about the spiritual state, so that they should not be married; this was all wrong, because it had no basis in divine Scripture. Then one man alone, named Paphnutius, stood up and put all this down, saying, "Not so, this is not Christian. Then the whole council, which undoubtedly included many excellent, learned people, had to renounce the decision and give way to this simple-minded, yet pious man. For God is partial to high titles and human wisdom, which is why at times he makes them run roughshod and disgraces them in their attempts, so that one may see how true the proverb is: "The learned are the perverse.

So we must remain free judges, so that we have the power to judge, to accept and to condemn everything that the pope sets and the conciliation decides. But if we accept something, we should accept it so that it compares with our conscience and with Scripture, not because they say so. Therefore there is no judge on earth in spiritual matters concerning Christian doctrine, except the man who has the true faith in his heart, whether he be man or woman, young or old, servant or handmaid, learned or unlearned. For God does not look at the person, but at him

All who live by his commandments are equally dear to him; for this reason they alone have the power to judge. Summa: No scholar shall take away your judgment; for you have it equally as well as he.

2. if it does not glisten, it is not valid.

If we want to honor Christ with the wise men, we must close our eyes to all that is *beautiful*, shining and glittering in the sight of the world, and not be offended or frightened by it, even if it is considered small, contemptible and foolish by the world; be content with it, so that you know that it pleases God in heaven. Beware of that which is glittering in the sight of the world: practice those works which are foolish and lowly in the sight of reason, such as helping the poor, comforting the afflicted, and caring for one's neighbor's need. If you practice these things diligently, and know how to do them by faith, then the other glittering works, such as the celebration of mass, the keeping of vigils and anniversaries, the building of churches, and what is more foolish, will fall from you and perish; on most of which almost the whole world now boasts, for they are glittering, yet they are an abomination in the sight of God. But what God has commanded, namely, to serve our neighbor, to take care of his misery, to be kind and gracious to him, and such other commandments of God as remain behind, and are a small thing in the sight of the world, even to be regarded as foolish and ridiculous. That is why no one wants to go there; why? because-
rum, it doesn't glisten: if it doesn't glisten, it doesn't count, people commonly say.

3. the world wants to be deceived.

Luth. Ww. 63, 382. Ans der Vorrede zu Justi Menü Schrift: Vom- Geist der Wiedertäufer.

"It is a proverb: The world wants to be deceived. Such a proverb is heard every day, especially in the church regime. So pray. Even though the truth is preached so purely and brightly, and so powerfully demonstrated, that if a cow had sense it would be able to grasp or grope it, men are still so darkened that they not only do not want to hear it, but also like to rage against it in principle.

From this it can and must be noticed that human reason alone does not do this, but the evil spirit helps it and shows what great obedience it has in the world, because it rules this high, noble, fine creature so mightily wherever it wants, as S. Paul says in Ephesians 2 (v. 2): "The God of this world works in the children of unbelief. 2 (v. 2): "The sin of this world works in the children of unbelief," and 2 Cor. 4 (v. 4): "In whom the god of this world has blinded the minds of unbelievers, so that they do not see the bright light of the gospel of the clarity of Christ.

Venerable dear Lord!

I am sending you here a letter for the Lutheran, which I wrote because I thought of the words of Christ, which He said to Peter: If you are converted one day, then strengthen your brothers. I sincerely ask you to improve the mistakes that are in it, because I am an unlearned craftsman who could not write it better.

With all due respect your

Jacob.

Dear Andreas!

From your letter I saw that you are still the lite sincere Andrew, because you wrote to me with the greatest sorrow about a fall from grace into which the devil had plunged you, but also how God, out of abundant mercy, pulled you out of it again through His Son, our Lord Jesus Christ.

Because you are always sincere towards me, I also want to remain your sincere Jacob, and I want to write to you how Satan also plunged me into a great sin, and also, what is the worst, God be lamented! kept me in it for a while, until I could no longer get out of it by myself. I will mention a few things here, but they do not excuse me, nor should they. Through loss, through failed plans, through all kinds of domestic circumstances, I fell into the sin (it is frightening to say) of drunkenness, and what is still the most

deplorable thing, and is now still the heaviest block that weighs down my soul, that I lived in it for a while. You still know what I But now I had left the first love, I heard God's word and the pure doctrine preached, but in my heart the desire and love for God's word decreased more and more, and practicing the holy catechism came more and more into decay with me; in my marriage and profession sin had its effect, and its consequences also set in. How many bitter tears my dear wife had shed for me, in lamentation that my body and soul would be eternally lost; how sweetly and kindly she had often admonished me. When she admonished me so faithfully, I agreed with her and promised to stop sinning as soon as possible. During the sermon, I felt as if the priest was aiming at me, and I needed nothing more than for him to call my name; yet my sin was not yet obvious to the people. I prayed to God on my knees: God have mercy on me, a sinner, and forgive me my sin for the sake of Jesus Christ, and help me to improve my life from now on; but Satan had me so firmly in his clutches that it seemed impossible to escape him. What did I do now? I went to a physical physician, told him my request, and asked him if he could give me something for it. He said: Yes. Now I felt as if I were half redeemed. I thought, "Praise God, there is salvation for you after all,

Otherwise, if the matter had become public, you would have been the laughing stock of the people, and worst of all, you would have been a great disgrace to the community. The doctor gave me the medicine and told me how to take it, but instead of taking it every four hours, I took it every two hours to kill the drunkenness, which worked for a few days; the drunkenness came back, I had to drink again, and I felt it was worse than before. I thought, you'd better go to the priest and tell him your troubles, if he might know some advice; then I thought again: what will the priest say, if you come there and are so defiled in sins? I thought, stop, you want to see if you can't still let go without him, and when you once become master of sin, then you go to him and let your conscience be healed. What did I do? I went to the second doctor and asked him for advice, and he gave me a bad answer. He told me that he could give me something, but that I should not give it up all at once, otherwise I would get sick. I thought: you are of no use to me either, because I am looking for help, and quick help at that; I could not reveal my heart's misery to him, because he was a worldling. I remembered the priest again, but the devil made me shy away from the priest, so that I did not go there again. The sin continued. In the end, other people noticed, some came to me, wanted to admonish me, I admitted that I was a sinner. The people held the consequences of sin against me; I knew that myself, it did me no good; through this I could not yet come out, and that I was so firmly in Satan's clutches.

I didn't tell them, because I thought: you don't want to do that badly yet; until finally a good friend told me how badly I was lying and advised me to go to the priest, and if I wanted to, he wanted to go with me. I immediately said: Yes. I thought, now you will go and pour out your heart to him.

(You will now think: where have you got to, Jacob? Answer: I was in the power of the devil; this is what happens when you do not watch and pray diligently).

When we came to the priest, he received me kindly, which gave me courage to pour out my heart before him, my good friend made the beginning and I continued; he gave me another medicine. He held up a mirror to me and showed me the greatness of sin and what other sins all spring from it. He told me how much money I had wasted unnecessarily, where I could have fed or watered many a poor Christian. With God's word, he made me so disgusted with sin that I could not help but feel as if he had reached into my heart and taken out all the drunkenness and thrown it at my feet, showing me the bonds of Satan with which he had held me captive.

There the sinful sore was opened. Now he began to bind up my wounds; he led me to Bethlehem into the stable and showed me what God had put there for me out of infinite love. He wrapped the baby Jesus completely from the swaddling clothes, as it is in the New Testament, and showed me that he was also sent for me by the Father and that he had also accomplished his work of redemption for me. He reminded me of my baptism, that I had put on Christ's righteousness, and that from God's side the baptismal covenant was firm, whether I had also broken it, then he showed me the Prodigal Son, how he also knowingly ran away from the Father's house. (I, too, was in the image of him, for that I had knowingly sinned was what troubled me the most). I believed that comfort did not belong to me, but thunder and lightning from Mount Sinai. He told me that I did not want to prove God wrong in his words, and showed me how quickly the father went to meet his prodigal son when he heard that he wanted to come back, and how he clothed him with the robe and rings and shoes after the son confessed his sin, and how God the Father had already put on the robe of righteousness for me in baptism, and assured me of it anew in absolution, which I also received at the next communion. When I told the priest that I was afraid that I would not get out of sin all at once, he told me that the power of Christ would always be greater than the power of the devil in all those who believe this from the heart, then he had me kneel down and prayed over me that God would grant me true repentance and firm faith, that for Christ's sake this sin would also be forgiven, and that God would further protect me from all backsliding, and that

I therefore want to watch and pray diligently. In this prayer, I felt no differently than if the devil were performing out of me what I cannot praise, glorify and thank God enough for. Although my sin is still before me, I keep holding on to the forgiveness of my sins, presented in the Gospel. Dear Andrew, I am writing this to you so that you too can praise and rejoice with me in the gracious and merciful God.

Your Jacob.

A reminder Regarding the California Mission.

The dear readers of the "Lutheran" will probably remember that Macedonian call for help from California, which was issued a few months ago as an appeal for help to all true Lutherans, who care about the expansion and growth of the Christian church, and was published in the "Lutheran" current issue no. 9. Or how could one deny his divinity? If one wanted to object: we have enough work in our country; we cannot burden ourselves with any more, then this is to be countered: Thou shalt do the one and not leave the other. If this call is a divine one, then we must follow it. Two young, capable men have long since been found who are willing to dedicate themselves to the service of the Church for the spreading of the pure, truthful Gospel even in distant California. The only thing that is still lacking is the necessary means for them to begin their missionary journey, and perhaps only half of the necessary funds. Therefore, everyone who prays the second petition of the Holy Father should pray with truth. Therefore, everyone who prays the second petition of the Holy Father with truth, should prove this with deed, and contribute his mite for this glorious, holy purpose. It does not remain "repaid," or the promises of the Lord would have to be deceived. If among the many, among the thousands of Lutherans and Christians of America, each one would only make a small donation, the necessary sum would easily be collected and the individual would not even feel it.

May these few little words of remembrance not be in vain! May the writer of this soon see the desired success in the receipt list of the "Lutheran" for the mission in California.

I. List.

The Columbus Lutheran Church Newspaper

gives in its last number a public response to a private letter written to it by one of our pastors. We must express our deep regret that a public church bulletin is being used as a medium to publish a not very edifying private letter.

The result is a correspondence that is not lacking in sarcastic side blows. Why must the reading public always be "eye and ear witnesses" of fist fights between two bitter parties who, if they had any shame, would fight out their cause in the corner?

We know the letter of the Missourian pastor only from the sparse references in the church newspaper, yes, we do not even know the writer of the same in person. If the letter, as it is claimed, betrays a hopeless, incompetent zealot who is not even capable of construing German properly, then the church newspaper would have done him and us a kind service if it had ignored the letter completely; if the writer is, as the church newspaper says, a young man, then we ourselves would give him the well-meaning advice to learn modesty in the future and to prefer to let older people speak, but to remain silent himself. However, humility suits young fellows well, and nothing is more disgusting than a young man who behaves like an old man.

That our and the Ohio Synod's paths diverge so far is certainly no joy for us. But since it is no different, we should at least, in the hope of a future improvement of the mutual relationship, avoid that which only makes the discord more incurable. We can assure the church newspaper that, should we ever be induced to contradict it publicly, we will, with divine help, never descend to vulgarity, but speak in such a way that it can notice that we do not bear a bilious disposition against it.

Why mau in Straußfort in Thuringia rings four times on Sundays.

One of our dear pastor's wives, a native of Thuringia, told me the following anecdote. Dr. Luther, who had preached in the small town of Weissensee, had promised to preach in the village of Straußfort as well. The sexton rings the first, second and third bells, the church is crowded with old and young people from all over the area, eager to see and hear the famous doctor from Wittenberg; but no Luther comes. After a long wait, the sexton sets out to meet him in order to hasten his steps. Halfway to Weissensee, he finds him asleep by a well under a willow tree. The sexton wakes him up and says: "Doctor, the people are waiting for you! We have already rung the bell three times. Well, Luther replies, ring the fourth time too. Then he gets up, goes with him and preaches in Straußfort. Since that day the bell in Straußfort is not rung three times, as in other parishes, but four times. That well is called Luthersborn to this day; not far from it there used to be a village, which was destroyed in the Thirty Years' War and of which, apart from a few ruins, only a manor remains, which is also called Luthersborn. B.

The parish priest's office in ceremonies.

As parish priests, they should watch that ceremonies are made and held in such a way that the people do not become too wild, nor too holy, otherwise they become epicureans or hypocrites and works saints.

(Luth. Tischreden Erl. A. 59, 241.

Triple idolatry in the Pabsthum.

Georg Nitsch writes in his booklet: *^xiomata saern d. i. kurze und merkwürdige Reden von allehand geistlichen Sachen* - the following:

The popes want to have all things in common with God: to grace they put their free will; to the merit of Christ their own works; to the Scriptures the statutes of men.

Polycarp,

Bishop of Smyrna, who died as a martyr in 169, used to exclaim already in his time, which can be called a golden one, as often as he heard false doctrines presented: "Ah, good God, for what times have you kept me?" -What shall we say now? - —

Teaching and life.

Chrysostom writes: "Heresy has learned to deceive not only by its speech, but also by its life; although neither good life is of any use with evil doctrine, nor good doctrine with evil life. 8om. 66. in comm.

Church News.

By order of the Reverend President of the Eastern District of our Synod, Rev. Keyl, the candidate for the sacred office of preacher, Mr. Hermann Wichmann. Hermann Wichmann, who received his theological education at Fort Wayner Seminary and passed the prescribed examination, was solemnly ordained by me before the Lutheran congregation in West Woolwich, Canada West, which had duly called him, on Sunday Jubilate and ordained him into his office. May the Lord Jesus grant him grace to carry out his ministry honestly for the glory of God and the salvation of many souls.

2. E. Röder.

Address: Hsv. Hermnun IVieümaiw, IVoolrvieü I". 0., IVest.

Rev. C. H. G. Schliepsiek having received a regular call from the Lutheran congregation at Staunton, Macoupin Co, Ill, and having accepted the same with the consent of fine former congregation at New Gehlenbeck, Ill, he was installed in his new office there by the undersigned on Sunday Jubilate, April 29.

May the Lord Jesus Christ help His servant to carry out this ministry for the salvation of many souls! Amen.

St. Louis, May 1, 1860.

G. Schaller,

d. z. President of the Western District of the Missouri Ohio Synod a. St.

The address of the dear brother is:

Nsv. 6. 8. (1. Lstliepsivk, **Ztannton, Nneoupin Oo.. Ill.**

Mr. Pastor J. H. Dörmann having received a call from I the Lutheran congregation in and near Augusta, St. Charles Co, Mo. and having accepted the same with the permission of his former ge-! meide at Olean, Cattaraugus Co, N. N., had accepted; so on Sunday Judica, March 25, 1860, by order of the venerable Presidency of the Western District of the Lutheran Synod of Missouri, Ohio, &c. St., he was inducted into his new office by the undersigned.

May the faithful and merciful God bless the work of His servant also in this congregation for the salvation of many souls. Amen.

New Mile, St. Charles Co, Mo, March 27, 1860.

Br. Ottmann, Lutheran pastor.

The address of the dear brother is:

Lev. 1. II. vosrmavn, ^UAU8tn, 8t. Oüarlss Oo., No.

On the Sunday of Jubilate, Rev. Bilz, having received a regular appointment from the Lutheran congregation of St. Paul in Lafayette, Mo., and having accepted the same with the consent of his congregations in Cumberland, Md. and Pirchill, was inducted into his new office by the undersigned on behalf of the Presidium of the Western District, for the faithful administration of which the good Shepherd Jesus Christ may bestow upon him many blessings, grace and courage, Amen.

I. M. Hahn,?

Address: Rev. 5.

Oook8tore?. 0.,
, llnfn^etts Oo., No.
For your kind attention.

The undersigned asks those who have already subscribed to the Luther Library, but have not indicated their address sufficiently, to want to complete it subsequently and at the same time to note whether it is to be sent by mail or by express mail. This request goes otherwise to all those who further register as members.

Adolph Heinicke,
Cassirer des Luthervercins.

Announcement.

It is hereby brought to the general knowledge of the congregations of the Lutheran Synod of Miss., Ohio, etc., that from now on Mr. Johann Conrad Dietrich's Catechism is to be obtained from Mr. M. C. Barthel here. Adolph Heinicke.

G. Peacock.

(Committee for printed materials.)

Guilty communications.

The contributions received since February as a result of the latest "Circular" of March 2 from Mr. President Wyneken to the pastors of our synod directly, as well as through the district councillors to me, are to be acknowledged by me later as a whole, according to agreement.

F. Böhlau,

Cassirer.

The contributions of the general synod handed over to me from February 15 to April 14 for Mr. Past. Röbbelen have been sent to the same. Since April 24, I have again received some contributions from congregations and pastors and will willingly receive further gifts and hand them over to Rev. Röbbelen in total, for which a receipt will be issued.

F. Böhlau,

Cassirer.

Conference - Display.

Notice is hereby given that the next Pastoral Conference for the State of Michigan will be held at Frankenlust, Mich, June 15, 16, 17, 18, 1860. All members of the synod, both pastors and school teachers are hereby kindly requested to assemble at the home of the pastor, Ferdinand Sievers, at Frankenlust on June 14.

Frankenlust, March 20, 1860.

F. Sievers, temporary secretary.

The general evang.-luther. Conference will meet this year, God willing, on June 7 at Trinity Church in Cleveland (west side), O.

Everyone who professes the unaltered Augsburg Confession is cordially invited. Confession is cordially invited. Upon arrival here, one should present oneself at the parsonage next to the church, No. 66 Jersey Str., west side.

The undersigned would appreciate it very much if those who intend to attend the conference would communicate their decision at least 14 days in advance.

Cleveland, O. April 21, 1860.

J. C. W. Lindemann, box 3802.

Display.

Whoever still desires to receive the Synodal Report of the Middle District of the Synod of Missouri, Ohio, &c. St. for 1859, may kindly apply to the undersigned.

The price is 10 cents. Postal money 1 cent.

Farmers Retreat, Dearborn Co, Ind.

Th. Wichmann, d. Z. Secretär.

Receipt and thanks.

For Aug. Fr. Bellin by Mr. teacher Kolb from Johann Leonhard from the community of Mr. Past. King §1 ,00

J. Jacob Hoffmann of the Young Men's Association of the Rev. Hanser K2; of the Gem. of the same P3; of some virgins of the Gem. in Saginaw s 1,25 6,25

"F. W. Spindler from Mr. Hd'tzelmann in New York K1; from Mr. Körber there 75 Cts.; from the women's portion of the Gem. in New Aerk §1 --2 ,75

"W. Henke from the Virgin Verein of the congregation of the Rev. Swan in Cleveland 7.00

"Heinrich and Louis Hölter by Mr. Past. Sallmann by W. Böbning Nl. E. Bödning 50 Cts.,

Br. Böhnitt 50 Cts, H. H. BLning \$4, Br. Titgemeker \$1, Cl. Ehler 50 Cts, H. Stegkemper \$5 Cts, Br. Tönsing 50 Cts, Ph. Theis 25 Cts, Br. Elbrecht 25 Cts, H. Dicker 25 Cts, E. Borger 50 Cts, Unnamed \$1,25, H. Tönsing 50 Cts. 11 ,50

For Wilhelm Dorn from Mr. Carl Rothe in Boston 30.00 " Theodor Mießler from Mr. Past. Schliepsick \$1; from the Gern, of Mr. Past. Schöneberg \$3, namely \$2,40 from the Jünglingsver. and 40 Cts.

from centcasse 4,00

"W. Stellhorn by Messrs. A. Siemon, H. Hilbrecht and F. Kanne G \$2. In No. 16 of the "Lutheran" it must read "H. Hüt recht" instead of: "H. Kleinmüller" 6.00

"L. Lochner from the Young Men's Association in Frohna, Perry Co., Mo. 15,00

"C. Seuel ges. auf der Kindtaufe des Hrn. Aug. Biester zu Vincennes \$1,70; vom Jungfrauen-Ver. zu West Cleveland \$2,81; at the infant baptism of Mr. Ehr. Holtmann zu Vincennes \$4,70 6,21

"N. Sörgel from Mr. Cantor Bünger in Chicago 1.00 " Heinrich Walker ges. auf der Hochzeit des Hrn.

Ninker \$2, >3; from Mr. Stockhaus at Cleveland 63 cts, from the Young Men's Association at West Cleveland \$3 5. 76

"L- Deckmann by Mr. Past. Weisel of the Lutheran St. John's Church in WilliamSburgh to board money \$23, to tiverss. \$10,50; and from the mission church treasury \$11, from the women's soc. das. \$20, from Mr. H. Glasen, the same. \$2,50 33,50

From Mr. Past. Lochner for the school seminar as proceeds from the Nothwehrblatt \$5,00; from Mr. Teacher F. Fathauer for the Conferenz-Casse \$2,00; from Mr. Teacher Emrich \$1,00 also for the Conferenz-Casse.

Ph. Meat man.

For the travel expenses of a missionary to

California: Don Leonhardt in verbs, Ills.

\$4 ,00

" Aug. Burgdorfendas 1,00

"an unnamed person from Mr. Past. Hußmann'S Gem. 4,00

" Mr. H. Erk inElkhorn Prairie 1.00

Th. Brohm.

Furthermore, the Cassirer of the General Synod has received for the same purpose:

Don the school children in the comm. in Collinsville, Ills \$ 2.50

By Mr. Past. W. Hattstädt 12.55

Don of the community in CollinSville 11M

" Mrs. Susanna Eberhardt in this comm. 2,00

" of an unnamed person in ders. Gem. 50

Druck Hrn. Past. John in Cole Camp, Mo., from!

H.A. G. 1.00

Don Hrn. Past. J. M. Hahn in Cole Camp, Mo. 1.00 By Mr. Piepenbrink:

" Home. Buechner 1,00

„ „ Schmegmann 2, 00

Thank offering from Mrs. Mescher 1,00

Don an Ungen. 35

Ges. from the wedding of Mr. Hot 1.79

Lander Gem. of Mr. Past. Friedrich 3,00

Ees. on Mr. Kern's child baptism 2.35

Don Carl Schneid er from Freistadt 2,00

" of St. Paul's parish in Fort Wayne 50.00 Ges. at Frdr. Bollmer's baptism of children 2.53

Don Mrs Welker 1,00

"Mr. Past. Ottmann 1,00

"of the community of Mr. Past. Fricke, Indianapolis- 34,25 " Mr. Scheiber in Mr. Past. Polack's parish - - - 1,00

For Mr. Missionary Baierlein in the East Indies, W are now, and have been since April 4, available for delivery to mr. Past. F. Sievers have been received by me:

Dmdr Gern, des Hrn. Past. Fick in Collinsville, Ills \$ 6.05 " Ferd. Glancnberg in Illinois by Mr. Past.

Schaller 5,00

"School teacher Gotsch, Neu Breneu, St.

Louis 50

Immanuel's Distr. of the Gem. in St. Louis - - - 10,25 himollecle of the St. Johannes Gem. of the Hrn. Past.

Doigt at Sulphurspring, Mo. --- 5.75

F. Böhlau, Cassirer of the General Synod.

The undersigned certifies to have received the following gifts with heartfelt thanks for Missionary Baierlein in Cuddalore East India.

From Past. Also in Sebewaing \$5 ,00

" the comm. of Mr. Past. Hattstädt in Monroe 7,00

" F. S. in St. Louis 25.00

" Jacob R. Drege in Baltimore (church building) 5.00

" H. Schoenewald in Cleveland (church building) 1.00

" the Frankenluster Women's Association for the preservation

of two orphans 20,00

" H. Nees in Cincknnati 1.00

" Joh. G. Helmrich in Frankenlust 2,00

" S. S. near Milwaukee 1.00

" Adam Gender in Frankentrost--1 ,00

Insert in the comm. to Old Pigua Road, Allen

Co, Ind. on 1st day of Easter (church building) 2.00 Ferdinand Sievers, Lutheran pastor.

Frankenlust, May 1, 1860.

With heartfelt thanks, I hereby certify that I have received from Mr. Andreas Nitsche through Mr. Gottl. Schmidt for the library of Concordia College.
G. Chic.
St. Louis, May 9, 1860.

Concerning the preachers' and teachers' widows' and orphans' funds.

I. Annual accounting filing of 1859:

Intake:

Cash balance from 1858	\$71 .90
Contributions from members	183.44
In gifts	215.33

470,67

Issue:

Statutory support for 5 widows and 11 orphans	\$310 .00
Certain yield support	28,90
For purchase of 2 bills	0,80
Remains cash	130.97

470,67

II. thanks and request:

Sincere thanks are hereby expressed for the contributions and gifts received and acknowledged. Since the same widows and orphans are to be supported this year as well, the regular contribution of a member of the Society for this year will also be two dollars, which should be sent to the undersigned directly or indirectly as soon as possible. This fund is also highly recommended for your kind consideration.

III Received:

In contributions for 1859:

Of the pastors: Müller, Hahn, Kolb, Sievers (3.25), teacher Schachameier.

In contributions to 1860:

Of the pastors: Kolb (4), Wyneken, Fröderking, Ottmann, Gräbner, Löber, F. Bünger, Sievers (4,27).

In gifts for 1860.

From the Trinity comm. in Cinrinnati	\$16 ,35	" " Wittwe Dawn 1	,65
" " Municipality in Frankenlust--	3,09		
" " " " Amelith			0.64
" " Trinity congregation of Hrn. Past. Lindemann			
in Cleveland			13.62

I. F. Bünger.

Cars ok Rev. tt. b'. ^v. ^VLldür, 8t. D-ouis, Llo.

Received

To the synodal treasury of middle districts:

I. For the general synodal treasury:

From the St. Petri Gem. of Hrn. P äst.	Brackhage-8	,60
" " Pauls	""""2,40	
" " Community"	"" Schürmann5	,15

For the general pres:

From the comm. of Mr. Past. Swan	33,00
" " " " " Sauer	10,00

For the teacher salaries of both institutions:

By Wendel Kautz	1.18
"Heinr. Meier, in the community of Mr. Past. Kunz 50 " in the community of Mr. Past. Werfelmann	5,00 " " " " " Reichhard 2,60
From the Trinity Gem. of Mr. Past. Daib -- 13,< " "Jacobus"	, " -- 10,1
" Mr. Past. Daib himself	1,s
For synodal reports	1,(
Likewise from Mr. Teacher Ricdcl	-- 2,^

2. for the Synodal Missionary Fund:

From W. Alker	3,l
---------------	-----

"of the community of Mr. Past. Heid, from October last year 10,(

3. to the maintenance - cash for verw. woman

Prof. Biewend:

?

From St. Paul's Parish in Fort Wayne	24.3
--------------------------------------	------

For seminar construction at Fort-Wayne:

From the Gem, of Mr. Past. Merz

"""" " Sauer

"""" Shepherd

"the branch of Mr. Past. Heid zu GallipoliS-" the branch of Mr. Past. Werfelmann

" " in Frankenmuth

4,3

9,4

10,0

1,1

2,5, 1,1

For poor students at Fort-Wayner Seminary-.

From the Gem. of Hrn. Past. Merz 2.4s
ar Women from Mr. Past. Daibs Gem.---- 8,4t C. Piepenbrink, Cassirer.
Fort Wayne, April 27-May 7, 1860.

Get

1. on the journey of a preacher to California:

From my community--\$12 .55
namely:

OFF

\$0.50 by W. Weissleder,
0.65 on the child baptism of Mr. A. Wagner,
1.00 by K. Ferner,
10.40 Easter Collard.

2. to the general synodal treasury:

Frankenmuth 6.93
namely:

\$3,75 by Mr. Past. Fürbringer as a contribution of the parishes of Franknüst and Amelith to the visitation trip.
3.18 from various members of the Gem.

3. for the general presidency: from the cent fund of the community Frankenmuth 2.33 4. to the maintenance fund of the administered Mrs.

Prof.

Biewend: From the municipality of Frankenmuth and namely:

\$2.00 by Mrs. A. M. Ranzenberger,
0.50 " C. Pfeiffer,
0.50 " Shepherd,
1,00 " R. B. Hubinger,
1.00 " A. B. Hubinger,
1.00 „ Doctor Koch,
1,20 " Past. Intercessor,
1,00 " J. Riedel.

1.80 collected by Mr. Teacher Pfeiffer from his school children.

S. To the Synodal Mission Fund

From the comm. of Mr. Past. Lemke

" F. Sober
Monroe, Mich. 1 May 1860.
10,00

2,50
74

I. To the Synodal Missionary Fund:

From the comm. in Adrian 12,00

" Krazer 25

" Hm. Past. Beyer in Town Hermann collected 4,59 By Mr. Past. Sievers 16,00-
namely:

\$3.50 of Cantor Brater, 1.00 A. Deneke in Frankenlust, 0.50 Maria Grammel " 0.50 Fr. Zill 0.25 P. Stephan in Amelith, 0.25 M. Stephan " 10.00 A. Ranzenberger in Frankenmuth.

2. to the general synodal treasury:

SS

From the municipality of Frankenmuth 17,
" "" of Mr. Past. Rausche" 7,

3. for the Minnesota mission:

By G. Streb 0^75

4. to retain professors and teachers:

From women's club in Adrian 10,00
 By Hrn. Past. Sievers 5,50

namely:

\$2,50 from J. Leinberger in Frankenlnt, 2,M " an unnamed " 0,50 " Mich. Frester " 0,50 " Mrs. Böhm

6. to the college construction fund:

By Mr. Past. Sievers 9.32

namely:

\$5,00 own contribution of the same,
 1.00 by A. Deneke in Frankenlust,
 3,32 " G.Lang "

7. the synodal treasury of the northern districts:

By Mr. Past. Sievers 22.61

namely:

\$20.00 Bequest of the blessed Gerhard Dickcr in Saginaw, 50 from Maria Grammel in Frankenlust, 50 " Fr. Zittl 25 "

H. Stepban " Amelith,

30 ,, G. Doersch,,,
 25 " M. Stephan ""
 25 " I. G. Reichardt,,,
 56 " M. Kränzlein. ""

Don Hrn. Past. Beyer in Town Hermann collected 4.59 " " Teacher Bodemer for 1859 1 .00

" of the comm. of Mr. Past. Lcmke 3,50

For sold synodal reports 90

Monroe, Mich. 1 May 18W.

i. To support the parish priest and lesrer widtven:

From the municipality of Frankenlust 3.09

" "" Amelith 64

" Hrn. Past. Sievers 4,27

2. to the maintenance fund of Prof. Biewend:

From the municipality Frankcnlust 1.54

" " Amelith 32

?, Mr. Past. Sievers- 6,14

3. for missionary Clöter.

Don Adam Grüber 1,00

4. to the synodal treasury of the northern district:

Don W. Wegener 50

Monroe, Mich. 9 May 1860.

W. Hattstädt, Cassirer.

Get

L. To the general synodal treasury:

By Mr. Past. L- Dulitz 2,85

namely:

\$1.25 from his congregation in West Seneea.

1.60 from H.

By Mr. Past. F. Ottmann in Neumelle from Ohlendorf 1.00

Easter collecte from the congregation of Hrn. Past. W.

Scholz in Minden, Ills. 7,40

For the general pres:

By Mr. Past. L. Dulitz from the congregation of Mr. Past. O. Hanser in Johannsburg 4.75

Don der Gem. des Hrn. Past. H. Gräbner inM_ L

By Mr. G. Hammer, from the Centcassee of the Gem.

of Mr. Past. F. König in Cincinnati, Q^--" 15,00

b. To the Synodal Missionary Fund:

Collecten von der Gem. des Hrn. Past. F. Ottmann in Neumelle, Mo., 3.95

Don of the parish of Mr. Past. Th. Grüber near Perryville, Mo. 7.00

Dom Dreieinigkeits-District der Gem. in St. Louis - 5.55 Kirchliche Collecten, von der Gern, des Hrn. Past. C.

Metz in New-Orleans, 22,95

namely:

\$7,00 pr. Month of March.

8.55 "" April. ' -

7.25 "" May.

0. to the college maintenance fund, for teachers' salaries:

From the parish of Mr. Past. H. Gräbner in St. Charles, Mo. 5,00

Dom Dreieinigkeits-District of the Gem. in St. Louts- 11,00 ,, Emmanuels "" "" 11,00

By Mr. Past. H. Wunder in Chlcagv 12.00 namely:

\$10.00 by Mr. Past. Meyer in Proviso, Ills, namely: \$9.69 Collecte on Char Friday and Easter s. Gem., 30 Cts. of ounces'.

2,00 Collecte in the Gem. of Hrn. Past. Kühle in Matteson, Ills.

„ Mr. Past. Rennie in Paitzdorf, Mo., from Mr.

Gottfr. miller 1,50

"Hrn. Gottlob Müller, of the Gem.

Past. Beyer in Altenburg, Mo. 15,00

6. for poor students and pupils at Concordia College and Seminary:

By Mr. Past. L. Dulitz from the commune of Mr.

Past. Rover in Middleton for Mießler Brothers 5.55 From the comm. of Mr. Past. C. Metz in New-
Orleans- 19,40

namely:

\$7.15 pr. Month of March.

6,IX) "" April.

6,25 "" May.

Through Mr. Past. A. Wunder in Chicago, Ills. --- 79,50

namely:

\$8.00 for W. Richmann, gift from Mr. Chr. Vette & his wife, Schaumburg, Ills. of both their son's wedding.

65.00 for A. Reinke, from the comm. of Mr. Past. A. Franke in Addison, Ills.

6.50 for A. L. Selle, namely: \$4 ges. by Hrn. Past. Polack's baptism of children, \$2 by Dictr. Meycr in Hrn. Past. Polacks Gem., 50 Cts. from Christine Kertscher in Clüicago.

"Mr. Past. Rennie in Paitzdorf, Mo., from Mr. Gottfr. Müller 1,50

For the maintenance fund of the woman under administration

Prof. Biewend:

Don Hrn. Past. W. Scholz in Minden, Ill, Westside. 6,81

2.00 By Mr. E. F. Brinker of the Lutheran Trinity Parish of Mr. Rev. Lindemann, Cleveland, O.,

For the church building of the congregation of Mr. Past. A. Hoppe in New-Orleans:

Don of the congregation of Hrrrn Past. W. Scholz in Minden, Ill, 6,00

From the congregation of Mr. Past. W- Keyl, in Baltimore, to Mr. Past. Hoppe, \$21.70 (less \$1.70) and \$2.30 sent by Mr. Past. Keil himself 22.30

From the Synodal Treasury Northern District:

Don Mr. Past. W- Hattstädt

in Tratten cash- 69,34

in receipts 122.87

\$31.59 to the Synodal Missionary Fund

52.61 to the general synod treasury,

15.50 for teacher salaries in college,

8.00 to Casse for verw. Mrs. Prof. Biewend, 81.51 to levy.

F. Bohl au, Cassirer.

For the **Lutheran** have paid: the **14th** year:

The men: F Loren;, D. Hahn, P. Stemler.

The **13th** year:

The men: W. Windhorst, L. Stiegemeier, Rodel, Bin- dig, H. Bode, W- Ruth, D. Hahn, J. M. Bonnct, P. Stemler, H. Werner, Past. E. Kaehler.

The **16th** year:

The gentlemen: H. Laumann, W. Wulfekö'tter, H. Bode, Past. G. Reißinger \$4.50, M. Appel, Dr. Sihler, W. Schneider, H. Möllering, Carl Bleke, W. Ruth, J. M. Bonnet, H. Werner, W. Freye, H. Knollhof, J. H. Klinker, J. Spielmann, J. Heck. W. Engelhaupt, M. Reitzel, I. W. Schmidt, C. Herpolsheimer, A. Schmidt, Past. E. Rolf, Past. A. Detzer 19 Ex.

The **17th** year:

Mr. J. W. Schmidt 75 Cts.

For previous vintages:

Mr. Past. Wambsgans \$4.50.

M. C. Barthel.

The following books are available at

A. F. Siemon, Fort Wayne, Ind. to be had at the buried prices.

History, doctrine and ecclesiastical significance. 1-00 Schmit, H., the dogmatics of the Lutheran church 1.25 Wildenhahn, the life of Joh. Arndt1 ,2b
Büchner, Gottf., bibl. real and verbal hand-

Concordance, b. ^-00

New Testament, Greek and German7b

Casper, A., Diaspora, Thoughts from Scripture, hardcover1 .25

Caspar, A-, Symbolum ^postolicum, my book of confessions. b. 1.12

Augustin, Confessions, b. 1-00

„ edifying reflections, b. 50

„ 8olilociiin eb Manuale, b. 50

Möllers, M., sacred art of dying

Brandt, H., Trostbüchlein für bekümmerte Eltern	1b	
Meyer, D. C. A., Small Confessional Mirror for Protestant Clergy	20	
Caspari, Secular and Spiritual, b.		1-00
Philippi, Dr. F. H., Church Doctrine of the Faith, 3 Th.	3, b0	
Pfisterer, G. Fr., Luther's Doctrine of Confession	10	
Luther's, Dr. M., spiritual songs, splendor edition	"5	
"	Life with 3 pictures by G. H. v. Schubart	20
Gerhart, P., spiritual songs, pocket edition with		"" without pictures!2]
Gold cut	1-12	
Dieffenbach, Ch. and Ch. Müller, Protestant		
House Agenda	65	
Dieffenbach, Ch. u. Ch. Müller, evang. Brevier 1,25 Harleß, A.,	Commentar über den Brief Pauli an	
Ephesians	2	,00
Satorius, E., on the old and new testaments		
Cultus	^5	
Satorius, E., Nothwendigkeit und Verbindlichkeit der kirchlichen Bekenntnisse	20	
Satorius, E., heilige Liebe, Grundzüge der evangelischkirchlichen Moral-Theologie	3	,b0.
Satorius, E., vergleichende Würdigung evangelischlutherischer und römisch-katholischer Lehre nach Augsburgischen" und Tridentinischen: Confession	75	
Satorius, E., Meditations on the Glory of God in His Church and especially on the Presence of the Transfigured Body and Blood of Christ in the Holy Spirit.		
Communion	1	,00
Schmidt, Biblical Theology of the New Testament	2.25	
Löhe, W., Three Books of the Church	50	
""	Protestant clergy, 2 parts	1,25
""	Epistle Postilla, b. 1859	1,7b
""	Evangelium-Postille, b. 1858	1.75
"	„ seven lectures on the words of Christ on the	
Cross, born		50
Dieterich, Veit, Hauspostille	1	,25
Arndts, Catechism Sermons, b.		80

Changed addresses:

K6V. L.. 0HII8, 8t. Iouiü, No. Lox 3969.

08L^L 6018011, Ours ot Hsv. Oluus, 8t. Iiouis, No. Lox 3969.

Orxrs ol" Hev. OluuL, 8t. I-ouis, hlo. Lox 3969,

Rev. Lv. M11E0N'8LI, k'LIIIs, VVise.

St. Louis, Mo,
Synodalruckerei von Aug. Wiebusch u. Lebn.

Volume 16, St. Louis, Mo. 29 May 1860, No. 21.

Brief history of Concordia College in St. Louis.

(Sent in by G. A. Saxer. The first part comes from the estate of the same Prof. A. Biewend).

When the Saxon congregations emigrated in 1838, one of their main intentions was to protect their children from unchristian schooling in general, and to prepare the youth studying among them for their future profession in a more Christian way, following the example of the older Lutheran church, than was usually the case in most of the learned schools in Germany. However, since pastors and congregations had enough to do with themselves, and the latter were not only accustomed from Germany to leave the arrangement and management of school affairs in the hands of their ecclesiastical and secular superiors, but had also for the most part become too incapable of founding an educational institution for students and maintaining their own teachers at the same; So, in 1839, some candidates who had migrated to Germany voluntarily decided, mostly from their own resources, to establish a so-called college here in the country, and to instruct some of the available able boys in Christianity and the usual school sciences, and thus also in the Latin and Greek, German and English languages. These were the candidates of theology Brohm, Fürbringer and Büniger, who at first, in connection with the pastor Walther in Perry Co.

However, when Pastor Walther and Candidate Büniger were soon called elsewhere, the two candidates Brohm and Fürbringer continued the work alone; and when the latter finally accepted a call to the preaching ministry, the former moved into the house of the now blessed Pastor Löber in Altenburg, where both took over the teaching together, but in such a way that Candidate Brohm retained most of the lectures. Thus, with God's help, both nurtured the mustard seed of their small college in the Altenburg parsonage for several years, until Candidate Brohm received a call to the Lutheran parsonage in New York, whereupon Pastor Löber continued the lessons for half a year, mostly alone, but some lessons were taken over by Pastor Keyl, then in Frohna. When the external condition of the congregation had become somewhat more favorable, they also began - which some individual members had already done from time to time - to actively and helpfully take over the institution. In particular, the congregation in St. Louis set a good example and appointed J. Gönner, a candidate in theology, as a special teacher and rector of the college with a certain salary, in which appointment the other congregations in Perry Co. also participated. Rector Gönner arrived in September. 1843 in Altenburg. The number of students at that time was 8, among which 3 older students of 16-20 years of age formed the first class, and 5 younger students of 11-14 years of age formed the second class.

The latter had two sections in some subjects. The teachers of the institution jointly drafted a school plan, according to which the various lessons in the individual subjects were distributed. Teacher Winter gave both classes lessons in singing and on the piano. The pupils were not only willingly guided by discipline and admonition from God's Word, but also applied themselves so diligently that the work on them was by no means in vain.

In 1847, the synod of Missouri, Ohio, etc., meeting in Chicago, decided to ask the congregations of Altenburg and St. Louis if they would be willing to turn over the institution in Altenburg to the direction and care of the synod. In the following year, the communities expressed their willingness to the synod assembled in St. Louis to hand over the college to it for management; but while the Altenburg community wished the synod to leave the institution in Altenburg, the St. Louis community wished to transfer it to St. Louis, allocated land for it, and opened up considerable sources for the maintenance of professors. The committee appointed by the synod for this purpose proposed, for the reasons enumerated in the synodal report, to move the institution to St. Louis.

In the following year (1849), the Synod, at its meeting in Fort Wayne, upon reconsideration of the subject, again became convinced that if a more vigorous development and greater effectiveness of the institution were to be achieved, it was necessary to

and thus the welfare of the church in general as the main focus, there were far more and more important reasons to move the institution to St. Louis, and therefore decided to make this move as soon as possible, to appoint another professor of theology in place of the faithful Pastor Löber, who, feeling the decline of his physical strength, wished to be relieved of the heavy work at the seminary, to increase the teaching staff and to make a start on the college building as soon as possible, for which purpose a building commission was appointed. On August 19 of the same year, the unforgettable Pastor Löber, who had taught so diligently, faithfully and unselfishly at the institution, which had also been founded through his participation, died in the Lord, after he had had the pleasure of teaching at least three of his students (J. Biltz, W. Müller and R. Lange, the latter of whom was at the institution for a short time) enter the preaching ministry. His honorary memory can be found in *Lutheraner Jahrgang* 6, No. 19. and 29. Pastor Walther was now appointed by the electoral college of the synod to the college, which received the name Concordia, as professor of theology, and gave up the pastorate at the Dreieinigkeitskirche following this call, in order to be able to devote more time and energy to his new profession, but accepted the condition of his congregation to continue to officially participate in the government of the same, and to preach once a month in both churches. In October, the Building Commission issued an appeal to the Lutheran Church in the United States of North America for help in building. After ten years of existence, the institution had not had a building of its own; instruction had been given by the same pastor Löber, a teacher of ancient languages (Rector Gönner) and an assistant teacher (since 1847 Mr. Nitzschke); five young people had emerged from it and been employed as workers in the great harvest (J. Biltz, W. Müller, H. Löber, Lange and H. Wunder, both of whom spent only a short, and indeed the last, period of their studies at the institution), and nine pupils were still there, four of whom were young boys. The congregation of St. Louis had donated two valuable acres of land near the city for the building site, had allocated the pure income of its churchyard treasury and the surplus from the sale of the hymnal published by it to the college, and had granted over 2000 dollars for the construction of the building and raised it among themselves. The building committee drafted a plan for the construction of a college and seminary building, but decided to begin with the construction of the south wing alone in God's name, leaving the continuation and completion of the work through the construction of the middle or main building with its second wing to later times.

On November 8, the ceremonial laying of the foundation stone took place and on July 11 of the following year (1850) the dedication. The entire staff of the institution, the teachers, the caretaker with their families and sixteen pupils, including 6 students and 10 pupils, with praise and thanksgiving to God. Past. A. Biewend, who at that time filled the position of second teacher at the theological seminary in Fort Wayne, which had been vacated by the death of the blessed Pastor A. Wolter, received a call to Concordia College as professor of philosophy, and followed the same. During the meeting of the synod assembled in October in St. Louis, the formal transfer of the institution from the communities of Altenburg and St. Louis to the synod took place. Among the conditions set and accepted by the synod, the most important were that the institution would always serve the Lutheran church and that only its teachers and preachers would educate, that the only medium of instruction in the college would be the German language, that the institution would remain a grammar school in the sciences preparing theology in connection with a theological seminary; that, although young people who do not intend to devote themselves to Lutheran theology may also use the college, bequests and donations made to the institution shall only benefit those who are preparing themselves for the service of the Lutheran Church, and finally, that, should it ever appear feasible to extend the institution to other faculties of science, the present purpose shall always be kept in mind. The synod then had a committee draft a constitution for the institution, which contains provisions concerning the supervisory authority and its functions, the direction of the institution, the councillor, the lectionary plan, admission to the institution, the handling of Christian discipline, expulsion of a pupil from the institution, and the election of teachers.

First of all, the effort was made to turn the Gymnasium, which until then had only served the theological seminary in the preparation of boys and young people for entry into the seminary, into an independent institution in which a general education and thus also a preparation for other specialized studies would be achieved. Admittedly, due to a lack of teachers, it could for the time being only be divided into two main sections: Upper and Lower Gymnasium. A program of the institution appeared in *Lutheraner Jahrg.* 7, No. 11. Since then, Prof. Walther has lectured in the seminar on logic, dogmatics, church history, synopsis of the first three Gospels, hermeneutics, Christian antiquities, catechetics and homiletics, both combined with practical exercises; Rector Gönner on Hebrew language, exegesis of the first book of Moses, the historical books in part, selected passages in Isaiah and Psalms, and the Gospels in Hebrew version; Prof. Biewend: the other philosophical disciplines except logic, physics, introduction to the New Testament, interpretation of the letter to the Ephesians, and in English history of literature and stylistic exercises. In the Gymnasium, Prof. Walther taught religion, declamation, music and singing.

along with prosody; by Rector Gönner in Hebrew, Greek and Latin - read were the Gospels, Acts of the Apostles, Xenophon and Cicero, - Biblical and Reformation history, by Prof. Biewend in Greek and Latin grammar - read were Jacob's Greek Reader and

Cornelius Nepos - German grammar, English grammar, mathematics, geography and general history.

In the spring of 1852, the institution was incorporated by the Missouri State Legislature.

Already in the second year after the completion of the construction of the first wing, the need for more space became apparent. The staff of the institution at that time consisted of three teachers with their families, the caretaker with his family and thirty-four pupils. One teacher with his family and eight pupils were forced to live away from home. Encouraged by the assurances received from the brethren in Germany that they would do their best to help, and trusting in Him whose unexpected blessing had made further construction necessary, the building commission proceeded in the spring of 1852 in God's name to erect the second wing, and in the course of the year issued a plea and call for help to the members of the congregations of the synodal district, which was willingly and abundantly granted. The second wing was completed in the fall and the entire staff now had the pleasure of gathering in the institution.

In the spring of 1853, 6 students were dismissed from the seminary, 5 of whom immediately entered parish ministries after passing their exams (G. Volk, E. Metz, M. Günther, O. Eisfeld, M. Stephan).

Since the need for more teachers soon became apparent with the growth of the institution, the Synod decided at its meeting in Cleveland in 1853 to employ a second teacher of theology in the seminary, and instructed the electoral college to seek to recruit Licentiate Ströbel in Zeitz for the office. In the *Lutheraner*, Jahrg. 10, No. 4, news of the institution was given again and the location, the building and the life in it were described in more detail.

Since the steps taken by the electoral college in the aforementioned matter had remained unsuccessful, at the next meeting of the Synod in St. Louis, 1854, the discussion of this important matter was resumed, and the decision was made not to appoint a second professor of theology for the time being, but to leave this position open until a capable theologian of the subject could be won, on the other hand to appoint a teacher to the Gymnasium, who would also help fill the gaps in the seminary for the time being. At the same time, it was decided to establish the office of a president and a director of the Gymnasium for a better internal organization of the institution; Prof. Walther was appointed as the former, the latter was to be assigned to the newly elected Gymnasium teacher. As a result of these decisions, the

Electoral College proposed the election of a director, and this fell on Past. A. Hoyer in Philadelphia.

In the meantime, the staff of the institution had grown to four teachers with their families including the expected director, the caretaker with his family (since spring 1853 L. Wüllner) and 45 pupils: 9 students and 36 pupils; so that the two wings were already too narrow, and the building committee seriously thought about the completion of the college building. Already in the fall of 1854, a repeated appeal was made to all members and friends of the Lutheran Synod of Missouri, etc., for a work of Christian generosity for the good of the college. The institution now began to attract more and more attention from the Lutheran Church in Germany.

Since Pastor Hoyer declined the call to him, a new election was held, and Prof. Biewend, after expressing his conviction of the nature of this office and declaring his willingness to accept it in the event that he was elected, was elected Director of the Gymnasium in the fall of 1855. At this time, a house ordinance for the institution was also drafted. Although the position of director was now filled in the manner described, there was still a lack of a new high school teacher, which is why the electoral college proceeded to a new election, in which Pastor G. Schick in Chicago was elected as director. In the meantime, the candidate A. Hoppe, who had come to St. Louis in the fall of 1855, had kindly offered to help teach in the college until he received a call to a congregation as a preacher, and immediately took over the teaching of Latin and German in the lower high school and Greek grammar in the upper high school during the winter from 1855 to 1856,

The building committee decided now, after a rather considerable sum for the new building had been received, and the number of students had risen to 52 (9 in the seminary and 43 in the high school), to lay hands on the work, but to carry out the building in a larger way and in a way more worthy of the purpose than was originally intended; and a twofold appeal for active help appeared in the Lutheran. The beginning of the construction was made in the spring of 1856.

At Easter, five students who had completed the seminary course (K. Gros, F. Ahner, G. Löber, A. Hügli, H. Hanser) were dismissed and, along with one who had already been dismissed in the fall of the previous year (P. Beyer), entered the preaching ministry after passing their exams. After Easter, the introduction of the Director and Conrector into their offices took place. Somewhat later, news of the Concordia College appeared, which contained, among other things, a list of the students of the institution since its transfer to St. Louis. Around Easter of last year, Rector Gönner was represented by the Lutheran Bible Society in St. Louis. Bible Society in St. Louis, which had decided to publish the Altenburger Bibelwerk, at first at least according to the New Testament, the request was made to have the correction of the Bible published.

Since Rector Gönner accepted the request after the approval of the supervisory authority, a worthy replacement was found in Mr. A. Sarer, who, at the request of the supervisory authority, came to help out in May. In July, Professor Dr. Seyffarth, formerly Professor of Archaeology at the University of Leipzig, who, out of love for the Lutheran Church, wished to devote his gifts and energies to the service of the same in America, which is so poor in scholars, arrived here and took over a professorship of Theology at the Seminary upon the interim appointment by the Supervisory Authority.)

Now that the Lord of the Church has blessed the institution in such a way that it has been able to present 16 servants of the Word educated by it, two of whom have already entered into rest according to the inscrutable counsel of God, and in several others the same work of preparation could be continued more or less far, then that it has gained such an unexpected as excellent increase in teachers, and finally that the college building, spacious and beautiful as it is, is nearing its completion; so we close this short history of the institution, as with joyful and loud praise and glory to God, so with the request: May all pious hearts in their Our Father also diligently remember our Pflauzschule for the education of future teachers and preachers, that God may promote our hands work in grace, give us teachers wisdom, strength, faithfulness and patience, but let the young plants green and blossom to His praise.

The above report on the institution up to the summer of 1856 was written by Prof. Adolph Biewend. In the following we give a short continuation, which contains a report about the last four years. The shell of the new school building was completed in the fall of 1856, and the second floor of the building could be used as a dormitory as early as the following winter, but the complete construction was delayed.

until late autumn of 1857, so that the living and school rooms could only be occupied in the month of November. The whole building, which now consisted of three houses, contained five family apartments for teachers, living and school rooms for the then 48 students.

The house also had an apartment for the caretaker and a stable building. In addition, there was an apartment for the caretaker and a stable building.

It would be difficult to give those who are far away an idea of the joy, confidence, hope and the daily new feeling of gratitude in which those who were closer, especially the teachers and pupils of the institution, were allowed to live and work. The large new building, brought to completion by the heartfelt love of the Synod, fulfilled such long-cherished wishes and prayers, space was

The general synod in the fall of 1857 gave both of the latter gentlemen a definitive appointment to the professorship at the seminary and to the teaching post

at the Gymnasium, which they also accepted.

The school was opened not only for the pupils present at that time, but also for a good number of future ones, and it may certainly be said to the honor of God and the truth that all the teachers were waiting in cordial agreement and with great confidence, the pupils almost without exception in loyalty, diligence and obedience to their profession. The considerable increase in the number of students in the fall, the newly gained space, and the strengthening of the teaching staff made the highly gratifying progress in the institution possible, so that the division of classes necessary to cope with the extensive subject matter approached its desired completion. All classes up to the Prima were occupied and the courses could be held regularly.

The ceremonial inauguration of the new building-

This was postponed to the time of the upcoming district synod in April 1858, in order to ensure, through the participation of the assembled synodal members, that the

that would increase the joy and solemnity of the event. But God had decided otherwise. He laid his faithful servant, our unforgettable Prof. A. Biewend, on a heavy bed of sickness in the week before Easter, and it pleased him, according to his inscrutable counsel, to recall this man on April 10, 1858, in the bloom of his years, in the midst of a numerous family circle and from the blessed sphere of activity to which he had devoted himself with full manhood, with the most manifold gifts and with an undivided heart. It will remain unforgettable to all friends of this institution with how deep sorrow this message of mourning filled the entire Synod. The celebration of joy, which was expected at the time of the synodal meeting, turned into a service of mourning. The faithful God, however, who has shown himself to be father and patron of our institution, will one day make it known, whether here or there, that he wanted to chastise but not to destroy, and even if this bitter loss will remain perceptible for a long time in the development of the institution, the hand of the Lord is not too short to save and to heal the wounds, if he is otherwise pleased.

in the work. The faded body of the beloved deceased was displayed on Sunday in the large hall of the school building and

The following morning, the body was taken to the adjacent graveyard of the local Lutheran congregation. The oldest students of the institution carried the body of their teacher from the main building across the courtyard to the hearse and at the gates of the cemetery to the final resting place. All the other pupils went ahead. Immediately behind the coffin followed the mourning family, the teachers' college, the local Lutheran Young Men's Association and the local Lutheran congregation in such large numbers that the incomparable love and respect for the departed was witnessed in the widest circle in a rare way. Also, the same congregation did not want to miss the opportunity to arrange for the grave escort. Under the ringing of the school

bells and the funeral song of the whole entourage, the coffin reached the place of the prepared grave. There, Pastor Büniger held the funeral oration and the mourning service, which was followed by a funeral song of the pupils. Subsequently, the local community had a monument of love and gratitude placed over the grave.

It was impossible to fill the great rift in the college of the institution immediately. God not only took away a faithful father and brother, but also left us orphans for a while. After all, it required the daily serious reminder of God's only wise government and of His command not to trust in men, but in Him alone, in order to take up the abandoned day's work in that great distress and to continue it as much as God gave us strength and grace. Only after the beginning of the next school year, which started on Sept. 1, 1858, was it possible to recruit a new teacher. Rev. R Lange, until then pastor at St. Charles in Missouri, joined the College in December 1858 as professor of philosophy and the English language. Already a short time before we had the pleasure to be introduced by Mr. Past. Th. Brohm, until then pastor at New-York, a great and rich benefit for our institution. He was appointed by the local Concordia District of the Lutheran congregation as pastor and at the same time took on the task of caring for the institution as pastor and assisting in teaching in the theological seminary and high school.

The administrative business of the directorate was provisionally transferred to the clerk of the directorate, and the distribution of the subjects was carried out in the traditional manner, according to the circumstances, the strengths and gifts, with the mutual support of all colleagues. In this way, it was possible to replace the interim substitution that had taken place since the death of Prof. Biewend until the introduction of Prof. Lange, with a definitive appointment of the teaching subjects.

In the spring of 1857 one student, in 1858 two, in 1859 three and finally in this year ten students were dismissed from the theological seminary to enter the ministry. One of them is still continuing his studies at a university in Germany; all the others have already received a call to the service of the church and are almost all already at work. The number of students increased from year to year in rapid progress, so that in the course of the present school year it reached the height of 86. Almost all of them are being prepared for the preaching ministry.

Although painful experiences and various obstacles, as they will never be absent in similar circumstances, sometimes seemed to dampen the courage and hinder a cheerful progress, we must nevertheless confess to the praise of God and to the consolation of all Christians who care for this institution, that where our eyes became dull, the Lord has always helped us through and testified to us with all mercy. He has always taken away the pain of the

The experiences of the past few years have been alleviated by counter-references to his kindness. Among these are, above all, the long illness of Rector Gönner and the extremely worrying state of health of Prof. Walther during the past winter. In addition, last fall Prof. Dr. Seyffarth felt compelled to withdraw his presence from the Institute, at least for a time, in order to be able to exploit scientific resources for literary work in New York. Among these is the fact that Rector Gönner has had the pleasure of resuming his teaching, and that we may have the best hopes for the production of Prof. Walther. It is already known in wide circles that Prof. Walther was persuaded by the doctor's earnest advice and the urgent encouragement of friends to interrupt his work entirely and to seek recovery by a trip to Germany and by the use of a bath there. He boarded the ship at New Orleans on March 10 of this year. Recently received letters report that the long sea voyage has not only been happily survived, but also that the so warmly desired success has been prepared in the most favorable manner. We have good reason to expect that we will welcome him back with renewed strength in our midst in the next school year.

In November of last year, the institution received a new, doubly gratifying addition in that Prof. L. Larsen, until then pastor at Rush River in Wisconsin, responded to the call of the Norwegian Evangelical Lutheran Church in America for a professorship at Concordia College. Church in America to a professorship opened for them at Concordia College. As early as 1857, the aforementioned sister synod established a connection with us through a delegation, whose intention was to seek out a school in which they could have preachers trained for Norwegian Lutherans, until they would be able to establish their own college for their purposes. At our general synod at Fort Wayne in 1857, as is well known, a formal agreement was reached on this matter. The Norwegian Synod found fraternal acceptance for its proposals, undertook to maintain a professorship at our institution, and in return received the right of complete equality of its Norwegian pupils with ours. Already in the fall of 1858 she was able to send three students. The filling of the professorship was postponed because the attempts to get a capable man from Norway failed and because it was difficult to spare a man from the relatively small number of preachers here. However, the need became so urgent that Professor Larsen felt compelled not to refuse the call that had been made to him. In September 1859, four new Norwegian students arrived, soon followed by a fifth. These 8 pupils now receive instruction in their native language and in catechetical instruction from Professor Larsen, and otherwise take

Participation in the regular teaching course, which is also led by Prof. Larsen.

On the Tuesday after Easter we had the joy of receiving faithful and loving caretakers for the children in Mr. F. W. Reinke and his

wife. They made the sacrifice of leaving their own home near Addison, near Chicago, in order to take over the care of feeding the children and managing the house. The former caretaker, Mr. L. Wullner, and his wife had shortly before requested and received dismissal from their office, because the great discomfort of the office with their own family, which had grown in number, exceeded their strength.

It remains to mention one more circumstance, which on the one hand causes concern, but on the other hand is the greatest joy, and may herewith be commended to the persevering zealous love of all Christians. As already mentioned, the number of students is increasing very rapidly. Also for the next school year a quite considerable increase stands in certain prospect. Since the available space was already completely occupied in the current year, the most urgent necessity requires that new arrangements for the admission of pupils be made in the course of this summer. The fact that the large new building has become too cramped so much faster than one might have expected can certainly arouse nothing but grateful joy and must cause renewed loving activity instead of concern. The relevant synodal authority, convinced that the situation demands immediate action, has already set to work, and God willing, the need will be remedied in one way or another by the fall.

This is the end of this short historical overview. Those readers, however, who should miss exact information about the establishment of the institution, we refer to the following detailed program.

(Sent in by Past. Hoppe.)

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(Continued.)

4. He who cannot lift a great stone, let him lie.

Homo proponit, et Deus disponit. (i.e.

man thinks, and God directs).

These two sayings are meant to warn us not to go against God's word and rebel against His holy will, but to humble ourselves before His high majesty, so that we do not force the Lord to punish us, to disgrace us, and even to exterminate us through our stubbornness. Luther illustrates this with the frightening example of Duke George, who despised the Holy Gospel and relied on the "Holy Spirit". Luther illustrates this with the terrible example of Duke George, who despised the holy gospel and bitterly hated it, and did not cease to sin against his conscience.

Luth. Ww. 61, 339 f. "Dr. Martin Luther complained about his blindness and blasphemy against Christ, and that he was ignorant of the recognized truth.

He said: "When I was still in the monastery, I would never have believed that such wickedness could be in people. I cried that the world would soon accept the recognized truth; but I learn from the bishop of Mainz and H. G. what a weed the world is. Because if it does not come from them, it is nothing. Now, I cannot be afraid for those who are so crazy in their conscience that, even if they boast the name of the church for the common man, they still think and believe much differently in their heart. They make true the prophecy of those who say, "Depart from us. We do not want your way, and with "erect" neck we are proud. Such people we see for eyes. And he that speaketh and doeth thus contrary to the word of God and his conscience must again be put to shame with his blasphemies, for he sinneth against the Holy Ghost, is presumptuous, hardened, and controverteth the known truth.""

Item: H. G. had written a committee to H. Heinrich, S. F. G. brother, that he required his son, H. Moritzen, who was at the court of Duke Johanns Friederich, Elector of Saxony, to come to his home first, so they wanted to come and inform their F. G. of H. G.'s will. For H. G. both sons had died, that he had no heirs. Then D. M. L. said: "It is a common saying: Who cannot lift a big stone, let it lie! H.G. can see that he cannot lift the stone. For man sets it well for, but God sends it much differently, *Homo proponit, et Deus disponit*, that is, *contrarium ponit*, he does the contradiction. H. G. wanted to dry up others so that they wither, and to make his trunk green and blooming; therefore he gave his eldest son, H. Hansen, the Landgravian Fräulein, even a beautiful Fräulein, as a husband. And h. Friederichen he offered a Mansfeldian Fräulein, Count Hanns Georgen's sister, but both young lords begot no children with healthy bodies and beautiful wives." Therefore Doctor Martin Luther said: "Because he sees that both his sons are dead, he will willingly give himself up and deliver the land to his brother, and keep a good will of it, because he cannot take his land with him when he dies.

5. *Fronte capillata, post haec occasio calva!* Opportunity can only be grasped from the front!

For God greets one, so he shall thank him!

An exhortation for all Christians, but especially for preachers, to be aware of the holy gospel, which now seems bright to us, and to buy the time faithfully. We are to read God's Word diligently and practice it, so that we may grow and increase. If we follow this admonition, God's word will certainly not be lacking. But if we do not do this, or if we try to learn by our own knowledge, we will not be lacking.

honor among men, God is angered by such arrogance and takes away opportunity, happiness and prosperity.

Luth. Ww. 61, 395. f. "It was thought how the Emperor and King of France had made a perpetual peace and unity with each other. And there were all kinds of talk about it, but the letters that were written indicated a state of peace for ten years with the condition and the proviso that whoever did not want to keep it should tell the other six months beforehand. Then Dr. Martin Luther said: "The emperor lets himself be milked like a sissy; he who was the most fortunate is now the most unfortunate! It is said: *Fronte capillata post haec occasio calva!* Opportunity can only be grasped from the front! When God greets one, he should thank him! God has often given him the French, the Pabst and the Turks before Vienna, but he has despised the opportunity and the luck. God greets him, but he cannot thank him. That is why Solomon complains in his Ecclesiastes about this vanity, that God gives man good enough, and he does not need it. This is what happened to our emperor, who has to leave Milan and Savoy and has named the duke a cardinal. This is a terrible catastrophe and outcome!"

6. the executioner lead away one who wants to do better, because he can.

In magnis etiam sat est voluisse...

There is no tree that has not been a shrub before.

Tempus producit, non ager. Time brings

Roses.

Almost in the same sense as the previous proverbs, only here we are warned not to let the overwhelming size of the object, or the distance of the goal to be reached, deter us from making a start, but to attack and stay at work confidently, in the confident hope of divine blessing. Only through continuous practice does one grow and become strong.

Doctor Martinus Luther praised the *circular disputations* very much, because such preparation serves to train young journeymen and to try to think and search more diligently for the things of which one disputes, if one only sittig searches for the truth and does not only seek honor and fame, quarrels and quarrels.

With the ancients, such *disputations* were very common and were often held; but at that time they lacked the material, did not know how to use it, and did not understand the trades properly; we, however, have enough material, praise God, and the right truth, but lie and snore; therefore, God willing, we want to arrange such *disputations* again. Even if young fellows are not so skilled at it, even if they do so well and actually hit the mark, what is the harm? if only there is no malice, pride and presumption in them, as if

they were masters of the art. It is enough, a good will, that they would like to do it, as they say:

The executioner leads away one who wants to do better than he can. *In magnis etiam sat est voluisse*. No one soon becomes a doctor, for there is no tree that has not been a shrub before. It takes time: *Tempus producit, non ager*; time brings roses. Therefore we praise the will of the young journeymen. Thus Augustine says: God crowns the good will within, although from without the ability is not there; but arrogance and presumption again disgrace the will and the ability".

7. *dat Deus omne bonum, sed non per cornua taurum*. (i.e. God gives all good things, but not by horns of bulls).

This proverb encourages us to continue in our work undaunted, even though it seems that the fruit of our labor is not forthcoming. God does not want to miss His blessing in faithful work, but we have to wait for it. God will not be dissuaded by force. "It would ever be unreasonable for God to jump up on us as soon as we want to."

Luth. Ww. 4, 305. "This is the first lesson (from the history of Peter's fishing expedition), that we should be undaunted, even though we feel lack, and God does not give us the blessing as soon as we hope and would like. For it would ever be unreasonable for God to give us up as soon as we want. Work for a while in vain, as Peter did, and suffer yourself, saying, I must have my night too, and get up, I must also work in vain; in time my Father in heaven will make it otherwise. As they say: *Dat Deus omne bonum, sed non per cornua taurum*. One must work, dare and suffer; then God will also come with his blessing: but so far that one does not forget the first part, and with Petro lends the little ship to the Lord Christ, that he sits down in it and preaches, and we listen to the word diligently, and learn it well."

(To be continued.)

(Submitted.).

Some house rules.

In the following short chapters, the old Württemberg pastor Flattich, who is known as a wise educator, will give us these. Partly for confirmation, partly for supplementation, however, some excellent remarks by Dr. Luthr are interspersed. So:

I. Good advice for married couples.

When the aforementioned Father Flattich once came to two married couples who had quarreled with each other at times, he said to them: "You will probably have heard the proverb: "The most discreet gives way. So when the fool comes to the man, the woman must yield, and when the fool comes to the woman, the man must yield. If the fools come together, there will be quarrels, but if one part is yielding through understanding, then trade will be avoided."

II. an error of some husbands.

Men are generally of the opinion that the woman must do what they want, and if it does not happen, they have the right to force her to do it. If one asks them in what way they have a right to do so, they refer to the saying: "The man is the head of the woman. But I answer, "One does not strike with the head, but only with the head; so just because the man is the head of the woman, it is not his right to mistreat her, for any fool can do that, but he should have sense, as Peter says, "Husbands, dwell with your wives with **sense.**" So a man should always be careful how he treats his wife decently, so that there are no quarrels and peace is established. The Scripture does say: "Wives, be subject." but it does not say, "Husbands, if your wives will not be your subjects, make them your subjects." So a man does not have the right to force his way by force, or to compel obedience. Paul says: "Husbands, love your wives, just as Christ loved the church and gave himself up for her. So a man should lay his main emphasis on love toward his wife; indeed, not only toward his wife, but also toward his children, servants, and all men, he should show that he wants to imitate Christ's example, just as Christ was the lowest of all among his disciples and washed their feet-.

Now Dr. Luther also deals with the excited error in the words 1 Peter 3, 7: "You men dwell with your wives with reason 2c." He says: "A woman shall indeed live as a man rules her, whatever he bites and creates shall be done; but he shall nevertheless not rule her according to his great head, nor despise her, but not only deal with her neatly and spare her, as a weak vessel and instrument of God, but also spare her, as she also is partaker of the grace of life: So that the man, who is a stronger instrument of God, should deal with his wife, who is weaker in body and more stupid and timid in spirit, in such a way that she can bear it. He should deal with her as he would with a tool, so that one may work. For example, if he wants a good knife, he must not use it to chop stone. No rule can be given for this: God himself instructs every man to deal with his wife in a sensible way, according to which every woman is trained. For thou shalt not use violence against her whom thou hast as thou wilt; yea, for this cause thou art her husband, that thou mayest help her, keep her, and protect her, and not destroy her. The goal cannot be set for you; you must know for yourself how you should proceed with reason.

as you would like. Therefore see to it that you are a man and have all the more reason where there is too little in a woman. You must have patience at times. Let up a little and, when necessity demands, not only give way to the weak vessel, but also give its honor."

III. a noteworthy hint for displeased wives.

Flattich once visited a noblewoman who complained to him about her husband and exposed his faults. Flattich listened to her quietly for a while, then he said, "Madam, don't you ever do this, that you expose your husband's faults like this and belittle him, because the woman has the name of the man. So if she makes her husband a bear-skinner and accuses him and belittles him, she is the bear-skinner.

IV. From the female jewelry.

St. Peter says in his first epistle Cap. 3, 3. 4: "What adornment is not to be by heart with braids of hair and gold cloaks or putting on of garments: but the hidden man of the heart unfeigned with a gentle and quiet spirit, that is delicious in the sight of God." To these words Dr. Luther writes: "But here someone would like to ask whether St. Peter forbids Christian women to adorn themselves? We read of Esther that she wore a crown of gold and exquisite jewelry, as befits a queen; so also of Judith.

But Esther says in her prayer: "O Lord, you know that I do not respect the glorious ornament that I wear on my head when I have to be resplendent, but keep it like an unclean cloth, and do not wear it apart from the splendor.

And of Judith it is written, that she adorned herself not for pleasure, but for the praise of God. Therefore we say: A Christian woman should not adorn herself out of pride, nor have desire and love for adornment, as the women commonly do: but follow the example of Esther and Judith, adorn herself in honor, especially if her husband wants it or there is some other honest reason for it. But this should be her right adornment (as St. Peter says here), that the hidden man of the heart should be unchanged, pure and sincere in faith, without all error and doubt, with a gentle and quiet spirit: that is a glorious, delicious adornment for God. She is pretty enough adorned when she is adorned for her husband. St. Peter does not want her to adorn herself to please other people and to be called a beautiful woman..... It is a sure sign that there is not much spirit where much is put on the adornment: but if there is faith and spirit, he will certainly look at the adornment with such eyes as Esther....

The Christian woman's adornment is, as I said, the hidden man of the heart, who is pure from all kinds of error and defilement of the spirit. Which woman is so adorned, that is,

a righteous faith and a quiet gentle spirit, that she may obey her husband, and stand kindly against him in word and deed, she asked all that Christ has. Of this adornment let it be preached to the womenfolk, that they may strive after it. If they have it, then they can use the outward also rightly and well, because to the pure everything is pure 2c."

V. Something about cattle breeding.

Flattich: If a mother wants her children to be obedient to her, she should not try to force them by harsh discipline, but show them love. If the children do not want to be obedient to her, she should not quarrel with them, nor should she beat them, but only give

them nothing; by this she gains the most. Even the father's discipline should not consist in beating, otherwise the children will become bitter and provoked to anger.

Luther: One should learn that parents should not be too soft with their children, but should force them, just as they were kept in discipline and coercion by their fathers and forefathers.

If children are bad and do harm and mischief, they should be punished, especially if they eavesdrop and steal. However, one must also keep a measure in the punishment; because what *puerilia* are, as cherries, apples, pears, nuts, one must not punish it so, as if they want to attack money, skirt and box, there is then time to punish seriously. One must punish so that the apple is by the rod.

If one would raise the youth in a childlike manner and playfully in the fear of God and honor, so that the first and other commandments in the catechism would be finely practiced and constantly practiced, that would also be the right way to raise children well, because one can accustom them with good and pleasure. For what one is to force with rods and blows alone is not a good way, and even if one goes far, they do not remain pious longer than the rod lies on their neck. But here it is rooted in the heart that one is more afraid of God than of the rod and the rod,

Flattich: If the children do not turn out well, the parents must usually blame themselves; for if the parents do not set a good example, live lavishly, are arrogant, even in the home, they lead their children into lust, and there it is not possible for them to turn out well. So also if the spouses do not live together in love and peace, and do not treat the children with gentleness.

The main thing in education is to encourage children to do good, not to suffer anything bad from them, to inculcate obedience to their parents, and they will certainly do well in the world. One must be very careful not to instill ambition in the children, for that is part of the trouble of which Christ says: "Woe to you if you offend one of these little ones!" Above all, one must also take care not to

Let them be protected from childhood from the beauty and courtliness. If one says to them: "You must also dress beautifully and be handsomely mannered (that is, dainty), then arrogance will be impressed upon them and they will lose their good disposition.

Children must be brought up to be hard, they must not be clothed with hope, they must not be given expensive food, because they must be brought up in discipline and admonition to the Lord, just as Christ was brought up hard. If the children are brought up humbly, they have grace in the sight of God and are then saved.

VI. temperament.

People often try to excuse their faults by their temperament; but God does not accept the main temperament, namely the inherent sin of Adam, but refers us to faith in Christ, through which we gain dominion over it. Since one learns to overcome the main temperament through faith, this should rather be done with the secondary temperament, which one receives through his parents and upbringing.

(Submitted.)

A church song.

The believers of Israel once went up to Jerusalem not only with edifying talks about the future of the Savior, but also with the playing of strings and the singing of psalms, when, according to the law of the Lord, they were to appear before him in his temple three times a year. We Christians want to attend the beautiful services of the Lord in the assemblies of His people not only three times a year, but every Sunday and feast day in the church year. Shouldn't you then, Christian, also want to sing a song at home, if you want to set out with your own on the way to the house of God? Or would it not be doubly sweet and edifying if you country folk, on your longer or shorter journeys through bushes and fields to church, would sometimes sing a beautiful song with each other for a change, in addition to edifying conversations? For this purpose, but especially for church processions, the following church song might be suitable, which I found these days while leafing through the old Breslau hymnal No. 19 and which seems to have been composed by Sigmund von Birken, died in Nuremberg in 1681 and author of the song: "Lasset uns mit Jesu ziehen". It can be sung to the tune: "O dass ich tausend Zungen hätte 2c." or: "Wer nur den lieben Gott läßt walten 2c." or: "Wer weiß, wie nahe mir mein Ende 2c.". The most suitable melody is probably the former, namely the one that is found in the earliest edition of Layritz's Choralbuch under no. 145 and whose beginning, set in letters, is this: c a c | d c b a | g a |

a g f | g a b a | g: ||F

. L.

This is the road that leads us to Zion.
Ye pilgrims, come in such measure, As befits us to walk here. O soul, how beautiful it is, to walk with God's crowd.
A deer runs to the cool rivers to quench its thirst with water;
So let us hasten with our feet to where God's fountain springs: for our soul's thirst alone can be quenched only with God.
Ye eyes look to this place, Where God keeps his host and fire. You lips send you to prayer, Burn incense that pleases God: And you, you hearts are ready,
The heart's friend is no longer far.
Greetings also from afar, You house that delights heart and mind; You church, heaven full of stars;
You manger, where my Jesus lies;
You mountain that Christ's creuze adorns;
You gate that leads to heaven.
Open, O Jerusalem, the gates, And let thy people in to the Lord; The voice already resounds in the choir, That must be thrice holy. But take heed: it is the Lord's house, Therefore take off the shoes of sin.
O, let the passage mis prosper, Dn holy Trinity!
That we may bring thee such hearts, That are full of penitence and sorrow for sin. For our first word shall cry, Thou wilt be gracious unto us, O Lord." *)
We want to throw on the way here what can hinder us in the temple;
But you will sharpen the senses, To walk on such a path, Where one does not think of vanity. And alone steers to the sky.
If thou wilt let us eat manna, then let the disgust be far away, that we may look into thy secret and rejoice in this light. Open our own eyes, and we will notice it with benefit.
Let the laws shoot thunder, So make the heart quite contrite; But let also the balm flow, When we thirst for consolation in the creuz: So the gospel remains the biting property of the soul.
Let no sleep darken the mind, No idle gossip fences us;
Incline ear and heart to our priests, that not a word may escape us;
Seal up by your spirit, what this spirit calls them to speak.
We sing, we pray, we hear, Let it be Amen with thee. Otherwise, if Satan wants to disturb us, then stop his malice;
Yes give us ourselves to resist The sword of the spirit in the hand.
Well, you will do the work, because it is your work alone, so lead us once through open doors into the holy of holies.
As we enter the temple, so let us be temples ourselves.

(Submitted.)

Spread of ghost knocking in America.

The fourth annual report of the Spiritualist sect, recently published in print, bears witness to this. The report gives the total number of the

*) Namely, in the "Kyrie" with which the main service usually begins.

D. E.

The number of hangers-on of this modern devilry is 1,600,000, of which 420,000 come from the state of New York, 1,537,000 from the United States and 63,000 from the two Canadian provinces, Cuba and South America. States in general 1,537,000 and the two Canadian provinces, Cuba and South America 63,000. In the course of the past year, the cooperative is said to have increased by no less than 160,000 members. The following passage of the report gives a glimpse into the activities of this devilish organization: "In this country there are 226 mediums or intermediaries between the visible world and the spirit world, who, in a state of rapture, communicate with the inhabitants of the air and give oracles to men. There are 303 with the gift of curing diseases. 182 proclaimers or preachers go about spreading the spiritualistic gospel and making proselytes. 1500 places exist where spiritualist meetings are held regularly. 600 different books and brochures, as well as 30 periodical journals with 200,000 subscribers work in the service of the new or rather ancient spiritualistic doctrine, which appears again and again under a different form." - —

Dear Lutheran Christian, let me remind you of the following words of Scripture after reading this message:

1. to the word of Isaiah 8:19-22: "And when they say unto you, Ask ye the diviners and the signers, that prate and debate; say, Shall not a people ask their God? or shall they ask the dead for the living? Yes, according to the law and testimony. If they will not say this, they shall not have the dawn, but shall go about in the land smitten hard and hungry. But when they are hungry, they will be angry and curse their king and their God. And shall gape above them, and look upon the earth beneath them, and find nothing but gloom and darkness: for they are weary with fear, and go astray in darkness." (A beautiful "state of rapture," then, in which by God's

judgment those mediums gape for revelations!); -.

2. to the words of Paul Ephes. 2, 2. and 1 Tim. 4, 1.: "In whom ye have dealt according to the course of this world, and according to the prince that ruleth in the air, even according to the spirit, which at this time worketh in the children of unbelief. - But the Spirit clearly says that in the last times some will depart from the faith and follow the seducing spirits and doctrines of devils." (These are therefore the "dwellers in the air," with whom the Spiritualists have intercourse through the "rapture" of their mediums!) -.

3. to the word 1 Thess. 2, II. 12.: "Therefore God will send them strong errors, that they may believe the lies; that they all may be judged who believe not the truth, but have pleasure in unrighteousness." (And this explains to us the spread of the Ghost Knockers).

Gen. 4. 1.

Eve thought she had the man, the Lord Christ; but it was not the man, the Lord, but a murderer, a fratricide. The hypocrite also imagines that he has Christ; but it is not Christ, but Satan, the murderer from the beginning, who gives him a false comfort in his heart.

Christian aphorisms.

Who knows God as a friend, No terror makes him cold, No gloom - fire hot.

It is enough for me, as God wills it.

He who believes has failed, he who does not believe has failed.

Christ acquires it. Faith grasps it, the poor sinner reaps it.

Church News.

After Pastor Streckfuß had received and accepted a call from the Lutheran Ebenezer congregation, Washington Co, Ills, he was installed in his office on *Jubilate* Sunday by the undersigned on behalf of the Venerable Presidency of our District. May the Lord bless the dear brother to the congregation, and may he bear much fruit which shall remain.

P. J. Baumgart.

Mr. Past. Rolf, who followed a call from the congregation at Clifty near Columbus, Ind., was inducted into his new office by me on Rogate Sunday by order of the Reverend President of the Middle District. May the Lord grant him rich blessings in his new sphere of activity.

Address: Hev. L.

ööläsborouZÜ, Lg-rtbolome^ Oo., Inä.

Rud. Klinkenberg.

Concordia College.

Since the admission of new pupils to the Concordia-Collegium in Gt. Louis for the coming school year, which begins on September 1 of this year, requires domestic arrangements, which depend on the number of expected pupils, the undersigned addresses an urgent request to all those concerned to register with him as soon as possible. The conditions of admission will be printed in the next issue of the Lutheran.

G. A. Saxer, x. t. Director.

" >: —

"Lutheran."

For two years I have been anxious to collect a copy of the "Lutheran", but until now I have not completely succeeded, as I am still missing some numbers of the first volumes. I turn therefore by this to the friendly "Lutheraner readers" with the request: where someone would be, who would give me the first three volumes completely.

I would refund the amount of the same all around with thanks. If, however, someone had only individual numbers of them still lying around, I would be just as much obliged to thank him and refund him, if the following ones, after they have been indicated by letter, have been ordered by me, - could be sent to me. I am missing from the:

1. volume number 25. 26.
2. " 9.11.14.15.16.25.
3. " 1. 2. 3. 4.

R. Tramm, Rev. Laporte, Ind.

Message.

On May 5, Professor Walther arrived in Hamburg after a happy, albeit rough and stormy, journey.

Receipt and thanks.

For C. Seuel from Jiinglingsver. to West-Cleveland 4 2.00 „, Fr. Wilh. Stellhorn from Messrs. C. Brandes, C. Plinke and Fr. Westerhausen G 41,00 3,00

"Carl Rittmaier by Mr. Past. Hattstädt from the support fund of the Michigan pupils 43.40; from the community of Frankenmuth 413.00 16.00

"Joh. Schneider by Mr. Past. Eirich in Ehester from his parish 412; by Mr. Past. Grüber in Perryville on the infant baptism of Mr. H. Meisel 42; by Mr. Lebrcr Pietschmann in Grand Prairie on the infant baptism of Mr. F.

H. Hohl 42.50; from Mr. Past. Streckfuß 41 17.50

" H. L. Brakesühler of the Jiinglingsver. in Hrn. Past. J. Rupprecht's comm., North Dover 46, at the wedding of Mr. J. Seinker in Cleveland 42.12

8.12

" H. C. F. Westrumb by G. Schaper from St. Martini Gem. in Allen Co, Ja. 2.00

"F. W. Hoffmann by Mr. Past. Hattstädt by Mr. Teacher Steuber 3,00

"K. Schmidt from the community of Mr. Past. Neisinger 7 ,00

"F. Dennert vom Jungfrauen Ver. in Frankenlust 43, vom Frauen Ver. ibid. 41 4,00

"F. Möller of the Virgins' Association of the Trinity Church of the Rev. Lindemann, Cleveland, O. 2.50
 "F. F- Ch. Keller by Mr. Past. G. Schäfer, Indianapolis, Ind. by Mr. Chr. Piepenbrink 3.00
 " H. F. Grupe of the Jünglingsver. of the Gem. deS Hrn. Past. Wonder, Chicago, Ills. 6.00

Get

rr. To pay off the debt of the Concordia College construction:

From the comm. dcs Mr. Post. King, Cincinnati, O. 416.00 By Mr. Past. Polack, Crete, Will Co, Ill, Easter Collecte from his Gem. 47.48; from individuals 35 cts. > -
 - 7, 83
 " Mr. Past. Hattstädt, Monroe, Mich. 9.32
 From the community of Mr. Past. Hanser in Wellrotsville by Mr. Past. Dulitz 2.67
 d. To the synodal treasury weftl. district:
 From the Gem. of Mr. Past. Ottmann, New Melle. Mo. 5.60
 From the Dreieinigkeits Distr. in St. Louis, Mo. 11.00 From the comm. of Mr. Past. Wolf, Tandy Creek,
 Jefferion Co, Mo - 2.35
 " the Gem. in New Gchlrnbeck, Ill. 3.00
 From ImmanuelS Distr. in St. Louis, Mo. 11.90 " Concordia " " "" 17,10
 By Mr. Heimsnth in the comm. of Mr. Past.
 Rooster, Benton Co., Mo. 10.00

E. Roschke. j

Get

a. To the general synodal treasury: By Mr. J. H. Bergmann von der Gem, of the Hm. Past. F. W- Fööliger in New Zjork, Colleen für die
 Anstaltenver Synode vom 15. Aug. 1859 bis 21. Mai '860460 ,22
 From Synodal Casse östl. Tistr. of Hrn. J. H. Bergmann, balance of Nov. 7, '59 412.24, balance of May 21,'60 44.88 17.12
 „ the Synodal Casse wesil. Distr. of Mr. E.

Roschke 50,00

b. To the Synodal Missions-Casse:

From the Concordia Distr. dyr Gem. in St. Louis 8.05 From the Gem. of Hrn. Past. P. Beyer in Altenburg,
 Perry Co, Mo, Collecte on Ascension Fcst 13.75

c. To the College Unterhalks-Casse

for teacher salaries:

From the Concordia Distr. of St. Louis 18.40 By Mr. Past. A. Hoppe in New Orleans from
 Mr. N. N. in his community 5,00

ä. For poor students and pupils at Concordia College and Seminary: By Mr. Past. A. Hoppe in New Orleans for

Hczcr and Crull 27.55
 namely:

416.05 from its Zions-Gem-, 12.50 from Frauenvcr. ders. Gem.

To the maintenance fund for Prof. Biewend:

By Mr. Past. J. H. Jox in Kirchhayn, Wisc. 1.00 namely:
 25 Cts. by Joh. Höhne, 25 Cts. by Karol. Mach.
 50 by Mr. Past. Jox himself.

F. Böhlau, Cassirer.

I paid for the Lutheran:

The 14th year:

The gentlemen: Fr. Capelle, A. Capelle, G. Eichhorst.

The 1r. Vintage r

Dir Gentlemen: Br. Capelle, M. Ekkert, Gottl. Schüßler, I. Saibel, Past. W- Hattstädt 5 Er., Chr. Heidorn, Phil. Weigand, A. Angstädt, W. Stünkel, Past. J. Best 3
 ex., Past. H. EiSfeller, G. Eichhorst, W. Schröder.

The 16th year:

The men - Niemann, M. Ackerbauer, H. Kaiser, G. H. Brockschmidt, Fr. Körber, Past. C- J. Meissel 8 Er., M. Ekkert, Gotil. Schüßler, Gottfr. NLnig, Goll.
 Burkhardt, J. Saibel, Fr. Knöpp, L. L. Kipper, C. Winter, R. Lang, Carl Brücher, Franz Bühler, J. Mcß, C. Reinhardt, L. Hoffmann, M. Siegel, J. Jnnoldc, L. Ströbel,
 J. Allwardt, F. W. Shaley, teacher Bewie, Mck- erding, H. Burggrabe, F. Burggrabe, Fündlein, Griffe, Spindler, D. Hase, C. Heidorn, Past. F. König 418.50, F.
 Trillmann, F. Ehlers, L. Stünkel, J. Goltermann P. Nickel, F. Wolkcnbaucr, J. Ahrcus, W. Lcseberg, Phil. Weigand, F. vom Berge, H. Richter, P. Eggers, H.
 Bröumann, Chr. Kertschor, H. Jürgens, Chr. Ähren-, Dr. Schaller, G. Pannier. M. Köhler, H. Obenhau-, Chr. Strecker, W. Lampe, Past. H. EiSfeller 50 Cts.

Furthermore: Wittwe Stille 50 Cts, Wittwe Estel.

The 16th year:

Messrs. Past. C. J. Weißl 6 Er., F. W. Shaly 75 Cts.

The first half of the 16th year:

MessrsF. Trillmann, F. Ehlers, J. Goltermansun, F. Ahrcns, A. Angstädt, Chr. Ahrcns, Dr. Schaller.

For previous vintages:

Mr. Past. M. W. Summer 41.05.
 M. C. Barthel.

Changed address:

Llr. ril.

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1^.

Synodaldruckerei von Aug. Wiebusch u. Sohn.

St. Louis, Mo., ,

Volume 16, St. Louis, Mo. June 12, 1860, No. 22.

Program of the

Evang. - Lutheran Concordia College
of the Synod of Missouri, Ohio, et al. St.

to St. Louis, Mo.

Board of Directors.

1. the Presidium of the Synod, currently Pastor F. Wyneken.

2nd Board of Trustees.

3. supervisory authority:

Pastor G. Schaller, " A. Francke, Mr. A. B. Tschirpe.

Faculty.

I. Theological Seminary: Prof. C. F. W. Walther, President, " G. Seyffarth, Dr. theol. and Dr. ph. M. A.

" L. Larsen, " R. Lange.

II Gymnasium:

Prof. C. F. W. Walther, Prof. G. Gönner, " G. Schick, " R. Lange,

" L. Larsen, " G. A. Saxer.

Property Manager:

Mr. Reineke and his wife.

List of pupils in the school year 1859 to 1860.

Seminar:

1. O. Hanser * from Königr. Bavaria.

2. M. Tirmenstein * " St. Louis, Mo.

3. st. keyl * " Baltimore, Md.

4. H. Wunderlich * from Perry Co, Mo.

5. J. Beebler * " Baltimore, Md.

6. W. Bartling * " Addison, Ill.

7. E. Evil * " Fort Wayne, Ind.

8. J. List* " Frankenmuth, Mich.

9. m. sugar * ""

10. H. Früchtenicht * " Fort Wayne, Ind.

11. E. Mangelsdorf " St. Louis, Mo.

12. A. Mennicke " Perry Co., Mo.

13. L. Muckel " Königr. Bavaria.

14. F. Schaller * " St. Louis, Mo.

Of those marked with *, ten left after passing their exams and one is continuing his studies in Germany.

High school: Great.

15. K. Kleppischaus Baltimore, Md.

16. E. Schulz " Detroit, Mich.

17. J. Walther " Frankenmuth, Mich.

18. ch. Körner " St. Louis, Mo.

19. J. Burkhardt " "

Seconds.

20. K. Grüber ""

21. W. Brendemühl " Sheboygan, Wisc.

22. A. Koch " St. Louis, Mo.

23. A. Reineke " Addison, Ill.

24. H. Koch " Buffalo, N. A.

25th L. Lochner " Perry Co, Mo.

26. B. Burfeind""

27. G. Markworth""

28. K. Moll " Frankentrost, Mich.

Tertia.

29. A. Crull " New Orleans, La.

30. F. Koch " Frankentrost, Mich.

31. J. Herzer " St. Louis, Mo.

32nd	L. Schickaus	St. Louis, Mo.
33.	W. Stellhorn	" Fort Wayne, Ind.
34.	K. Rittmaier	" Frankenmuth, Mich.
35th	J. Stumberg *	" St. Charles, Mo.
36.	A. Mäschy	" Pittsburgh, Pa.
	Quarta.	
37.	F. Wesemann	" Kenkakee, Ill.
38	J. Große	" St. Louis, Mo.
39.	A. Selle	" Rock Island, Ill.
40.	J. Nützet	" Chicago, Ill.
41.	L. Samson	" Dane Co., Wisc.
42.	J. Torgerson	" Waupaca Co., Wisc.
43.	J. Jakobson	" Waukesba Co, "
44.	th. brohm	" St. Louis, Mo.
45.	B. Mießler	" Gratiot .Co., Mich.
46.	th. mießler	"
57.	H. Walker	" Cleveland, O. §
48.	G. Schumm	" Van WertCo ., O.
49.	K. Böse	" Fort Wayne, Ind.
50.	C.Seuel	" Cleveland, O.
	Quinta.	
51.	A. Biewend	" St. Louis, Mo.
52.	Th. Niedner	" ""
53.	W. Horn *	" Baltimore Co., Md,
54.	H. Succop	" Pittsburgh, Pa. ,
65.	H. Sauer	" St. Louis, Mo.
56.	K. Schuricht	" ""
57.	H. Partenfelder	" Saginaw City, Michf
58.	L. Crämer	" Fort Wayne, Ind.
59.	J. Larsen	" Winneshiek Co., Yes
60.	Th. Johnson""""	
61.	O. Hagestad	" Dane Co., Wisc.
62.	L. Folkestad	" Columbia Co., Wisc.
63.	A. Weisel	" Williamsburgh, N.A.

Sexta.	
64th S. Estelaus	St. Louis, Mo.
65. G. Römig *	" St. Clair Co, Ill.
66th L. Kuentzel	" St. Charles Co., Mo.
67. H. Diederich	" Pittsburgh, Pa.
68. J. Schmidt	" Perry Co., Mo.
69th Th. Körner	" St. Louis, Mo.
70. F. Walther	" ""
71. C. Walther	" ""
72. K. Frank	" "
73 J. Horn	" Monroe Co, Ill.
74. K. Senne	" Port Richmond, N.A.
75. A. Rothe	" Boston, Mass.
76. G. Hild	" Pittsburgh, Pa.
77 N. Sorgel	" Chicago, Ill.
78th L. Winter	" Perry Co, Mo.
79 W. Walter	" Baltimore, Md.
80th J. Green	""
81. W. Beebler	""
82 J. Richmann	Cook Co, Ill.
83. G. Binz *	" St. Louich
84. L. Deckmann	" Williamsburgh N.Y.
85 H. Taylor	" Baltimore Co., Md.
86 J. Fleischer	" Madison, Wisc.
77. C. Bischoff	" St. Louis, Mo.
88. K. Biewend	" ""

Of these, the four designated ""left again during the year.

All but six are being prepared for theological study.

Curriculum.

I. Theological Seminary:

The purpose of the seminary is to train preachers for the ministry of the Evangelical Lutheran Church, especially the American German Church.

The teaching course includes

Three years, divided into six semesters, with the following lectures and courses according to the subject matter:

Professor C. F. W. Walther: Theological Encyklopedia and Methodology, connected with History of Literature; Hermeneutics; Exegesis of the New Testament; Church History, connected with History of Dogma; Dogmatics, connected with Ethics; Symbolism, connected with Polemics and Apologetics; Liturgy with Chant Exercises; Latin Disputatorium.

Pastor Th. Brohm: Catechetics with exercises; Homiletics with exercises; Pastoral Theology and Casuistry.

Prof. L. Larsen: Isagogy; Archaeology.

"G. Schick: Exegesis of the Old Testament.

"R. Lange: Logic; Metaphysics; History of Philosophy; Exercises in English and English Literature. In addition, there is a conference led by Prof. C. F. W. Walther, in his private apartment, for free discussion of theological questions of the day and the like.

II Gymnasium:

The purpose of the Gymnasium is to provide the students with a Christian education and a general class education in science. study, following the pattern of high schools in Germany.

Accordingly, the lessons include

primarily the so-called historical sciences, as religion, classical and living, German and English languages and literature, history with geography;

In the second place, the so-called exact sciences, as natural history, physics, general geography, mathematics.

Finally, there are lessons and training in singing, and as extraordinary subjects: Instrumental music, drawing, French language.

. Students of Norwegian tongue receive instruction in the mother tongue.

Physical exercise is provided by a gymnastic field with apparatus and walks in the open surroundings.

The curriculum of the Gymnasium comprises six years, divided into three sections;

1st lower secondary school with two classes, Sexta and Quinta;

2. middle school with two classes, quarta and tertia;

3rd High School with two classes, Secunda and Prima;

the items according to the following:

1. religion, catechism in all classes, biblical history in Sexta to Quarta.

language, in Secunda and Prima.

3. latin " in all classes.

4. Greek " in Quarta to Prima.

5. germans " in all classes.

6. English *****

7. norwegian " for norw. pupils.

8th history, in quarta to prima.

9. geography, in quinta and sexta.

10. arithmetic, in sexta and quinta.

11. mathematics, namely: algebra, geometry, stereometry, trigonometry, in quarta to prima.

12. natural history, in sexta and quinta.

13. physics and general description of the earth, in quarta and tertia.

14. singing, in all classes.

15. calligraphy, in sexta and quinta.

The number of lessons per week is 24 to 28 hours. The time for preparation is 28 to 42 hours per week.

Private lessons in French language, drawing and instrumental music are outside the regular curriculum.

The medium of instruction is the German language, but for English language and literature, as well as a part of mathematics and geography, the English language.

Students who wish to participate only in individual subjects will be admitted upon request, but without special arrangements being made for them.

Examinations, certificates, class transfer. Examination board for the seminar:

Professor C. F. W. Walther and Pastor G. Schaller.

The preaching examination takes place after completion of the theological course of study, in public session. The result of the examination is documented in a detailed report.

The

Examinations in high school are held by the teaching staff, in the presence of the supervisory authority, and consist of:

1st Private Class Exam, on the first days of February;

2nd public exam, immediately before the end of the school year.

After the public examination, all students of the Gymnasium receive specific written reports on their conduct, diligence and progress during the past school year.

After completion of the entire Gymnasium course, a Matura examination takes place, the specific regulation of which is reserved.

Transfers from one class to the next take place annually at the end of the course.

Directory of the

High school used textbooks:

1st German Bible,

2. english "

3. hebrew "

4. Greek New Testament,

5th Hymnal,

6. catechism,

7. Hebrew grammar, Gesenius,

8. Kühner, Greek School Grammar,

9. „„ Elementary grammar,

10. Madwig, Latin Language Teaching,

11. Schulz, *Tirocinium*.

12. Seyffert, Uebungsbuch für die Secunda,
13. Jacobs, Greek Reader,
- 14th Greek Classics, text edition by
 - Homer, Odyssey, Sophocles,
 - " Illias, Thucydides,
 - Herodotus, Xenophon,
 - Plato.
15. Latin classics, text editions of Cicero, Horace, Livius, Virgil, Caesar, Tacitus, Ovid, Nepos, Eutrop.
 16. Wackernagel, German Reader,
 17. ollendorf, English Grammar,
 - 18th Common School Speller,
 19. Swan's Reader,
 - 20th History of the United States,
 - 21st Bullion's Grammar,
 22. Parker, Aids to English Composition,
 - 23 Spalding, History of English Literature,,
 24. Dittmar, Guide to History,
 25. Mitchell, Geography,
 26. Warren, Physical Geography,
 27. atlas of the ancient world,
 28. Emmerson, Arithmetic,
 29. davies, algebra,
 30. layriz, melody book,
 31. dictionaries, according to need,
 32. for Norwegian sophomores especially:

a. Norwegian Bible,

b. Catechism, I^oontoppiäun, c. Bojesen, Danish Grammar, d. Jensen, Norwegian Reader, e. Autenrietz, German Grammar, f. Petersen, History of Norway.

An m. The cost of textbooks for a beginner is about six dollars.

Library.

Librarian: Contr. G. Schick.

The students, under the supervision of the librarian, enjoy the benefits of a considerable and annually increased library. It contains over 5,000 volumes on all subjects of literature. A large part of it is designed to meet the needs of the students for instruction and entertainment and is constantly being completed with this in mind.

Disciplin.

Christian discipline and manners in general form the basis of discipline in this institution. While the goal of this is that the hearts govern themselves in listening to the Word of God, the external discipline is to be practiced unwaveringly in earnestness and gentleness as a guide and defense. Both diligence and conduct, whether in or out of school and working hours, are subject to the control prescribed by the house rules.

Means of discipline are supervision, instruction, admonition, punishment.

Punishments are: reprimand in various degrees up to public declaration in front of the assembled teaching staff and the coetus of the schoolmates; common minor means of school discipline; deprivation of meals and certain liberties; confinement; official report to parents or their representatives; expulsion from the institution.

Corporal punishment, in the ordinary meaning of the word, is excluded entirely from the regular means of punishment; if it appears unavoidable, it is replaced by expulsion from the institution.

In general, the exercise of discipline and punishment is the responsibility of all teachers, both by right and by duty; in easy cases they act each for himself, in all cases of some concern after joint consultation and decision.

In particular, the supervision and implementation of the house rules belongs to the duties of the President of the Institution and the Director of the Gymnasium.

House Rules.

The house rules contain detailed regulations for the behavior of the pupils in the school, in and outside the house, as far as such can be formed without fearful restriction or can be used in addition to personal supervision. It seems appropriate, instead of the complete content, to list here only the titles and the essential content. It gives

1. The daily schedule:

The regular daily schedule is as follows: Easter to Michaelmas:

Tomorrow 5 o'clock: Get up,

" 5-5 .20: Dressing,

" 5.20 - 5.35: Morning blessing,

Tomorrow 5.35 - 5.50: Breakfast,

" 5.50 - 6 : Order of beds,

"6- 8:30: Study,

" 8.30 - 9 : Free time and order

of the classrooms by the womans,

" 9-12 : Classes,

Noon 12 : Lunch,

Afternoon -2 :free time,

" 2-5 .30: Classes & Study,

" 5.30-6 : Leisure,

" 6 : Dinner,

"-7.30: Leisure,

" 7.30-8 .45:Study,

" 8 : 45-9 :Evening Blessings.

" 9 : The younger pupils

go to bed.

o: Free study time for the older sophomores.

" 10 : End of the day for

all sophomores.

Deviations from this division can be made: Wednesday, when there is free time from 4-6 p.m., and Saturday, when there is free time from noon.

The daily schedule from Michaelmas to Easter differs only in that the hours in the morning until 6 a.m. are advanced by 30 m. each, while the free time in the afternoon 5.30-7.30 a.m. is advanced by 30 m. each.

2. rules on the behavior of the pupils: a., against the teachers and superiors, against themselves among themselves, against the caretaker and the housemen, against everyone;

b. in school and working hours;

c. in leisure time, in or out of the home.

3. order in the living and teaching room,

4. „ in the dormitory ,

5. " in the washroom ,

6. " in the dining room ,

7. " on the playground,

8. " for common excursions,

9. " at river baths in summer,

10. " for use of the school's own
tubs,

11. " for use of the library,

12. " for the vacations,

13. " for the study inspectors of the
Classes,

14. " for those who have given birth at home

work which the pupils have to do themselves, namely: sweeping out the classrooms, making up the beds, taking care of the water in the washroom 2c., occasional help in the house, yard and garden.

Conditions of admission.

1. for the theological seminary: certificate of morality and previous scientific education; for the grammar school: certificate of morality, elementary knowledge of a middle school, an age of at least eleven years.

2. board and lodging per quarter (or about eight weeks) H6.50 in advance

tuition per quarter or \$8.00, \$10.00, \$12.00, depending on the classes; heating for the winter Z2.00 to \$4.00; entrance fee, once and for all H5.00.

3. each pupil must be equipped with: Mattress, head kisses, quilt, woolen blanket, bedding, lamp, oil jug, washbasin and accessories, towels, writing materials, two suitcases or boxes.

Only students of the Lutheran confession are obliged to participate in religious education. Participation in other subjects at the Gymnasium remains subject to agreement at all times.

Gymnasium students who wish to prepare for theological studies are not exempted from any branch of instruction. They enjoy (against the issuance of a certificate) free tuition and otherwise not insignificant cost reductions.

6. every pupil is absolutely subject to the existing house rules.

Registrations

for the Theological Seminary should be addressed to the President, C. F. W. Walther.

Applications for the Gymnasium, and all inquiries concerning conditions and facilities of the institution, to G. Alex. Saxer, p. t. Director.

In the two months of July and August the institution is closed. Only three days after the end of the school year and three days before the beginning of the school year, food is provided for the pupils.

(Sent in by Past. Föhlinger.)

The Lutheran hymn according to E. Koch.

Continued.

"I stand here at your manger." Gerhard may well have had in mind when he wrote this Christmas song what the Church Father St. Jerome says in one of his writings: "As often as I look at this place (the manger in Bethlehem), my heart has a sweet conversation with the infant Jesus lying there in the little manger." I say, "Oh Lord Jesus, how you tremble for the sake of my blessedness, how shall I repay you?" Then it seems to me as if the child answered me: "I desire nothing, dear Jerome, except: Glory to God in the highest! Let it be dear to thee; I will become even less, as David (2 Sam. 6.), I will become even less in the garden of oil and at the cross." I continue: "I have to give you something, dear child! I want to give you all my money." The child answered: "If heaven and earth are mine before, I need nothing; give it to poor people, I will accept it as if it had been given to me

myself." Jerome: "I will do it gladly, dear Jesus, but I must also give you something for your person.

give, or I must die of sorrow." Jesus: "Since you are so generous, I will tell you what you should give me: give me your sins, your evil conscience and your condemnation. Jerome: "What will you do with it?" Jesus: "I will take it upon my shoulders; this shall be my glorious work, that I may bear thy sin, and lift up thine evil conscience, and turn away thy condemnation." Then I began to weep heartily and said: "Oh, dear child, how you have touched my heart. I thought you wanted something good, so you want everything that is evil with me. So take what is mine and give me what is yours, and I will be helped to eternal life.

"O head full of blood and wounds." This incomparably beautiful passion song of Gerhard's has comforted many a sorrowful person and lifted up and started many a challenged one. A Catholic man from Bohemia, born in 1780, was won over to the Lutheran faith by reading the Bible. When, in his heart's desire, he visited a Lutheran church for the first time to hear the Word of God preached there, he heard the singing of this hymn. This gave him such a deep pressure of grace that it was as if someone said to him, "Cast all your sins upon the Lamb of God." "I swam," he tells us himself, "in tears of joy, I saw in the spirit Jesus, as if He were looking kindly at me and asking me -. "Will you still be saved by your own righteousness?" "No! No! Lord Jesus," I replied, "Look, here I stand, poor man, deserving of wrath. Grant me, O my merciful one, the sight of your grace."

And now he lived faithfully to the Gospel as an evangelical Christian.

The last two verses of the song are rich in traces of blessing. Dr. Göze of Lübeck prophesied rightly when he announced that Gerhard's sigh: "When I shall depart 2c." will accompany many a soul to heaven, just as the old death song: "Lord Jesus Christ, true man and God" has often been comforting to many departing people. This sigh has already been called out to many believing dying people. When in 1798 the time of departure had come for Ch. F. Schwarz, who had worked with such great blessing as a missionary on the Malabar coast of the East Indies from 1750 on, his Malabar assistants stood around his deathbed, where he was still a faithful teacher and an example of humility, faith, patience and hope to all who were around him. When he felt the approach of death, he cried out: "Into your hands I commend my spirit, you have redeemed me, you faithful God," whereupon the Malabar missionary helpers sang him the last verses of this song in their language for his deathbed. He sang along several times until his breath ran out and he passed away in the arms of his faithful and heartily grateful co-workers. At the last line of this song: "Who dies like this, dies well," Gerhard may well have used the memorable word Lu-.

In 1542, when he came from the funeral of his thirteen-year-old daughter Magdalena, whom he loved dearly, he said to Ph. Melancthon: "If the child should come back to life and bring me the Turkish kingdom, I would not accept it. O, he who dies in this way dies well! Blessed are the dead who die in the Lord!" Shortly before her passing away, the maiden had asked him, "Magdalenchen, my little daughter, do you like to stay here with your father and do you like to go to that father?" She answered, "Yes, dear father, as God wills," and then died in childlike faith. Therefore Luther, as deeply saddened as he was by her loss, declared to the people of Wittenberg, who expressed their pity for his sadness, "Let it be dear to you, I have sent a saint to heaven, yes, a living saint! Oh, if we had such a death! I would accept such an end at this hour." And when the little daughter was laid in the coffin, he said: "Dear Lenigen, how well you have fared. You will rise again and shine like a star, even like the sun. *)

"If God is for me, step 2c." "In this heroic song of Gerhard's," Langbecker rightly says, "a faith is expressed that stands its ground under severe inner and outer tribulations and joyfully raises its head. Gerhard is expressing his innermost feelings here and obviously has his own life circumstances in mind. We have already shared the most important aspects of this in his description of his life and the song: "Befiehl du deine Wege".

This song, which sprouted from such a heart full of joy of faith and Christian courage, has now also spoken to the hearts of many sorrowful people and strengthened them with new courage in the fight for faith. Above all, the 3rd verse stands out meaningfully: "The ground on which I am founded is Christ and his blood 2c."

In Berlin in the eighties and nineties of the last century there lived a night watchman named Christian Mende. He was a peculiar model of his profession, and for 25 years he performed his guard duty with such fondness and zeal that he often said: "It is the most wonderful profession to be a night watchman. By day I sleep or work at my craft, and all night I am alone with my Lord." He was a living hymnbook, and during his watchman's call he sang the most beautiful and powerful old hymns in such an uplifting manner and from

The song is sung to the melody: "Herzlich thut mich verlangen." From it Dr. H. Müller judged: "This song may remove all fear of death for me. Joh. Seb. Bach wove this melody into his great Passion music according to St. Matthew in the fullest, most glorious setting four times in a hard key and the fifth time in a Phrygian key with the foundation of v. 1. n. 2., 5., 6. and 9 of the song text of "O Haupt, voll Blut". G. F. Handel has also beautifully arranged it by having the orchestra accompany, with its own melody, the first monophonic singing of the chorale in four-four time and then the four-part movement in three-four time. Whoever can attend the performance of this music, should not miss this pleasure.

He was a great blessing to many, many people, because he cleverly and wisely selected his song verses in such a way that they seemed to him to be most suitable for each individual house, and thereby cheered up the poor and the afflicted, admonished them to repentance, comforted the sick and warned those who were walking on bad paths. Thus he had once learned that in a house of

an otherwise honest Christian, a shoemaker, a separatist or swarm spirit had crept in, who insisted on a special holiness through fasting and thereby admonished from the church, because the preachers employed by the state were nothing but world servants and Baal monkeys. Since this man made his visits to the shoemaker's house late in the evening, Mende appeared at ten o'clock in the evening to call off the hour in front of this house, and after he had done so, he sang the verse in a somewhat raised voice: "The ground on which I am founded is Christ and His blood, that makes 2c." These words, heard in such an unusual way, now made a strange impression on the shoemaker. He felt the full weight of the apostolic confession 1 Cor. 3, 11. Recognizing in the night watchman's song a clear reference to this word of God, he bade farewell to the Separatist and those who had come with him, with the simple words, "I will abide with mine in this ground until faith be turned into sight, and neither seek nor accept another master." -

I just want to mention two more songs by Gerhard, a morning song and an evening song. "Wake up, my heart, and sing." Of this childlike, beautiful, lovely morning song of Father Gerhard the following report goes in the mouth of the people. At Lübben, where Gerhard stood as archdeacon from 1669 until his blessed end in 1676, there were many crude people in the magistrate's office who insulted him with the most unjust slander, so that he had many dull days. There he had the devil, the false world and many enemies of religion constantly on his neck, with whom he had to fight on the right and on the left and argue day and night. As a result, he was often seized by great anguish and melancholy, which he knew no better way to overcome than to prostrate himself in church before the image of the Crucified One at the altar and pray. So he prayed diligently for a long time, as sincerely as one who talks to his father.

After he had once again fought such a hot battle with the prince of darkness through an anxious night, kneeling at the altar, he composed this song, in whose 2nd, 3rd and 4th verse he sings: "Heint, als die dunkeln Schatten 2c., (p. No. 304 in our hymnbook).

The 10th verse has become important before all others and has proved a special blessing on many souls. In 1796, an evangelical Christian died in the village of Aigen in Upper Austria.

The most important witness of the divine power of the Gospel was Johannes Weiß, a tailor of his trade. Just two years before his blessed departure, he was suddenly struck in the night by a blow to his left arm, which rendered him incapable of all manual labor. When he awoke in the morning and no longer felt any life in this arm, a great horror initially pervaded his innermost being; his wife, his three children, his poor, miserable little hut fell centner heavy on his heart and a dark unbelief wanted to take possession of his soul. He had to cry all day long, and he cried until this beautiful verse came to his mind, and it was a ray of light that brightened his darkness. Now he could again believe in God's caring kindness as a father and gained courage to take on this difficult ordeal with humility, composure and childlike confidence. The word of the promise Hebr. 13, 5. and Joh. 41, 10. became strong for him and it became so easy and comfortable for him again, as if he had already gathered all the provisions for himself and his family in his little hut. In fact, the Lord poured out His blessings on him so that he could experience daily how faithful the Lord was; his friends immediately hurried to help him, some saved a little of their food and brought it to the needy friend, so that he could say afterwards with joy: "Now I recognize the power and love of God all the more, for I have provided for my family. my wife and children more than I had in healthy days. On his last night, since it was just two years since the stroke struck him, he remembered the beautiful verse that had so comforted him and taught him to trust in God, and, grateful from the bottom of his heart for the great reward that this trust had brought, he now prepared to "go to heaven," after having the farewell discourses of Jesus, John 14 and 15, read to him.

"Now all the forests are at rest." This song of P. Gerhard is a true model of a spiritual folk song, and yet, since the second half of the 18th century, it was a sign that was most vehemently contradicted by the hymnal improvers. Frederick the Great, In a Cabinet order of 1781, the King of Prussia let himself be heard as follows: "Everyone can believe what he wants, if he is only honest. As far as the hymnals are concerned, everyone is free to sing: ""Well," he said. rest all forests"" or such silly or foolish stuff more." The song was discredited by this unroyal joke. Everyone believed that a heroic deed had been done.

when he said this. In general, with the death of the living spirit and ecclesiastical sense in the Protestant Church, this old favorite song of the pious German people became the target of ridicule and jokes. We can be glad that we have this The first step is to have this delicious song, cleansed of all its corrections and mutilations, restored to its true form and version.

In each verse, the sensual and the spiritual, the earthly and the heavenly, are juxtaposed with beautiful sensuality. The spiritual and celestial, to which the singer is led again and again from looking at the earthly, always finds its resting and stopping point in a biblical thought and word.

As countless people sing themselves to sleep with this song after the burden and heat of the day, so many have prayed themselves to sleep with this and that verse of the same and bedded down. Thus, in December of the year 1716, the archdeacon Gabriel Rehfeld in Obschatz once came home sick from the confessional; the sudden overflowing weakness made him suspect that the Lord would soon take him home, so he lay down in bed and prayed the sixth verse: "Now go, you weary limbs," whose words were fulfilled in him after a few days, so that he was allowed to enter into the joy of his Lord.

On September 14, 1796, the small Hessian town of Lisberg, located on one of the wooded foothills of the Vogelsberg, was hit by a severe terror. At night, between nine and ten o'clock, 500 men of the French army, on the run from Archduke Carl, entered the little town with a vengeful snort, shot the venerable old pastor of the town, Ph. Koch, who had gone to meet them begging for mercy, and then, after they had spent several hours murdering, destroying, robbing and desecrating, they set fire to all corners of the town, so that 58 residential buildings alone burned to the ground. Outside the town, however, on the slope of the mountain, there was a little house where a mother was sitting at her child's bedside. For fear of endangering the life of her child, they did not want to flee into the woods with her on that rainy September day, as most of the townspeople did. But when the shooting and killing began in the village and the smoke from the burned houses drifted down from the mountain over the valley, the poor abandoned woman was afraid to die, she locked the door of the cottage and prostrated herself praying next to the child's cradle. Thus lay For a while, trembling, she listened to the soldiers' shouts of rage and the wails of the maltreated, when a rifle butt was thrust at her door. She, old and frail as she was, quickly started up, and with bayonet lined up, a Frenchman rushed furiously toward the frightened woman. Pale as death, the frightened mother laid her hands over the child and in a voice of despair prayed: "Spread out your wings, heath, and let this child be unharmed. (v. 8.) Then suddenly the fierce soldier lowered the weapon of death, stepped to the cradle and laid his rough hand gently on the child's head; his lips moved as if in prayer and thick drops of tears fell over his bearded face. Then he gave his hand to the mother and went away in silence. But when the woman after some time When he rose from his knees and looked out through the small window, behold, there stood the Frenchman, rifle in arm, under a pear tree opposite the house door, as if he were standing guard to keep all shame and disgrace away from the house of his protection. Only when the whole troop of soldiers departed loaded with booty did he leave his post with a greater treasure in his heart than his comrades had in their sacks.

(To be continued.)

The Informatorium

now fills its columns more abundantly than ever with attacks on the Lutheran and its absent editor. Only with reluctance do we respond, partly convinced of the unsuccessfulness of any pen war with this paper, partly shying away from presenting our readers with a dish for which they have no appetite. Only because silence might be misunderstood, we ask our readers to excuse us for inserting a few words here. We will be brief and limit ourselves to a few points.

When the Informatorium in No. 2 accuses us of a doctrine of three churches, this is so insipid that it needs no refutation. We know only one, holy, Christian church, the assembly of all true believers who have the gospel and the sacraments. Because and insofar as the visible churches have the holy seed of the gospel and the sacraments with them, from which the church is born, grows and exists, therefore and insofar we rightly call them churches; these have God's word either pure, like the Lutheran, or more or less impure, like the sects. We call the latter churches, as long as they still carry a divine generative power, a piece of the beatific truth, according to the example of St. Paul, in contrast to the synagogue of the Jews, the Turks, etc., in which no church, i.e. no assembly of believers, is to be found anymore. This is, in short, the whole secret of our doctrine of the three Churches. The doctrine that one can be saved in the faith of any sect has indeed not yet been attributed to us even by our bitterest

enemies; only the Informatorium does. If we claim that in the sects, despite their erroneous belief, by virtue of the Word and Sacrament still left by God's grace, people are preserved in faith for salvation, does this mean that one can be saved in the faith of any sect?

No. 3 of the Informatorium contains a "fourfold testimony against Walther and Missouri". However, it suffers from the usual confusion of thoughts, so that it is really difficult to grasp its meaning. We only emphasize the following points: that we should mix the spiritual priesthood with the sacred office of preaching. The fact that we should mix the spiritual priesthood with the sacred office of preaching is a pure untruth.

If the Informatorium wants to be better informed, then we recommend to it the work of Jul. Köstlin: *Luthers Lehre von der Kirche* (Luther's Doctrine of the Church), which summarizes this doctrine of Luther 70 ff. in the most concise manner and proves with irrefutable evidence how Luther in his teacher of the spiritual priesthood has remained the same at all times, even down to the words and ways of speaking. It is an often repeated but never proven assertion that Luther recanted or improved his statements about this in later years. Assuming, but by no means admitting as a foregone conclusion, that Luther interpreted the passage 1 Cor. 14 differently in 1532 than he did in 1523, it does not follow in the least that he also changed his teaching on the spiritual priesthood.

While the Informatorium seems to give its full approval to an article by the Lutheran: Can preachers command their congregations or individual members of them to do something that is not already commanded in God's Word? it is only indignant that the Lutheran has directed his antithesis against the Buffalo Synod, as if it demanded a hearing apart from God's Word. If Mr. Past. Grabau had revoked the sentence laid down 18 years ago in the so-called pastoral letter, which is unheard of in all Lutheran Christianity: the congregation owes its teachers and pastors an ear in all church matters that are not contrary to God's word, or had given it a satisfactory interpretation, it would certainly be unjust and uncharitable to impose that sentence on him and those associated with him even now. But where has such a step ever been taken by him? When, 17 years ago, the author of the pastoral letter was shown by some of his fellow ministers in Missouri to be contrary to Scripture and symbolism in the most fraternal and modest manner, he not only resolutely rejected any rebuke, but accused them of error precisely because of their rebuke. It is true that one wanted to soften the offensive wording of this papistizing sentence by declaring that one did not demand a dumb and servile, but a hearing convinced by God's word. But with this one only repeated the old assertion, not improved it. For to demand obedience on the part of the authorities in matters of means is and remains an immoderate desire, regardless of whether it is called mute or speaking, servile or filial, and to speak of an obedience convinced by God's word where there is no word of God is an obvious contradiction. Where there is no clear word of God, the preacher has just as little obedience to demand as a layman, and again, where it is a question of whether a thing that is not contrary to God's word is expedient, useful or urgent, reasons, nothing but reasons, must justify the exclusion.

give the final blow. But every reasonable man must submit to the power of the reasons of proof, even if they are brought forward by the least layman. To speak here of obedience to the office of preaching is at least an incomprehensible confusion of terms. Since that sentence: the congregation owes obedience to its teachers and pastors in all ecclesiastical matters that are not contrary to God's Word, has never been retracted, nor has an interpretation of it been given that conforms to the analogy of the Holy Scriptures, one should not be surprised that the "simple testimony about Walther and Missouri" has failed to have its effect on us.

4 The Informatorium appeals against the accusation that the pastors of the Buffalo Synod demanded too much obedience, to a seventeen-year practical application of that sentence. Only two cases are conceivable; either one has carried out that sentence consequently in practice or one has relaxed and softened the rigor of the same in the application principles. Now facts must speak here. We have before us a pamphlet containing a forced responsibility against the continuous slandering of the Lutheran congregation of St. John. St. Johannis congregation at Johannesburg on the part of the pastor, H. Rohr, presented by Past. Hugo Hanser. In this document facts are reported which, if true, certify that the former case took place. If you are interested in hearing the other part, you can get it in St. Louis, Fort Wayne or from Odrisotpk ^Vintorstov, oaro ok Hev. H. Hanser, Tonavanda, 8rie Oo., N. 1. singly it costs 10 cts, d. dozen hl. postage 1 ct. xr. Copy.

(From the Pilgrim from Saxony.)

Luther and the Count of Erbach.

"The story of how Saul once set out from Tarsus to destroy the church of Christ and on this very journey was transformed into Paul, who surrendered to Jesus as a servant and apostle, whom he had just wanted to persecute, is a wonderful one, but it has happened even more often since then, even if only on a small scale.

In 1518, on the evening of April 18, Count Eberhard rode across the bridge of his castle in Erbach. It had cost him effort to tear himself away from his wife, because his youngest daughter was sick and dying and his wife did not want to let him go.

People racked their brains as to what the Count's hurried ride meant at this time. He was known as a fierce man who could not stand contradiction, but whose heart was nevertheless soft and compassionate. One gave this, the other that as conjecture, what set the count so suddenly on fire and flames. But none of them was right. The reason was this:

In the autumn of the past year, God had His long-forgotten word of free grace in Christ written again by Martin Luther on the castle church in Wittenberg. Within 14 days, this word had been read in all German lands and understood by many hearts, high and low. But among the great and clever of this world, there were also many who attempted to loosen it against the sting. Count Eberhard von Erbach was one of them. He had threatened the derogators with severe punishments, and his house chaplain, Johann Speckel, not only stood by him vigorously, but also stoked the fire more and more, and knew how to bring the count so far that he decided to attack Luther on his travels, to force him to recant his teachings, otherwise to keep him in chains and bonds for

life, where then, as he hoped, he himself and his teachings would soon be forgotten and lost. And this evening the monk had received news that Luther would travel to Miltenberg to preach there, and knew how to persuade the count to leave even his sick child in order to put an end to the arch-heretic Luther.

Everything was now laid out in the finest way to catch Luther. This was to happen when Luther traveled on from Miltenberg the next morning. All roads that Luther could take were occupied by an ambush of guards, but the count himself rode into the town of Miltenberg, where Luther was staying overnight, so that he himself would be nearby and Luther could not escape. Angrily, the count rode through the gate into the town; it was late in the evening and crowds of people were waving in the streets, talking about Luther and the powerful sermon he had preached today. The count descended at the Gasthof zum Schwert, near which Luther was supposed to have taken up his quarters. "Eh, Count," said the innkeeper, "I never thought that Luther could also bring Your Grace to his feet." - The count, however, tired from the hurried ride, threw himself on his bed and fell into a deep, peaceful sleep. After sleeping for a few hours, he awoke, and because sleep would not soon return, he got up and stepped to the window. His thoughts took the way home to the sick child, then lifted upward to the Father in heaven, who alone has power over life and death, and at last became a heartfelt, intimate prayer, with which he placed his ways in God's hands. The stroke with which he came lay behind him like a dream."

Suddenly a light was turned on in the corner room of the neighboring house, and a gentle, beautiful man's voice, which reached him loudly and audibly in the silence of the night, spoke the words: "May God, Father, Son and Holy Spirit! Amen!" Because the count lived on the top floor, he could see into the room of the neighboring house, and although the curtain was lowered, he could still clearly see the dark figure of a man who, it seemed, had knelt down to pray;

For a while he seemed to be leafing through a book, then his prayer began again: "In you, Lord, I trust; my God, help me from all my persecutors and save me, so that they do not take my soul like lions and tear it apart, because there is no savior. The count had not yet heard such a prayer: all the individual words became like hammer blows in the mouth of the prayers, pounding on the door of heaven, and especially the closing verses: "My shield is with God, who helps the devout heart. Behold, he has evil in his mind, he is pregnant with misfortune, but he will give birth to a mistake" - these words the man spoke with such strength and confidence that the count could not refrain from thinking: "Truly, he has a better shield than I, and a better sword, I would not speak to the man otherwise than kindly. When the man prayed from his heart for all Christianity, that God would let the bright light of the Gospel shine upon it, that He would direct the hearts of the princes like streams of water and let all men recognize the one thing that is needed - it happened with such words that the count, when the man had finished, clasped his hands with tears in his eyes and said aloud: Amen! Amen!

Restlessly the count paced up and down, and only one thought filled his mind - to see the man face to face, who knew how to pray, until he finally noticed that it had become day and the sun was already shining into his room. Then he rang for the host. He appeared immediately. The count spoke to him hastily: "Can't you tell me who the man is who lives over there in the room with the lowered curtain? - "It's Luther the arch-heretic," the innkeeper answered, - "his light has been burning for several hours." As if thunderstruck, the count stood: "Luther? "Yes, the Doctor Martin Luther," said the Count.

Wirth, and looked at the count in amazement. "Does Your Grace have anything else to command?" And when he received no answer, he pushed his way out the door.

The count was still standing firmly in the same place; then, without touching his breakfast, he went quickly out into the neighboring house and stood in an instant before Luthern. The latter had risen from his chair when he entered, and looked questioningly at the tall man, who stood opposite him in full armor, sword at his side, without being able to speak a word. But when Luther finally asked him with friendly words about his desire,

the count fell on his knees and cried: "Man, you are better than I am! God forgive me for thinking to do evil to you." He then told with what thoughts he had come here, how he had heard him pray, and how his word had overcome him. "Not my word," said Luther, "but the Lord's word, which I poor unworthy man am to bring back to honor in German lands. Go your way in peace, Count; he who has begun the good work in you will also carry it out; they cannot dampen his word;

For the word of the Lord endures forever."

In front of the gate, the count's horsemen were waiting for his orders. But the count rode past them, took the way home and said, absentmindedly waving his hand: "Go home in peace, the lord's word remains forever.

As he entered the gateway of his castle, his wife came to meet him and fell happily into his arms; the child had had a good night, had slept long and soundly, and now sat playing and waiting for his father in his crib.

From then on, the count saw to it with all seriousness and zeal that the word which he had hitherto persecuted was proclaimed pure and loud by faithful preachers to his subjects."

Church consecration.

The Lutheran congregation of St. Paul's in Madison Township, St. Joseph Co., Ind. had the pleasure of dedicating their new log church on Palm Sunday. There were many guests from the congregation in Mishawaka as well as from my local congregation, so that the church could not hold all of them, although there were about 200 inside; but since we had very nice weather, the others could listen quite well in front of the doors and windows. In the morning I preached the dedication sermon on Ps. 118, v. 22-29. In the afternoon there was the confirmation of 11 children, the baptism of a young woman who attended the entire confirmation class, and Holy Communion. Holy Communion took place.

May the Lord Jesus Christ, the cornerstone of His Church, also build and sustain this congregation more and more in living faith on this cornerstone, Amen.

G. K. Schuster, pastor of the parish.

Church News.

A previously belonging to the Immanuel District of the local German Lutheran congregation ung. Augsb. C., in a region of St. Louis, where an important and hopeful field of work is opening up more and more because of the large German population, and where the sects are making great efforts to spread, has found it expedient and beneficial for the spread of the Kingdom of God to establish its own preaching office under the name of "Zion District" and, in agreement with the congregation as a whole, to appoint the candidate of theology, Mr. E. Böse. Böse, after he had completed his studies at Concordia College and had passed the prescribed examinations. called their preacher and pastor, whereupon

who was solemnly ordained on Sunday Exaudi (May 20) in the Immanuel Church by the undersigned with the assistance of Pastors Th. Brohm and J. Bünge and inducted into his office.

May the Lord Jesus Christ, the arch-shepherd and bishop of souls, give this servant of his to produce much fruit for eternal life. Amen.

St. Louis, May 31, 1860.

G. Schaller, d. Z. President of the Western District of the Synod of Missouri, Ohio, et al. St.

Mr. H. W. Griebel, educated and certified in the school teachers' seminary at Fort Wayne, was called by my congregations as a teacher and was inducted into his office on Pentecost Monday.

His address is:

IVillkdiro D. O., Van IVsrt Oo., Obio.

I. H. Werfelmann.

Since Pastor R. Tramm of Laporte has also received and accepted a call from the Lutheran congregation in Mishawaka, St. Joseph Co., Ind., he was introduced into his new office by the undersigned on behalf of the Reverend President of the Middle District of our Synod on Pentecost Monday with a commitment to all the confessional writings of our church. God's blessing crown his work in both congregations.

address of the I. brother remains as before.) G. K. Schuster.

Conference - Display.

The next Fort Wayner quarterly pastoral and teachers' conference will be held at Fort Wayne, Ja. on July 10, 11 and 12, and will begin at half past eight o'clock. Tuesday morning.

Willshire, May 28, 1860.

I. H. Werfelmann.

Display.

In response to the many requests I received for synodal reports from the Eastern District last year, I regret to say that none are available. As I have learned, the libraries of our two institutions have been supplied with a superfluous number of reports, therefore the honorable librarians are requested to send at least one copy each to the pastors of our synod who have not yet received one and who will ask them for one.

Nichmond, Va, June 4, 1860.

C. Groß, Secr. of the Oestl. Distr.

Concordia College.

Since the admission of new pupils to Concordia College in St. Louis for the coming school year, which begins on September 1 of this year, requires domestic arrangements which depend on the number of pupils expected, the undersigned urgently requests all those concerned to register with him as soon as possible. The conditions of admission can be found in this number.

A Saxer, x. t. Director.

Receipt and thanks.

For J. J. Hoffmann from the community of Mr. Past. Hanser in Johannisburg 82, from the Young Men's Association of the community of Mr. Past. Dulitz 8587 ,00

" Chr. Fr. Keller of Mr. Fr. Ruehrig in Sheboygan Falls, Wisc.... - - 2,00

"C. Seuel by Mr. Past. Merz ges. at the wedding of Mr. Past. P- Scuel 2,50

For L. Lochner from Mr. Past. Lochner in Milwaukee 3.00 " A. Mäschy from Mr. Past. Brewer in Pittsburg by Mr. Reinke receive 10.00
by teacher M. BrLhning from the ev.-luther.
St. Paul's Parish to Freedomtownship, La- fayette Co. Mo. 20.00
from the women's vercine of the community of Columbia, Ills. 2 shirts, 2 undershirts, 2 pairs of stockings, 2 handkerchiefs & 2 pairs of underpants.
from the women's association of the municipality of CollinS- ville, Ills. 2 shirts, 4 pairs of underpants, 3 pairs of stockings, 2 handkerchiefs and 5.00
"M. Grüner, N. Sorget and A. Partenfelder from the Women's Club at CollinSville 4 pairs of underpants, 5 shirts, 1 pair of stockings and 4 handkerchiefs.
"Karl Rittmaier from the community of Frankenmuth
§9; furthermore 81 from Mr. A. Schwarz there - - 10,00 " A. Reineke 84,50 and namely from Mr. Fr. Leseberg 82, Fr. Krage 81.50, W. Plagge 81 4.50
C. Böse from the congregation of Mr. Past. Köstering 84,50 and namely: 82 from s. Gem. and 82,50 from individual members; by Mr. Chr. Piepenbrink 82,25 ges. on the wedding of Mr. Brattmül- ler; by Mr. Past. F. W. Husmann 83; by Mr. H. W. Paul 82" -75
"H. Partenfelder of Saginaw City, Mich. by Mr. Böhlau for the months of April and May 810; also by Margaretha Maden of Saginaw City, 81 11.00
" Konr. L. Moll by Hm. Past. Hattstädt 88.40, by the comm. in Frankentrost 87.06, by H. Ranzenberger in Frankenmuth 83 18.46
"W. Wilk of the comm. of Mr. Past. Streckfuß near Fort Wayne, Ind.j 5.00
"D. Lindemann, Collekte der Gem. des Hm.
Past. Keyl in Baltimore 11,00
"H. Sieger vom Jungfrauenverein der Gem. deS Hrn. Past. Ninker in Terre Haute 83; as a contribution to his missionary journey to California: from the congregation of Kendelvill by Mr. Past. Schuhmann 81,53, by Mr. Hardmann 81, by Mr. Past. Lehnert 50 cts, by Maria Knothe 81, by Julie Knothe 50 cts, by Carl Knothe 50 cts, by Hm. Jacket. 50 Ets., from Mr. Brakhage 50 Cts., from Mr. Köster 850 Cts. 9.53

Received a package from the Fr.-Ver. in Columbia, Ills. for needy sophomores, containing 10 p. Stockings, 4 Bu- sen shirts, 4 undershirts, 4 p. Lower leg cl., 4 handkerchiefs, 1 bed sheet. Which is certified with heartfelt thanks. G. Alex. Saxer.

Received with heartfelt thanks for needy pupils of the Concordia College 8 p. woolen stockings from some members of the congregation of Mr. Past. Rooster,

G. Alex. Saxer.

The undersigned received with heartfelt thanks for needy college students a package of shirts from the first Fraueu-Ver. in the parish of Mr. Past. H. Wunder in Chicago.
Prof. Walther has the courtesy to take custody of this and other gifts of clothing and distribute them as needed.
G. Alex. Saxer.

Through Mr. C. Läufer, school teacher in Baltimore, 811.00 were sent to the undersigned as love offerings, namely from the following gentlemen: Praeses Wyneken 82.50. Past. Keyl, Fr. Leutner, A. Sieck, Bäpler, Fr. Thiemeier ä 81.00. A. Papst, F. Romoser, Muhly, Wildermuth, Kleppisch L 50 Cts. H. Frank, Fritze, Bach and an unknown person ä 25 Cts. Since the correct receipt of such gifts of love is hereby certified to the donors, the undersigned expresses his heartfelt thanks for their gifts and wishes that the gracious God, in Christ Jesus, may be their rich retributor.
C. Sallmann.

Get

1. to the general Synodal-Missions-Casse: Don an unnamed person in the community of Mr. Past.
Lemke8 1,00
2. to the general synodal treasury:
By Mr. Pastor Also 0.39
namely:
Bon J. Grünbeck 25 cts, v. A. Also 14 cts.
3. for the general president:
From the comm. of Mr. Past. Lemke 6,00
4. to the alimony fund of the related Mrs. Prof.
By Mr. Pastor Also 2,00
namely:
By G. Beck and Chr. Also L 81,00
S. For the support of Michigan - sophomores from I June, 1859 to 31 May, 1860:
From Mr. Past. Sievers 26,00
" whose churches 47,24
" Herm Hubingcr 1.00
From virgins club in Adrian 24.41
" Women's club"" 8.0"
From the municipality Frankentrost 9 ,25
From Detroit Virgin Club 3.00
" Women's club"" 6,00

From the community," 3.11			
„ Mr. Cottrell	0,75		
derGemeindedesHarr	Pastor Rauschert	5,00	
„ „ „ „ „ Lemke 3.11			
" an unnamed person in the same parish	1.00	Collected by Mr. Pastor Fürbringer:	
From the	wedding of Hcrrn F. Zink	3,00	
„ „ „ „ „ I. Rogner 3,00			
„ „ „ „ „ L. Dünzcr 3.05			
„ „ „ „ „ I. G-Winter--- 2,30			
Don an Unnamedm	0,75		
From the women's club in my community	54.63		
From Mrs. M. Walldorf 18 Jard cotton stuff			
GISchill.	2,25		
From the Young Men's Association in my parish	24	.98 " Young Women's Association in ""	13,35
Receipt the undersigned	5,00		
Monroe, Mich. May 30, 1860.			

W. Hattstädt, Cassirer.

Received

To the synodal treasury of middle districts:

For the general synodal treasury:
For the general pres:

Don of the comm. of the Hm. Past. H. Bauer8 5,00
For the teachers' salaries of both institutions
" of the community of Mr. Past. H. Farmer 7,00
For verk. Synodal reports by Mr. Past. King 50

Don Gerhard Schepmann 2,00
" Herm. Schepmann 1,00

For the Synodical Missionary Fund:
For the Fort-Wayne Seminar:
2,00

" Gerhard Schepmann

For seminar construction at Fort-Wayne:

" of the Gem. of the Hrn. Past. C. Fricke in Indianapolis, Ja. 34.25

This contribution is acknowledged in No. 20, as instructed, to the California Mission, but shall be omitted there and find its place here.

Correction: In my receipts in the Lutheran No. 19 81,00 from Gerhardt Völker it should read: Rölker.

1.65 " Wilh. Domm " ": W. Duwe.

mann,, / " . F. Schepmann.
n " ": H. Schepmann.

C. Piepenbrink, Cassirer.

Fort Wayne, June 1, 1860.

Get

L. To the general synodal fund: for the teachers' salaries of both institutions. Through Mr. Past. Richmann820 ,14

namely:

88.44 from s. Gem. in Rodenberg, Ills.
11,70 " " " Schaumburg, Ills.

For the general pres:

Don of the parish of Mr. Past. Rennicke in Paitzdorf, Mo. 5,00

d. To the Synodal Missionary Fund:

Don of the parish of Mr. Past. R- Klinkenberg in Jonesville 5.12

Through Mr. Past. M. W. Sommer in Philadelphia, by schoolchildren of Mr. Eggers, the teacher. 3.12 " Mr. H. Wunder in Chicago 3,00

namely:

82.00 by F. Bastian in Ottawa, Ills.
1.00 „ Job. Wieting, ""

Cathedral Trinity Distr. of St. Louis Parish - - 5.30 o. To college maintenance fund, for teachers' salaries:

Dou der Gem. des Hrn. Past. J. H. Gräbner in St.

Charles, Mo. 7,25

" of the Filial Gem. of Mr. Past. Birkmann 2,50

Cathedral Trinity District of the congregation in St. Louis 11,00 " Immanuel " " " " 11,00 Dnrch Hrn. Past. P. H. Dicke 15,00

namely:

85.23 from ibm itself.

7.77 " of its Gem,

2,00 " gray Johanna Müller, as a thank offering at her church service.

6. for poor students and pupils at Concordia College and Seminary: by Mr. Past. H. Wunder in Chicago for A.

L. Selle, ges. at the baptism of the child of Hrn.

Thomas in Chicago 1.75

6. to the alimony fund for Mrs. Prof.

Biewend:

From Mr. Herm. Erk in St. Louis 1,00

st. J. M. Hahn, Benton Co, Mo. 6.70 F. Böhlau, Cassirer.

From the Synodal Treasury Northern District:

Don Hrn. Past. W. Hattstädt 33,00

namely:

8 39 to the general synod treasury,

6.00 for the general pres,

1.00 to the Synodal Missionary Fund,

2.1)0 to Casse f. verw. Frau. Prof. Biewend, 19.61 and 81.00 to the'levy.

F. Böhlau, Cassirer.

For the **Lutheran** have paid:

The 13th year:
Mr. J. Vayhinger.

The 14th year:

The gentlemen: Herm. Garlmg, Past. G. Loeber, J. Day- Hinger, A. Kratzer, F. Christian.

The 15th year:

The gentlemen: H. Bardonner, Past. W. Hattstädt 3 Er., H. Becker, Past. G- Löber, F. Washausen, W. Plagge, H. Resmcyer, J. Vayhinger, Past. L. Daib, N. Kratzer, F. Christian, G. Wolfs, G. Dreyer, F. Jagow, M. Fellwock, Oertwig.

The 16th year:

Messrs. Past. G. Dc. Zucker, W. Hoffmann, H. Meyer, M. Schnaible, Fr. Borrenpohl, H. Borrcnpehl, Past. H. EiSfeller, H. Becker. Conr. Krnse, A. Beutel, J. Does, G. Freitag, E. Frank, W. Göpfart, Fries, Pickel, Backhaus, C. Lmhr, F. Brünier, F. Waschbausen, W. Plagge, H. Mönch, Paul Beyer, M. Groß, Gottfr. Sw- der, Past. A. Hoppe 2 Ex., J. Vayhinger, Past. F. Koste- ring 10 Ex., Past. L. Daib 82.50, A. Kratzer, Phil. A. Peter, C. Steinbach, F. Jagow, E. Müller, W. and L. Borchhardt, Oertwig, Budahn, Joh. Müller, G. Dreyer, I. Krüger, Past. G. M. Zucker 50 cts, Past. F. Sievers 818.65, Phil. A.' Peter 75 Ctö.
M.C. Barthel.

Correctur zur GcsK. des Conc. Coll. in No 21:

P. 162. sp. 3. line 38 is to be added to the listed

Name "Tb. Grüber."

P. 164. sp. 1- z. 23 v. u. must bite it instead:

"In the spring of the year 1857 ff":

"In 1858 three (G. Grüber, A. Schmidt, R. Voigt), in 1859 three (I. Moll, W. Achenbach, F. Schaller), and in 1860 ten Zögling" (O. Hanser, M. Tirmenstein, H. Wunderlich, Sb Keyl, W. Bartirng, J. Bühler, H. Früchtemcht, M. Zucker, E. Böse, J. List.)"

For your kind attention!

Just left the press:

Second volume
the

Genuine evangelical interpretation of the Sundays and feast days - Gospels of the church year,
translated and extracted from the

Gospel Harmony of the Lutheran theologians M. Chemnitz, Polyk. Leyser and Joh. Gerhard.

Published by the

monthly preachers' conference at Fort Wayne, Ind.

296 pages large ockav, in beautiful durable half frbd. price p. copy P1,50. postage by mail 16 Cts.

Since Otto Ernst had taken over the sale and receipt of subscribers (according to a message published earlier in the "Lutheraner"), but failed to transfer this office to the undersigned or anyone else upon his departure from here, we humbly advise the honored subscribers to renew their orders, stating the exact post office, county and state, and all orders will be sent immediately.

Bound copies of the first volume are still available and can be purchased for the same price.

Address: Aug. Wiebusch u. Sohn.

l^stterbox 3975.
8r. l^onis, Älo.

Volume 16, St. Louis, Mo. 26 June 1860, No. 23.

(Submitted.)

Luther at the Wartburg.

You have left Lutherum at last, who, from Worms, moved to the Heimath his roads.
will now report on him some more of the most beautiful stories.

As he stayed in Friedberg for the night, he still wrote to emperor and empire;
He thanks them, but laments that they have proceeded so wrongly.

And in Hersfeld the abbot Crato Meilius, who hurries to meet him with a friendly greeting;
Host him in the monastery, good and his, Put him in his own bed.

And rather lets him nod away,
Until he had lent an ear to his plea, and had proclaimed to them the word that so powerfully inflames the heart.

Also in Hirschau, in Erfurt and Eisenach
He preaches to the people with powerful speech;
And confess it freely before everyone that the pope is only the Antichrist.

And where he shows himself, the brave man, There they do him honor everywhere; That the people hurry to meet him, And ask to stay with them.

When he now returned to Saxony,
From Möra, too, he said goodbye, then, not far from Altenstein, armed horsemen jumped on him.

the captain Hans von Berlepsch and

His friend, the noble knight Burkhard von Hund; They come with armed servants, As if they wanted to fence against enemies.
And hastily, with disguised impetuosity, they begin to pull him out of the wagon, The others flee and are driven away; Only Luther remains alone.

After that, he is adorned like a horseman and led away on horseback until, almost at midnight, he is brought to Wartburg Castle, tired.

(This happened by order of Prince Frederick, so that he himself had a secret from his brother, that Luther could expect a better time there, in all safety).

There he lives hidden in the best way, He is called only the Squire George; Wears beard and sword, like a cavalryman, So that one can hardly recognize him.

And now that the emperor has declared the ack, Luther is burdened with it in the least. Concealed in the best of his pathos, this causes him only minor worries.

But another plagues him the more, And bitterly gnaws at his heart: That the church of the Lord is imprisoned, In the ignominious yoke of Antichrist!

And he shall sit here, creating and doing nothing!
Oh, it is a cross for him to rest so idly; Only because it is God's will, he keeps himself hidden and quiet.

And even though heavy sickness plagues him, he still does not even despair of the Lord;
In prayer he always gained strength, And then took the sword in hand.

Namely the sword of the Lord, the divine word! That swings or with power, scwingt it on and on, For many writings, so glorious and beautiful, From here into
the wide land go out.

Among others, he has now completed here the Magnificat he began earlier; and of the confession he has written so beautifully that one must love him and the
confession.

He was also armed against Patomus;
For while the friends are comforted to the best, And marriage is allowed to everyone, He presses with power on the enemies.

hastic vows and abuse of the masses,

Bon all the pope's forbidden food, He shows that it is only lies and deceit, And thus makes the consciences free.

And what the gospels tell us, and in epistles is recited to us, for this he writes many a sermon beautifully, and then sends it out into the country.

He also practiced diligently, practiced day after day in the Greek and Hebrew languages, so that he could interpret the words of God for himself and other
people.

Because he always seeks to serve the Lord, he also likes to teach the castle dwellers, how, if they wanted to inherit heaven, faith would have to live and die.

But above all he has undertaken one thing, for the eternal benefit of sinners and the pious, that even if he has done nothing else, this one thing makes him a
great man:

The scripture, the Bible itself, he translates! Because it has so often gladdened his heart, he now makes sure that everyone can read the Word of Life for
himself.

And look, he spares no labor and toil, From morning to evening! always, late and early!
Until or brings the whole New Testament to an end with prayer and groaning.

What the apostle taught, you can now read without any effort; but when you read it, remember that we owe it to Luther.

Because the devil is an enemy of all who accept the word of the Lord, he seeks to awaken doubt, fear and terror in the heart of Luther.

In his conscience he is terrified and afraid, As if he should not look up happily to God; And if he had not known how to pray, The enemy had put him to shame.

Since the latter, to his great annoyance, must learn day after day that he will not succeed in devouring the servant of the lord:

So he starts to rage in the house, Nnmort and polishes soon below, soon above. But Luther, without all fear and horror, only laughs at the stupid devil.

(Not Luther, but the legend reports that he once wrote over the Bible, because the devil stood behind him in black robes, sneering and laughing.

And Luther, without pondering further, What to begin with the black gentleman fei, Throws after him the inkwell quite vigorously, That - one thinks! - the wall was black and wet!

If you want to go to the old Wartburg, you can still see the ink stains today. They say that no matter how often you refresh the lime, the ink never goes out).

When work and cross had tired him, he then threw himself on his horse, and roams, as a rider, through field and forest, and sings so that it resounds far away.

And when he once, moved by Berlepsch, went out hunting with the latter, he asked for this excellent interpretation of such an earthly hunt:

"The hunters who so pursue the savage Until by cunning or force they cs fell, These are the bishops and prelates, Don dem Teufel sechsten beraten."

"Among the hares and deer and roe deer, Which seldom with difficulty escape the hunter, Are men's souls presented to us, Which the Lord only with difficulty preserves."

And because he, on the same occasion, had hidden a young rabbit in his dress, which the dogs then hunted, he therefore also says this:

"With fury the enemy also seeks to harm those, Who long ago were in the bosom of grace, And gladly, without all fear and sorrow, With Christ believed themselves safe."

He also used to ride to the neighboring monasteries at the same times.

But no one would think from afar that the rider could be Luther.

But when he wanted to ride through the country, he always had a loyal servant at his side;

He must watch over him with faithfulness at all times, so that no accident may happen.

And this same faithful servant, who teaches the doctor how he does not do right, that as soon as they come into the hostel, a book is immediately taken to hand.

For everyone could easily see, how it would like to stand for such a rider; And easily the enemies could then succeed in taking his life.

In Reinhardsbrunnen not much was missing, that a hostile man would have recognized him, if the servant had not warned him, so that he hurriedly left the place.

(After these stories, quite a long time later, the Doctor still praises the servant very much, how he, with faithful admonition, has always been ready for his benefit).

And yet, with all that he does and drives, the longing for Wittenberg remains in his heart; there, with his friends, he would so gladly fight the victory for the Lord through the word.

And so mightily he is drawn there, That the tongue reveals what the mind thinks; At table he sighs with great desire: "Oh, if only I were in Wittenberg!"

And secretly, by night, in his horseman's costume, he soon sets off for Wittenberg. And before any man knows it, he already knocks at Amsdorf.

When he sees him, he must look at the strange and serious knight almost with horror, who in the tabard, with black beard, appears more bold and daring than gentle.

But when he made himself known, Then you asked to see the happy life. With rejoicing the friends hurry to him, And day and night stay with him.

And when he had finished with them, and they had also enjoyed him, then he hastened again, with peace and with rest, to his dear quiet Pathmos.

Well aware of his divine mission, he reaches for the word with heartfelt pleasure;

And learn, and pray, and sing therein, That in heaven the angels may rejoice.

But no sooner had he returned than he heard some very bad news: That there, with new shameful doctrines, one sought to beguile the people.

The Doctor of Karlstadt, Andres Bodenstein, was too slow and fine with the reforms;

He thought, in his wrong mind, that he could do it all better.

When one hears the mass in the parish church, he violently disturbs it with the students. And everything that adorns the church, he throws out with brute force.

On the feast of the birth of our Lord and Christ;

Chalices, crosses and lights and altar Ward broken and shattered even.

And at that, the boys dared to teach:
They would do all this for the glory of God; that would be the right freedom of the Christians, for which they would all have to come.

Nor would it be necessary and useful any longer for anyone to torment and sweat over books; the God alone, who has now come, makes wise, learned and free!

And to all these miseries and distresses came even the heavenly prophets, who, because they themselves were deceived by the devil, only lied about all their teachings.

Freedom had come so far that only those were considered Christians and pious who mocked the priests and images and indulged in their own pleasures.

Oh, that grieved Luther, who had always loved the people with loyalty!
And yet he must not hurry to them, Must linger in his desert.

But with comforting and punishing and teaching, he tries to ward off the evil through letters. However, even though he does a good job, calm is not restored.

Now the friends ask warmly and very much that he himself return to Wittenberg, and soon he has made up his mind that he will go there with haste.

But Frederick, the Elector, warns him faithfully: "That he be careful and cautious, and not bring himself and others into distress and misery through his penetration.

"Therefore, that it could easily happen, that cr himself would not be able to assist him, if George and other papists, would lust after his blood."

However, Luther, now without rest and without peace, leaves his Pathmos and hurries to Wittenberg. When he stayed as a guest in Borna, he wrote this to Frederick:

"My heart alone builds on the God and Lord, Who by grace has entrusted to me only His word, That I should confess it before all the world, Whom by grace I may call Father."

"Wouldn't I revile him to the highest degree, If I wanted to see with you on man's help, And not respect myself in faith, without worries, Even a lord of Duke George?"

"If I were to ride into Leipzig, And if it were to snow for nine days on Georgen, And if each one were nine times worse Than the present master of Leipzig!"

"Not in your protection, my gracious Prince and Hm, To Wittenberg I now desire to go;
A much higher hand protects me,
The God who helped me all the time!"

"Here the sword and human deeds are of no avail, the Lord alone can create and advise;
And because I can best believe this, So I am the man protecting you!"

"The glory of God you would see, If you alone would trust in the Most High; Because you do not believe, you see nothing at the time. - To God be love and praise forever!"

X.

Whether a newborn child who has received emergency baptism due to apparent danger of death, but subsequently recovers and remains alive, must also be baptized again by a preacher.

The above question was sent to us by an unnamed reader of the "Lutheraner" with the request to answer it publicly. The questioner relates the circumstances that gave rise to the question. He writes the following: "Eight days ago I was called to a relative who lives a mile from here. I found a child when I entered,

about 10 days old. The grandmother of this child immediately approached me with the following words: "Tell me, what should we do with the child? It is very sick, we are afraid it will die, there is no preacher here that we could have it baptized; we thought you would be better versed in God's word than we are, you must do us the favor and baptize the child. At this request, however, I was dismayed, for I had never encountered anything like this before. I would have liked to ask someone for advice on what to do, but whom? I looked at the child for a while, and it did not seem to me that it would die so soon, whereupon I rejected their request, with the remark: "I do not believe that the child is dying ill, and although in the most extreme case of emergency, emergency baptism is prescribed, one must not make an emergency even without an emergency, and anticipate the office of a preacher. But if there really is an emergency, then this is always, in my opinion, first of all the responsibility of the parents or grandparents of the sick child. I repeatedly gave them simple instructions on how to do this, but they were not at all satisfied and claimed that the child was sick enough to die at any moment.

Then the grandmother told me, and this is what particularly prompted me to ask the above question: she had once had such a child, and had sent in the night to the preacher, who lived an hour's walk from her, because of the need; but before the preacher came, the danger became greater, and her neighbor's wife called for an emergency baptism; it happened; and soon after the preacher also came. The child was still alive. They told him what had happened, whereupon he baptized it again, but he had omitted something in the usual way, but she (the grandmother) no longer knew what he had omitted. Finally she remarked: the preacher had also said that the child was not sick to die, but after half an hour it had already died. So much for her story.

However, I left without baptizing the child.

When I got home, I told my wife what had happened. She reproached me for not having baptized the child; she claimed that if the child died during the night, it would certainly remain unbaptized, knowing too well that people would not understand. I really felt an uneasiness because of this, that I could not really sleep about it the night; the next morning I went again and baptized it, approximately in such a way, as Dr. Luther described the emergency baptism.

Although this is not an everyday occurrence, such cases can still happen from time to time, where it would not be welcome to hear or read something about this subject. Therefore, dear Lutheran, be so good as to bring us an answer about this."

We are grateful to the questioner for giving us the opportunity to examine the emergency baptism once more. to bring up the subject. The Lutheran would perhaps not have come to speak of this matter as soon as he did, if he were not called to it by one of his readers. How necessary, however, instruction on emergency baptism is, needs no proof; for it concerns the communication of a sacrament which is the entrance to all divine goods and all holy communion. How easy it is for a layman, without instruction, to make a bad mistake in an emergency, and to seek instruction only in the emergency is often too late and impossible.

Emergency baptism is what we call such a baptism, which in the absence of a proper preacher, in order not to let a child die without baptism, is performed by a so-called layman. We do not, indeed, assert such a necessity as to consider a Christian child dying without baptism as irredeemably lost; for although God has bound us to baptism, as the ordinary means of salvation, yet he is not bound to the same. Hence it is a principle universally acknowledged to be true: it is not the want, but the contempt of baptism that condemns. Therefore, if a Christian child (for we do not want to speak of children outside of Christianity) dies without baptism, even without the fault of his parents, we hope that God will make such a child eligible for His gracious benefits, which He has promised to the whole church, even without the proper means. We therefore do not base our emergency baptism on a doctrine of the absolute necessity of baptism for salvation, as if God himself could not make a person blessed without it, but only on the fact that it is the ordinary means of salvation given to us by God. The Reformed, however, do not want to allow emergency baptism at all and would rather have a child die without baptism than have it baptized by a layman; but this should not surprise us, since they do not believe that baptism is a means to salvation ordained by God.

As little as we may invent or imagine a case of emergency, we should, on the other hand, from too great scrupulosity or from an exaggerated timidity of an intervention in the preaching ministry, misjudge a real case of emergency, nor let the emergency rise to the extreme. The questioner himself seems to have refused to perform an emergency baptism for too long out of false conscientiousness. How if the child had died during the night and through the fault of his procrastination without baptism? However, his dear wife, who reproached him for this, had a better and more impartial insight than he himself. According to the fourth article of the Augsburg Confession, no one should teach or preach publicly in the church or administer the sacraments without a proper profession, but necessity cancels this divine order. In times of need, baptize whoever can, male or female. No special vocation is needed for this; the general Christian vocation, the spiritual priesthood of all Christians, is quite sufficient. Only see to it that each one baptizes properly. For this purpose it is not necessary to

It is not absolutely necessary that he baptize according to a specific baptismal form introduced in the church, but that he first baptize the child with natural water and secondly that he say: I baptize you in the name of the Father, the Son and the Holy Spirit. These two

things cannot be dispensed with even in emergency baptism. We remember an otherwise Christian-minded midwife, long since deceased, who told us that she had administered emergency baptism to many, many children, without water, merely by placing her hand on the child's head and saying: I baptize you in the name of the Father, the Son and the Holy Spirit. She was not a little affected when she heard that she had not administered a proper baptism, because she had not used the essential piece, the water. Church history tells that once Christians in an Egyptian desert, in the absence of water, used sand instead of water in baptism. Of course, this was not baptism. If one does not have a baptismal form at hand, which, however, every householder could easily obtain, then one should at least pray the Lord's Prayer, and if it is somehow possible, then one should also call in some Christian persons, so that all matters may stand on the mouths of two or three witnesses and the baptism may have certainty not only before God, but also before men.

If a child has received the right emergency baptism, it does not need to be baptized again. Only two cases can occur in which a child baptized in distress would later have to be baptized again; first, if in that distress baptism, for example in the consternation, an essential part of the baptism had been omitted; then, however, it would not be called an actual rebaptism, but rather the right baptism, because that distress baptism was not to be called a right baptism because of the omission of an essential part; or if the distress baptism that occurred could not be attested by credible persons. As far as the latter case is concerned, Luther gives the following ruling: "If a woman were to give birth in such a hurry, and the child were so weak that it would pass away before anyone could call her to it. In this case, she may baptize the child alone. If it then dies, it has died and received the right baptism, which the mother should not doubt. If, however, the child remains alive, the mother should not tell anyone about her baptism, but keep silent and bring the child to public baptism according to Christian order and usage. This other baptism should not and cannot be counted as a rebaptism, because it happens only because the mother, as a single person, may not be believed at all, especially in such important matters that affect the soul's salvation, and has no witness to it; therefore public baptism is highly necessary. As far as Luther is concerned.

In our church, emergency baptism or yacht baptism, if the child remains alive, is used more often.

The baptism must be confirmed publicly by the preacher in front of several witnesses, and a form for this act can be found in every Lutheran church agenda. However, this public confirmation is by no means to be regarded as equivalent to a baptism, nor does it add anything to the baptism, nor does it make the rightly performed emergency baptism valid in the first place; rather, it is done only so that there is a public witness that the child has received the correct baptism, in order to protect the child himself from any doubts that may arise in him in the future about the certainty and correctness of his baptism. Should the preacher mentioned by the questioner have baptized the child again, then he must either have been in a great error, or he must have found out that an essential part of that emergency baptism was missing, or no credible witnesses for the correctness of that emergency baptism must have been brought to him. In the latter two cases, however, he would have been right to baptize the child.

(Sent in by Past. Hoppe.)

Proverbs in Luther's Writings.

(Continued.)

8 Today friend, tomorrow foe. Prince's grace, April weather.

David made this 62nd Psalm against such ungodly men, as a salutary lesson and warning, in which he teaches us not to rely on men, even if they were lords and kings, but on God alone, and warns us, for there is no good end; as he also says in the 146th Psalm: "Rely on princes, on the children of men, he cannot help you. For his spirit shall go forth, and come again to his earth, for all thy counsels are lost; as if he should say, Though the favor of men be constant in every part of life, (which is not, for to-day friend, to-morrow foe, and as is said of princes in particular, Prince's grace, April's weather), yet their life is not certain for an hour. Why then do you rely on them, and for their sake despise God, who remains forever, and do such evil against him and your neighbor?

The greater the prank, the better the luck. The pious have to suffer a lot.

It will annoy thee that thou feelest unhappiness in right things, and that those are well pleased in wickedness, and wilt not, as thou wouldst gladly, depart from places; and yet thou seest that the wicked have all their will, that a proverb has flowed out of this: The greater mischief, the better luck. But be wise, dear child, do not let this move you, stop from God, your heart's desire will also come, quite abundantly. But it is not yet time, the luck of the falcon must pass, and have its time, until it comes over. But you must command God, be satisfied in him, let his will be acceptable to you, so that you may do his will. Do not hinder in thee and in thine enemy; as they that rage not cease, they have brought their thing either through with the head, or to ruins.

Luth Ww. 40, 142: "But the contradiction can be seen immediately, because here the Psalm says, and reason cannot send itself into it: it sees the pious as beggars, as those who must starve, and are the footcloth of all the world, who live in no pleasure and joy, but lie in all unpleasure, shame and disgrace. And this the prophet also touches upon in the text, when he speaks of the enemies, that he will have enemies whom it will grieve. This is a bad thing, that one has among the enemies: he is not safe, must sift every hour in danger of body and goods; which the wicked may not, owning theirs well with peace; as a common saying is: The worse scandal, the better happiness; and: The pious must suffer much.

Now the prophet comes along and sings another little song and says: "It should be good for him who is pious; and yet he is looked upon differently in the world. But reason cannot judge the words of the Spirit: it must be grasped with faith, and not groped at with the hands; it must not be looked at as it stands before the eyes, but held from the beginning to the end. Thus it is found to be true, as the prophet saith, that the righteous lack nothing, neither in riches, nor in honor, nor in pleasure: but the wicked have not their desire departed.

Dialectics is necessary because it is needed, not only in schools, but also in consistories, courts and churches, where it is most needed; because often a bad argument makes a noise and fog in front of one's eyes; but if one looks at it right, each piece in particular, one can easily beware of error and deceit. Although the argument that Demosthenes, the most eloquent Greek, gave against King Philip of Macedonia, the great Alexander's father, had a great appearance and marked color, it was still harmful to those of Athens and the whole of Greece; namely, he who has an evil cause has no luck in it; Philip, the Macedonian king, has an evil cause, therefore he will have no luck.

This argument made those of Athens safe and presumptuous, for they did not know that the godless bad boys are commonly the most blissful, and fare them best, according to the common saying, "The greater the rogue, the better fortune."

(To be continued.)

The orphan farm near Zelenopol.

Many times we have wished to visit the orphan farm school near Zelenopol, from which we have We have heard and read a lot of good things about the orphans in Pittsburg and the orphan farm school near Zelenopol. This wish has now been fulfilled by sending us a detailed report on the orphan home in Pittsburg and the orphan farm school near Zelenopol. On the assumption that many of our readers will take a lively interest in it, we are sharing here a short excerpt from this report.

In 1850, an orphanage, Orphans' Home, was founded in Pittsburg by Pastor W. A. Passavant. Two sons of a preacher from Germany, who died soon after his arrival in Pittsburg, were the first born. The home filled up so quickly that it was necessary to establish a branch institution in the country for the older boys. Accordingly, a small farm was purchased near Zelenopol, 28 miles from Pittsburg. In the spring of 1854, the cornerstone was laid for the building, which could hold 60-70 children. Under many struggles with shortages and obstacles, the building was completed by divine help. From the beginning of this institution to the present day, 57 orphans have been taken in by it. These are Americans, Germans, Swedes, Norwegians, Irish, French, Swiss, and Wends, but the Germans make up the great majority.

The guiding principles are as follows: 1. children are admitted without regard to the religion of their parents; 2. only complete orphans are admitted; 3. the children are legally bound to the institution; 4. they must remain in it until they come of age; 5. they are carefully instructed in religion according to Luther's small catechism; 6. each child must learn a trade; 7. children over a certain age, or those of vicious habits, or suffering from contagious diseases, are not admitted. We can get an idea of what a lively, active, lively life there is in this orphan farm school from the report of the house father of the institution, Mr. G. L. Holls, which he gives about "a day in the farm school". We regret that we can only give an excerpt. In the morning at 5 o'clock in summer, 6 o'clock in winter, the bell rings and gives the sign that it is time to get up and prepare for the duties of the new day. After the boys have made their beds, they go to the washroom and make ample use of the fresh water from the well. After this, some of the boys feed the horses and cows, while the rest gather in the large schoolroom. Here they go over their assignments, especially the catechism and their saying.

At 6 o'clock the bell calls for breakfast. Before they eat their frugal meal, a piece of the catechism is repeated and the boys, who are in charge of the sleeping and washing rooms, must report whether everything is in its place in these rooms. After half an hour, they gather again in silence in the schoolroom for morning devotions. This consists of reading a passage of Scripture, singing and praying. During Morning Prayer

The English language is used for the evening service, the German language for the evening service. After the devotion, everyone goes with a cheerful heart to his work in the house, in the yard and stable, or in the kitchen, to sweep out the various rooms, to fetch wood and coals, or to do other chores. Every boy is responsible for doing his work in the right time and in the right way, and even the little lad who has to dissolve chips for lighting the fire wallows in the responsibility of his office. The rest of the time, until the bell calls for school, is spent playing or preparing for school. In summer, gymnastics, rowing on the lake, swimming in the back, ball games, etc., and in winter, skating, sledding, snowballing are the usual recreations. School starts at 9 o'clock. After reading a chapter of the Bible and a short prayer, regular school exercises begin. We consider music and good singing, next to the divine word, as one of the best means to touch the heart of the child. At 12 o'clock school is over and soon after the bell brings the pleasant news that lunch is on the table. During the meal there is a lively conversation, which we consider more beneficial to the body and soul than those silent, joyless meals where the food is gulped down without a friendly word. A passage from the Word of Life is also repeated over the table by one of the boys. After the table, students and teachers have some time to rest. Gymnastic exercises are the boys' favorite pastime. Each boy is given a bed in the garden to cultivate according to his own taste. In the afternoon at a quarter to two, or in winter at one o'clock, the boys and the assistants are called together by the bell under the "cherry tree" to hear what work is to be done and who is to do it. The boys are divided into lots according to the work to be done, and they work in the company of one of the *helpers*. The younger boys go to school until 4 o'clock, and receive their lessons mainly during this time. The working time is 4 hours, during which they learn to work in order to be able to earn their own bread and become useful and industrious members of society. Without supervision during working hours, we would soon learn the truth of the Scottish proverb: One boy is a boy, two boys are half a boy, three boys are no boy at all.

At 6 o'clock the boys return from the field, put their field equipment in its place, wash themselves and prepare for supper, which is eaten by the whole orphan family after 6 o'clock. During dinner, the work of the day is reported, and any mistakes that may have occurred are corrected. They rest until 7 o'clock, when the bell calls them to the classroom to finish their lessons.

to learn for the following day. At 8 o'clock is evening worship; then they go quietly to their bedrooms and soon they have sunk into a sound sleep; for the sleep of a working boy is as sweet as that of a working man. Thus our days and months flow swiftly and pleasantly, and in the midst of this busy life, which we spend inside and outside our home, we endeavor to put into practice the old German saying: Each one learns his lesson, then it will be well in the house. On Saturday, the time for field work is shorter and a more complete cleaning of the house and the inn buildings is undertaken. Towards evening, all farm implements and tools are inspected, shoes and boots are cleaned, and the boys bathe either in the stream or in the bathroom. Before supper, all children must, at a given signal, fetch their Sunday clothes, which each finds in his closet in the checkroom, to which they are also all returned Monday morning, after they have been nicely swept out. The evening of Saturday is also the appointed time for our weekly closing, at which the boys' housework is inspected and remarks are made about the way this kind of work has been done. The boys who sweep the anterooms, schoolrooms and bedrooms, the one who carries wood and coals to the kitchen, the one who feeds the pigs, cows and horses, everyone who has a special job to do during one or more weeks, now learns more precisely whether his work was satisfactory. Before this happens, however, the children choose their weekly motto. This is a passage of Scripture that each child chooses and which seems most appropriate to the condition of the orphan family. The Lord's Day is kept holy in the spirit of the New Testament. In the morning, Sunday school and the village church are attended, while the rest of the day is spent reading and reciting psalms and doing other exercises.

Catechism Interpretation

from

Dr. Luther's writings and the symbolic books,

compiled by

Ernst Gerh. Wilh. Keyl, **pastor of the Lutheran St. Paul's Parish in Baltimore.**

Third volume,

containing the third and fourth main part.

This third volume of the larger work, of which the first and second volumes were published years ago, is now in the process of printing and will be ready for delivery in 6 to 7 weeks, if no unexpected obstacles occur. Mr. J. H. Bergmann in New York, foregoing all bookseller's profit, has, out of mere interest for a good cause, put effort and expense into the publication of this 3rd volume.

In order to increase the number of subscribers, he intends to reduce the price according to the number of subscribers. The copy will cost 75 cents for 500 subscribers,

„ 750	„	60	„
„ 1000	„	50	„
„ 1250	„	45	„
„ 1500	„	40	„
„ 1750	„	38	„
„ 2000	„	36	„

The price will be even cheaper if the number of subscribers exceeds 2000. Payment will not be required until the books are finished. The number of subscribers will be published in the Lutheran, so that everyone knows how much he has to pay. In size, printing, paper, design, binding, this 3rd volume will be the same as the previous ones.

We heartily welcome this interpretation of the Catechism and wish it the widest possible dissemination. Every writer is his own reliable interpreter. Who understands Dr. Luther's Small Catechism more correctly than Luther himself? Here, the industrious hand of Rev. Keyl, like a bee, has collected the most beautiful, clearest, pithiest, strongest, most striking passages from Luther's various writings. Whoever knows and has diligently read the 1st and 2nd volumes of the same work will have good reason to expect something excellent in the 3rd volume. We do not want to belittle other orthodox catechism explanations; but that this one must be the best and most proven is self-evident.

In our opinion, the own individual benefit alone would be reason enough to purchase this book; in addition, however, one supports and promotes a useful, noble work. The more participants, the cheaper the book, and again the cheaper, the better the prospect of a large sale.

We should indeed be sorry if the Luther Association should somehow stand in the way of this enterprise. If this were the case, it would certainly not lie in the nature of one or the other, but only in an erroneous view of both. For this reason, we note that Luther's popular library by no means makes this interpretation of the catechism superfluous. The former contains all of Luther's writings and only those that are popular and generally understandable in their entirety; the latter extracts the catechism honey from all of Luther's writings. Both undertakings have quite different tendencies, although they both coincide in one main purpose. Whoever desires to have a reliable interpretation of the catechism, subscribes to the one in question; whoever wants to get to know Luther in his entire writings, as he lives and lives, with all his originalities, should join the Lutherverein. Both can be done without difficulty. The costs for both are so low that even an impecunious person can afford them. Then he possesses a treasure that his children and grandchildren can still enjoy.

Those who wish to become subscribers to this interpretation of the Catechism should contact Mr. Bergmann, at the address J. H. Bergmann, New York City. The editorial staff of the Lutheran also offers to accept subscriptions.

An old Lutheran teacher of real bread and butter.

This was Valentin Friedland Trotzendorf, Rector of the school at Goldberg in Silesia. He was born in 1490 as the son of a farmer near Görlitz. His pious mother once wished to see him as a priest or monk. But since "the Wittenberg nightingale" began to beat so brightly, she also drew him there. He came, heard, learned himself, got to know Christ; stayed there for five years, learned Hebrew and also became especially attached to Melancthon. In 1523 he became Rector of the school at Goldberg, went again to Wittenberg in 1529-31, then back to Goldberg, and died there as Rector in 1556.

Once upon a time, there was a teacher who was devout, learned, unique, full of fire and spirit, who had no greater interest and goal than to lead his students to the knowledge of God, to truth and piety. He presided over his ministry with exemplary activity, faithfulness and insight. He treated his students with love, kindness and respect. It is said that when he entered the class he sometimes addressed them like this: "Good morning, gentlemen of nobility, you imperial, royal, princely councillors, you mayors and town councillors, you craftsmen, artists and merchants, you soldiers, and finally you good-for-nothings and villains. For the physical education of the same he provided all kinds of physical exercise and games, over which he himself and his co-teachers supervised, without exactly stating them. His earnestness, mixed with benevolence, made him both venerable and dear to his pupils; his reputation soon spread so far that pupils were sent to him not only from Silesia, but also from Austria, Styria, Carinthia, Hungary and Poland, and that he was consulted everywhere in Silesia on the establishment of new schools. He played a very important role in all religious discussions in Silesia.

Not only were his teaching gifts naturally excellent, but he was the first to realize that teaching was an art that had to be learned through practice and reflection. Nothing loved and he practiced more in school than speaking with his pupils, or, as he put it, catechizing and examining, and he had acquired an extraordinary skill in this. So highly did he esteem the same that he often said, "He who banishes this method from the school takes the sun out of the world."

On April 20, 1556, he explained the 23rd Psalm. When he was at the 4th verse: "Whether I already waned" 2c. stirred in the blow, but he could speak: Ego vero, Luäitores, nune avoor in Lliam seüolani (now I am called away to another school).

(Freimund.)

The oarsmen.

Gotthold saw some shipmen get into a boat to cross a river with many ships, so two of them took the oars and turned their backs in the usual way to the shore where they intended to go; one, however, remained standing at the wheel and had his face fixed on the place where they wanted to land, and so they sailed there. Behold," he said to those around him, "a good remembrance of our work and business. This life is a fast stream, which from time to time flows into the sea of eternity and does not return. On this stream, each one has the little ship of his profession, which is carried away with the oars of diligent work. will be brought. So, like these people, we should turn our backs to what is to come and, trusting in God, who is at the helm and will steer the ship to where it will be useful and happy, work diligently and otherwise be unconcerned. We would laugh if we were to see these people turn around and pretend that they could not sail so blindly; they would have to turn around wherever they came. What kind of foolishness is it that we want to reach everything in the future and what exists with our worries and thoughts? Let us row and work and pray, but let God steer, bless and govern. My God! Stay with me in my little ship and guide it according to your good pleasure; I will turn my face toward you and work diligently and faithfully according to the ability that you give me; the rest you will do well.

(Submitted.)

A blasphemer.

If nowadays God's avenging hand still reaches here and there for an insolent blasphemer of His Majesty as a warning example so conspicuously that even secular papers cannot avoid reporting about it in a serious way, it is all the more the duty of Christians to take notice of such communications and to enter such examples of punishment in their journals for the present and the future.

Such a recent example of punishment in Iowa is reported under the above heading by the "Seebote" of June 14 of this year, published in Milwaukee, noting that the story is vouched for by the "Weekly Plaindealer" published in Port Madison, Iowa. He writes: "A farmer near Farmington (Van Buren Co.), conversing with his neighbor about the weather, uttered the most fearful blasphemies, and went off

The man was in a rage against God Almighty as against the Savior because it was not raining. It was gruesome to listen to this man's fits of rage when .all at once his jaw dropped, his tongue stopped moving, his speech failed him, and he fell to the earth as a corpse."

So much for the leaf. We still write underneath St. Paul's word Gal. 6, 7:

Do not be deceived; God is not mocked!"

M.

F. L.

Won! Won!

The blessed Dr. Hieronymus Weller *) once fell into melancholy thoughts and temptation in Wittenberg, which was not strange to him. As he went to a Christian man to have a blessed conversation with him from God's word, and thereby to get rid of his sad thoughts, he saw at the first step in his room a painting **) on which the resurrection of the Lord had been depicted. Here, above he began to exclaim: Won! Won! The landlord was surprised at such a greeting and asked: What did he mean by these words? The doctor answered that his heart was very much oppressed and pressed with great troubles, and that he could hardly catch his breath. But when he saw the image of his risen Savior Jesus Christ and saw how cruelly sin, death, the devil and hell were lying and writhing under his feet, his spirit came alive again. - Your spirit, O sorrowful Christian heart, will come to life again even in the face of all adversity, when you look with true eyes of faith upon your risen Jesus.

(Submitted.)

Biography

Dr. Johann Gerhard's, with his picture;

by C. J. Böttcher.

Available at

Schäfer and Koradi,

Corner of 4th and Wood St., Philadelphia, Pa.

Price postage 37Cents.

Who among the readers of the dear "Lutheran" and the "Lehre und Wehre" has not at least heard and read something about the noble man of God Johann Gerhard, the

*) Hieronymus Weller was born on September 5, 1499 in Freiberg, lived for 8 years as a table companion in Luther's house, was later superintendent in his hometown and died there on March 20, 1572. Melancholy thoughts were not strange to him, i.e. they did not occur infrequently with him. He must not be confused with the later Electoral Saxon court preacher Jakob Weller.

In this context, the large Gabler woodcut "Die Auferstehung" (The Resurrection), published by the Rauhen Haus, is again recommended, available from J. Naumann, 1 Thlr.

Arch-theologians"! And who among them should not wish to become more closely acquainted with him? - For this purpose, dear reader, the aforementioned booklet can serve you, which I now also recommend to you, after I have refreshed myself with the precious contents of it. In it, J. Gerhard's life is told to you in pure and quite easily understandable language. The man is presented to you here, "through whom" the Lord allowed and still allows such unspeakably rich blessings to flow to His church; the witness of God, in whom the purest piety was united with the most thorough scholarship, and who, as a true war hero in the armor of God, deeply shook the bulwarks of piety and unbelief and overthrew many; he of whom it is said that if he had wanted to obey every call made to him, he would have had to continually move out and move in, unpack and pack up. But not only with words is the figure of his life presented to you in this writing, but you will also find the beautiful picture of J. Gerhard in the official costume of that time; the expressive face with a large beard looks at you seriously and mildly. And what else you hear in this book about pious princes, godly and learned women of that time, with whom the great Jena professor has dealt; - but, I do not want to anticipate; read for yourself and thank God for His grace.

Printing and paper of the book is also very recommendable; and so it would be suitable among other things also for festive gifts for everyone, but especially for pupils: older boys and young men. On festive school occasions, one could perhaps order a batch at once, since something suitable is offered here for this purpose, and when Christmas gifts are to be distributed to schools, school prizes, etc., one often gets into great embarrassment when selecting books for this purpose.

Caspar Aquila

a contemporary and friend of Luther, born Aug. 7, 1488, died Nov. 12, 1560, was a man of unusual heroism. While he was a field preacher in Franz von Sickingen's army, he was once asked to baptize an enemy bullet. To the soldiers, who in their superstition considered their fortress invincible as soon as the bullet shot into it was baptized, he declared that God had called him to baptize people, but not bullets and war armor. The enraged soldiers then loaded him into a mortar filled with powder. The powder, however, would not burn, and at the suggestion of a soldier moved by God's finger, he was pulled out of the mortar by the legs. When the good man came to light again, he still kept his first resolution and said to the captain: "I still will not baptize you.

"I am the way, and the truth, and the life."

Joh. 14, 6.

The same Rostock theologian Dr. Joh. Affelmann, who died in 1624, wrote about these words of the Lord:

"We know that Christ is at the same time, and not separated from each other, the way, the truth, the life. He is the way because of His life, in which we must imitate Him with the utmost diligence; the truth because of His teaching, which is to be accepted with a believing heart; the life in view of His merit, which is to be grasped with true faith."

Räthsel by J. Matthesius.

It is a word that has an L. Who sees it, quickly covets it. If the L. is not inside, No higher treasure in the world is.

Ads.

Those members of the Lutherverein who have received their books through the mail are politely, but most respectfully requested to retribute the laid out postage, 10 cents for each volume, to our agent, Mr. Volkening. You may do so by postage stamps. It goes without saying that neither the association nor the agent can be expected to suffer a loss of 10 cents on each volume.

The Board of Directors of Luthervercins.

All Young Men's Clubs are requested to send their addresses to the "Baltimorer Jünglings-Verein".
 enro ob Ledlirt, livttordox 1471.

Concordia College.

Since the admission of new pupils to the Concordia College in St. Louis for the coming school year, which begins on September 1 of this year, requires domestic arrangements which depend on the number of pupils expected, the undersigned urgently requests all those concerned to register with him as soon as possible. The conditions of admission can be found in number 22.

A Saxer, x. t. Director.

Invitation.

The Milwaukee Teachers' College has since held weekly conferences on the general **pLäagoZisebe Uetdoäik**, and now wishes to enter into agreement with other neighboring colleagues on this subject. To this end, a conference is scheduled for July 31 to August 2 of this year. The following general principles form the basis:

1. an education according to biblical principles.
2. a nature-based teaching.

Milwaukee, June 20, 1860.

On behalf of

A. Brose.

Where is Maria Stricker?

She was engaged to Ferdinand Koch in St. Louis in the fall of 1858, from which time her relatives have heard nothing more of her. Should anyone or she herself be able to provide information, please send it to the following address: 8 Rosse, IVarsarv-, Leriton Oo., No.

Receipt and thanks.

For the college student Franke, by E. S> Kehrer allhier PO,25
 Received for the California Mission: Bon to an unnamed person by Mr. Gräber\$ 2.00 " Mr. Theußer 0.25

"	"" C. Old in Mascutoh	1.00	
"	dcr community in Euclid	4.00	
"	"" of the Lord Pastor H. Rolf	6,41	
"	Mr. M. Metz	3.00	
From the congregation of Mr.	Pastor Lehmann	3.75	

namely:
 By G. Mertz 25 Cts, J. Heinz \$1.00, H. Geb- hard 50 Cts, Gottfr. Mertz 50 Cts, Mrs. P. Lehmann 50 Cts, Mr. P. Lehmann 75 Cts. Teacher Kohlstock 25 Ets.
 From Mr. K. Rothe 2,00
 Collected at the wedding of Mr. H. Horn 5.20 From Mr. W. Vietze 2.50
 " S. by Mr. Pastor Bünger 0,50
 From the Jungfr.-Ver. m New York by Fraül. Hesse 10.00 From the congregation of Mr. Pastor Scuel 12.40 namely:
 from Mr. H. Klösmeier 30 cts, H. Müller 25 cts, J. Vollmer 20 cts, L. Seelemann 50 cts.
 H. Strattmann 25 Cts., Fr. Kroger 10 Cts., W. Wehmeier 50 Cts., H. Rösche 25 Cts., J. Brockmann \$1.00, A. Biester 25 Cts., H. Roll- mann 50 Cts., Fr. Burre PIM, H. Schmidt 25 Cts., Fr. Klop 25 Cts., Fr. Nullmann 50 Cts., G. Hoffman" 50 Ets., Br. Oeremann 50 Cts., Br. Kuhlemeier 25 Cts., Br. Windmann \$1.00, W. Veite 25 Cts., Br. Busse 25 Cts., H. Schokemüller 15 Cts., J. G. Schmidt 20 Cts., Mrs. Epinger 35 Cts., Mrs. Oeremann 50 Cts., Mrs. Wetjen 25 Cts., Mrs. Biebes u. Mrs. Laackmaun 50 Cts, Miss. Heidecker 25 Cts, Maria and Louise Heidenreich 50 Cts, Louise Reitmeier 50 Cts, Dorothea Stamm 10 Cts, A. Steffen 25 Ets.

Th. Brohm.

Furthermore, through the Cassirer of the general synod are a- gone:

From F. S. in St. Louis	10,00
" of the New Wells community, Mon.	5.00

By Mr. C. Piepenbbrink of the commun. of Mr. Past. Zagel 15,00
 From the Gem. of Mr. Past. Schumann, Decalb Co. 2,80 „ two virgins there 2,00
 Collected on Hr". Past. Doescher's wedding 5.28 By Mr. Past. A. Lange, Looks Store, Lafayette Co., Mo. in part from members of his congregation 3.00 along with a gold ring from a woman, as payment for a vow, after graciously granting a request asked of the Lord.
 From Mr. H. Burgdorf Sr. in St. Louis 0.50 " " H. Burgdorf Jr. " " 1. 00
 " of the Gem. dcs Hrn. Past. W. Holls in Centre- ville, Ills, Collecte on the mission feast 13.15 Pentecost Collecte of the congregation of the Rev. Beyer zu Altenburg, Mo. 11,38
 From the branch parish in Calamet, Ills. Past. W. Heinemann 2.07
 Middle Hm. Past. H. Wonder 12,00
 namely:
 ges. at the baptism of the child of Mr. W. Buchholz in Addison, Ills, by Mr. Past. Franke \$7.00
 by J. N. Naithel in Chicago \$5.00j
 By Mr. C. Piepenbrink 11,00
 namely:
 of Mr. Pastor Kuntz \$2,32, whose congregation \$3.68, Mr. Past. Shepherd \$5,00

By Hrrrn Pastor Sommr 5,75

namely:

from St. John's parish in Philad. 45.00, Joh.

Paulus ibid 50 cts, Fräulein BeiSner 25 cts.

" Mr. Pastor A. Hoppe 11,50

by Mr. H. Freye 42.50, W. Freye 5.00, D.

Ellerbusch 41.00, Hussmann 43.00

"Mr. Past. F. Lochner 5,75

namely:

by himself 41.00, Mr. Past. Brose 41.00,

I. Piltzlauff 41.00, C. Schubert 42.00, F. Bo- demer 50 cts, L. Curts 25 cts.

Bon der Gem. des Hrn. Past. W. Bartling in Pitt- bürg 15.10

Remark: About the 434.25 receipted in No. 20. from the community of Mr. Past. C. Fricke has been reallocated in No. 22, and this item is therefore no longer included in the revenue.

Received

a. To the synodal treasury of middle districts:

Don of the Trinity Commun. of Mr. Past. Kühn in Zanesville, O. 9.00

b. For the general pres:

From the comm. of Mr. Past. Heid in Pomeroy - - 10.75

" " " " Husband 10,00

6. for the Ichrr contents of both institutions:

By Wendel Kautz, in addition to the 41.18 2.82 confirmed in No. 20.

C. Piepenbrink, Cassirer.

Fort Wayne, June 8, 1860.

Held

». To pay off the debt of the ConcordiaCollege construction:

From the comm. of Mr. Pastor Heinemann, Trete, Will Co, Ills. 46,08

b. To the synodal treasury of the western district:

Bon Hrn. Past. Hahn, Benton Co., Mo. 1.00 Collecte on Maundy Thursday of the Lord's comm.

Past. Frederking, Pocahontas Co., Mo. - - 5.00

From the centcasse of the same comm. for the months of Feb. and April 5.25

Cathedral Trinity Distr. in St. Louis, Mo. 11,80

From the comm. of Hrn. Past. Birkmann near Mater- loo, Ills. z ,25

"d- Gem. d. Mr. P. Schliepsiek, Staunton, Ill. 3,40

Ed.Noschke.

Get

». To the general synodal treasury:

By Herm Pastor L- Dulitz in Buffalo from X..... 4 1,50

b. To the Synodal Missions-Casse:

By Mr. Past. Th. Wichmann, Collecte am Tri- nitatis Sonntage seiner St. Johannes-Gem.

in Dealbon Co, Ind. 10.00

Collecte der Gem. des Hrn. Past. P. Eirich in Litho

polis, Ind. 20,00

By Mr. Past. L. Dulitz in Buffalo from L. 5,00 " Hrn. Past. Wunder by Mr. Past. Franke's

Community in Addison, Ills. 6,00

o. To the College Unterhalts-Casse for the Lchrergehalte: **Don the Gem. of Herm Pastor W. Bartling in**

Pittsburgh 15.00

By Mr. Pastor H. Grätzel, Collecte of his St.

St. John's Comm. in Long Green, Md. 2.65

„ Mr. Pastor Brohm in St. Louis from Mr.

Carl Kath in Boston 16.00

Don of the comm. of Mr. P. Biltz in Lafayette Co, Mo. 8.65 By Mr. Past. L. Dulitz in Buffalo by L. 5.00 " By Mr. Past. Wunder by Mr. Past. Francke

in Addison, Ills. 70.00

namely:

from Mr. Pastor Franke's congregation 469.00,

Mr. F. White in Addison, Ills. 41.00

From the comm. of Mr. Past. Birkmann near Materloo, Ills 3.10

ä. For poor students and pupils at Concordia College and Seminary:

By Mr. Past. W- Bartling in Pittsburgh ges.

at the wedding of Mr. Gcrding there - - 3,00 " Mr. Past. J. M. John, Cole Camp, Mo. 6,35 namely:

Collecte at Pentecost 44,60

From Mrs M H. ---- 1.50

„ „ „ E. M. 25

6. to the sub-calc cashier's office for Prof. Biewend:

By Mr. Past. W. Bartling in Pittsburg
Don Rud. Niebaum - - 41,00
" Mrs. P. Black 25

1.25 and namely:

F. Böhlau, Cassirer.

For the Lutheran have paid:

The 15th year:

Messrs: C. Roth, Past. C. Riedel, Past. J. G. Birkmann 45, W. Hkllskötter, H. Garling, H. Oberlies. Past. J. Lehner 2 ex., G. Streeb 7 ex., L. Donner, F. Nacke.

The 16th year:

Messrs; C. Roth, Phil. Ellingcr, Past. J. B. Best 85 cts, Alb. Pietschmann, A. Bohn 23 cts, W. Hillskvt- ter, H. Garling, F. Dieckmann, J. Walz, H. Roquet, J. Nessel, L. Fischer, Past. A. Klcinegees, Past. Tb. Wichmann 10 Ex., J. Laubenstein, J. M. Müller, Jac. Price, L. Donner, Fr. Herbst, C. Hackbarth, E- Lücke, Phil, Will- Harm, F. Went, E. Hohmeyer.

The 17th year:

Gentlemen: M. C. Schmetszer, Louis Fischer 80 Cts, Fr. Bau 3 Ex.

M. C. Barthel.

The following books

are at

L Volkening, St Louis, Mo.

bound, to be had at the buried prices:

Luthers, Dr. M., Kirchenpostille, Erlang. Ed.	4.75		
"" House Postille, N.-Y. Ausgb.	1,50		
"" Tischreden oder Colloquia, eleg.			
"" Biblical treasure box0	,45	b.	6,00
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Suffering of Christ1	,25		
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"" Spiritual hours of refreshment0	.65		
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Rough print, with double clasps1	,75		
Kramm, Dr. J. J., Texte zu Leichenreden 0,75 Arndt, J., Sechs Bücher vom wahren Christenthum, nebst Paradiesgärtlein, mit 66 Holzschnitten, 4.			
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Morning and evening devotions for each day in the			
years, together with enclosed songs2	,50		
Arnold, G., Die erste Liebe zu Christo, oder wahre Abbildung der ersten Christen nach ihrem lebendigen Glauben und heiligen Leben1	,65		
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These 3 parts form a complete teaching and manual of arithmetic for German students. The key to each part	0	.25	
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English-German United States letter writer	1	,00	
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Luther's popular library 1st and 2nd volume	0	,70	
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As well as a selection of the most viable English textbooks. Also I have a selection of beautiful lithographs at the price of \$0,50 - 2,50			

St. Louis, Mo,

Synodaldruckerei von Aug. Wiebusch u. Sohn.

Volume 16, St. Louis, Monday, July 10, 1860. No. 24.

(Submitted)

Beloved brother!

You are rightly called Friedrich, because you are so peaceful that you are almost too generous with it. It almost made me long and anxious to listen to your laments about "sectarianism and sectarian strife," which you sang to me in your last letter. But it is astonishing that you are so unmerciful towards yourself and that you cannot come to peace because of your grief about sectarianism, or that you disturb it. Unfortunately, you have many companions, because such people, who always complain about it and praise the "quiet Germany", have already appeared to me many times. If I could be of some use to you and them with this letter, I would appreciate it. Who would not wish with all his heart that all were one? - But that is not possible in this world. Rotten, fanatics and sects must be, that can't be otherwise and God's word also says so. For the world is the world and remains the world, and as the world it is an enemy of Christ. The devil remains devil and as such a lying father and murderer, Christ's and his Christians' enemy, who can't stop lying, deceiving and murdering. And the "woman weather-maker reason" also has her favorite ideas and opinions, about which she broods and which she also does not want to let go gladly, but holds high of it and talks with gossipy tongue into it. What these three confederates concoct is much more pleasing to the corrupt flesh than the "foolish preaching" of the cross. And, it cannot be

The only way to be different is for those who are still under the rule of the flesh to fall under the rule of the flesh, and so sects spring up like mushrooms.

You say quite true: "America is a real sect country," because in such mass, through and among each other they are not to be found anywhere else. Here, freedom of doctrine and belief is next to freedom of the flesh, and so here is fertile ground where they grow, proliferate and flourish. In Babel, things could not have been more colorful and confused than here, and there they wanted to build one tower just as much as here they all wanted to build one temple of God. But should one be so troubled and tormented by it as you are, since it is just the way it is and cannot be any other way? I don't like that, because I don't see what is improved by it. No, I simply stick to my Bible and my catechism and let the others shout as they like and what they like, I don't care at all about it, and my pastor, from whom I admittedly often seek advice and instruction, says I am doing right. Look, I am not a scholar, but I have learned so much by God's grace that I know what is true and what is false, and that I have the truth, of that I am sure; so what do I care about the chatter of the sects? I do not like to hear them and do not believe them, so they do not harm me. I am only sorry for our dear Lord God that he has to let such wretched people court his word and twist it, whereby, as our catechism clearly and truly says, his holy name is desecrated; that

People want to know better than their creator and dare to put into God's mouth what they themselves think and mean, because they carry their meaning into God's word and then explain it out. These are the pious Christians who want to interpret God's word according to their conscience, i.e. according to their own head. See, so the good God always comes short and has the greatest damage, he must let himself be pulled and torn by such people and give his word to it, so that everyone turns it as a waxen nose according to his opinion and yet everyone says: that's what God says, that's what God's word means. That is what annoys me the most and grieves me the most. But I am always comforted by the saying in the second Psalm: "But he who dwells in heaven laughs at them, and the Lord mocks them. He will once speak to them in his wrath, and with his fury he will terrify them." This word "once" always reassures me. Here he lets the weeds grow - and we are not supposed to weed it out either, as the papists want, but - one day - it shall be different; and I think, when the Lord speaks then, they will no longer be able to interpret and turn it, but have to take it as the words read. It is only a pity for the people that it will then no longer be a word of grace, but a word of wrath. But this "once" will be then, when the Lord appears to the judgment, until then it will remain so, despite the dreams of the chiliastes.

So you see, sects have to be, and it is good for us that they are, so that those who are

The Scriptures say that the righteous will be revealed. Luther openly confesses that the papists and the enthusiasts were of great service to him, because they drove him into the Word. And just think of yourself first. What did we know, when we came to this "sectarian land," of pure and false doctrine? We called ourselves Lutheran, because all the people in our area, our parents and congregation called themselves so;— but of Lutheran doctrine and Lutheran faith we knew nothing at all. Everything was fine with us, we considered the differences in doctrine as secondary matters, because we did not know them, we considered them all one, only that they did not all have one name, which did not mean much. So we came here, and when a Methodist preacher visited us at that time and in his sermon supposedly quoted from the 28th article of the Augsburg Conf. Conf.: "Listen to what Luther and Melancthon say: Cursed be he who calls himself by our name and does not do according to our works," we did not believe otherwise than that this was really there, because we had never heard of this book, let alone read it, and we were so frightened that we would rather not have called ourselves Lutheran anymore. And when we later got a Lutheran pastor who did not want to allow anyone of a different faith to join the congregation and take communion, we did not like that at all. This drove us to search and research, because we would have liked to know for all the world what Lutheran was and what was right. The more we researched, the more we recognized, so that now, thank God, it is different. But see, the "fatal sectarianism had to help us, because it drove us to seek truth. For if we had been as healthy here as we were in Germany, we would still be as sound asleep as we were then, and perhaps even now we would not know that Luther wrote a book and that our church has confessions. So what do we want to complain much about the sects, since they have provided us with such excellent services, for which we will still thank God in eternity? Of course I hate the sects, but no longer in fanatical zeal, but as David says "in all seriousness" and with all my soul, but I thank God that through the evil, because it is there, he creates much good in his own, without calling the evil itself good, but hates and punishes it.

But couldn't the different faiths be peaceful with each other and stop arguing? That is not possible either. See, what the sects hold, that they also teach and want to have believed as truth, should we now accept that? that is not possible; or should we keep quiet about it? that would also be a fatal thing, because Christ says: "Whoever denies me before men, him I will also deny before my heavenly Father". And he denies Him who is silent and does not confess Him. And that would be truly a bad exchange for me, if I should trade peace with men for the peace of God. I just want to tell you very simply and briefly, how I

think. The Lord Jesus Christ came to us from the bosom of His heavenly Father, asked us to proclaim His will, and then commanded His disciples to preach what they had heard on the housetops and throughout the world. He sends the Holy Spirit to teach them and remind them of all that he has told them. All preachers are to preach the same word, wherefore also the apostles have left it in writing, and we hearers are to believe it; for the Father says of the Son, Whosoever will not hear his words, of him will I require it, and Christ says of his servants, Whosoever heareth you, heareth me 2c. So the good God alone wants to be right, and that is due to Him, for He is the Lord our God; and we are to let Him be right, and that is due to us, for we are not to have other gods and not to profane His name. Nor shall we long ask why God says this way or that, for that is not our business but his; but we shall believe what he says and how he says it, and believe that he knows best, means best, and seeks only our best.

If all sects would burst like this, say and do, then peace would soon be, then we would be of one mind, have one opinion and speak one speech. Then God would be happy about such peace and so would we. But that's not the way it is, and that's not the reason for peace. For cursed should be the peace that annuls the peace of God, enrages God, denies his word and makes an evil conscience. We cannot stand with them, the sects, on their opinion and false doctrine without denying the truth, therefore they would have to stand with us on this ground, and they do not want to do that, but each has its own opinion and wants it to be right and true.

Or shall we keep silent and say like the After Lutherans: "These are secondary matters, we do not want to argue about them, but be united and call each one's opinion right? That would be quite absurd, for the doctrine must be preached and made known, and their false doctrine contradicts our right doctrine, and wisdom punishes false doctrine as a lie and error, so these two always argue against each other, because they are against each other like fire and water according to their nature, therefore I cannot open my mouth for the truth, so that I do not punish error; so it goes like David complains: When I speak, they look at strife, and again, I believe, therefore I speak, but I am greatly afflicted.

But what do they do with their false teaching? Oh, they want to take from us everything, the most precious thing that God has given us; in addition, they desecrate the name of God, as our catechism says in the first petition: "Whoever teaches otherwise than the word of God teaches, desecrates the name of God among us; yes, they take from us the dear God Himself and set up an idol instead. That through false doctrine all things are

It is not only a matter of how the thing is in itself, but also of how you look at it, and this again follows from how you are taught about it. I will show you a rough example. If you regard a precious stone lying in dust and dirt as a pebble, either because you think so yourself or because others say so, then it certainly does not become a pebble, but has a precious value in itself; but to you it is a

pebble, for you it has no value, because you walk over it with your feet and leave it lying there. It is similar here. If our after-Lutherans and unionists have the

If you call the teachings of the sacraments unessential and believe them, then the sacraments are also unessential to you, although they are the means and vessels of all God's grace, forgiveness of sins and blessedness, but they are not to you because you do not regard them as such and do not seek in them what God presents and offers to you in them. So it is with God Himself, if you think differently of God than the Scriptures say, believe differently than the Scriptures teach, then you also do not have the right God, who has revealed Himself in the Scriptures, but you have another God, an idol, not made with your hands, but invented with your thoughts, not a wooden, stone image, but a thought image, a God who exists nowhere but in your head and thoughts. For example, if the papists preach a God whom one must reconcile by one's own works, by the intercessions and merits of the saints, by the sacrifices of the Mass, etc., such a God does not exist at all, that is another God who is not really there. When the Reformed preach a Christ who, according to his human nature, is present only in heaven, not on earth, not in the Lord's Supper, this is a different Christ from the one proclaimed to us in the Word of Scripture; indeed, such a Christ does not exist at all, it is an imaginary one. But to say that this is the true God, or that this is the true God and the true Christ, is to profane and blaspheme him, to desecrate his name among men. For if I want to have God as my God, I must have him in this way, recognize him in this way, think of him in this way and believe in him as he has revealed himself in his word and serve him according to this word and let him have it right.

How can a true Christian keep silent about such false teachings, blaspheme God and let everything be taken away from him? He cannot help it, he must raise his voice against it, punish such lies and stand up for his dear God and Savior, save his word and honor, let it be what it will and peace with people remain where it will. See, that is why Luther's books, especially his postils, are so dear and valuable to me, because in them he not only teaches morality, but also always gives the pope a good rap on the knuckles, who wants to take such a treasure from us and give his dirt in exchange, and

I cannot wonder enough about such people, who find it so offensive that Luther talks so much about the pope, thinking that this is no longer necessary. Oh, if only such people realized that the pope is still the arch-enemy of Christianity or, as Luther says, the "arch-chief antichrist," if they knew that they themselves carry the pope in their bosom and have him in their heart; then they would not only not be angry about it, but would rejoice over it heartily and thank the dear God on their knees that this man of God not only carries out the redoubt, but also defends it from the enemy and warns us so diligently against those who want to storm it.

Now, which of the sects is the worst, I cannot tell you. I would like to speak with Luther: "Whoever they are, I count them all in one cake." Whoever considers One Word of God to be unessential, to him in truth none is sacred anymore, who "no longer fears His Word." See, for example, our American Lutherans, who cry out the very doctrine of the sacraments as an inferior one, in which one may differ and should not quarrel; is this not disgraceful? Paul, in 1 Cor. 11, says that he received from the Lord what he taught about the Lord's Supper, how he kept it, says that it is the Lord's testament; says that not even a man's testament should be changed, nor should it be added to, and such people make a blue haze before people's eyes, falsify and rob them of Christ's testament! What do you say to this? Is this something indifferent? And yet they still want to be called Lutherans.

But I am afraid that my letter will be too long for you, so I will close for this time and, God willing and if it should be desired, next I will give you my opinion why I take them all in one cake. I will tell you further. But let us pray diligently: Oh stay with us, Lord Jesus Christ 2c. This Lord Jesus commands you

Your
X

Whether those are to be counted among the magicians who, by certain words, heal diseases or seem to produce other miraculous things.

Translated from Fr. Balduin's (superintendent and professor of theology in Wittenberg, died 1626) Tractatus <1e OL8idu8 coascieutiae.

Answer: Among all the ceremonies of sorcerers and sorceresses, nothing is more common than words. Therefore, there are many in the papacy who believe that the exorcists cast out devils with certain words, especially with the name of Jesus, because these letters and this wording of Jesus have a power to cast out devils. And because of this power, which they ascribe to the words, they believe it is customary to say the English greeting and other prayers soon three, soon five, soon fifty times and even more often.

because in the utterance of the holy words there is a certain power to help the soul. But the words that are used are of different kinds: 1. some have a meaning, others have no meaning; 2. some are good words, others are evil words. The evil ones are certain little prayers with which the evil spirits are called to help. Some are good words, such as the name of Jehovah, Jesus, Father, Son and Holy Spirit, or the name of the Virgin Mary, the twelve apostles, the three kings and other saints, the five wounds and the passion of Christ, the seven last words of Christ on the cross, the superscription over the cross of Christ, the Hail Mary, the Our Father and so on. They sometimes pronounce these and similar words over a sick person, sometimes they hang a piece of paper or parchment written with such words around the neck, especially the Gospel of John, sometimes they write the words on bread and butter and make the sick swallow them, especially those who are bitten by mad dogs. Sometimes they pronounce these words in a loud voice, sometimes, and more often, they murmur them. These are the arts of those who dare to heal diseases or perform other miraculous things by words. Their lies must now be uncovered, so that it becomes obvious, they do not practice free, but cheeky arts and are therefore not unjustly counted among the magicians.

First, then, it must be known that words are indeed names of things, but that words do not have an effect, as natural things have a natural effect; for words have nothing in common with things, but are only a sound, or letters written on paper; but that they name this or that thing, stems from man's arbitrariness. Therefore a language is not inherent in man by nature, although speaking is natural in itself, but speaking in this or that language is not natural, but comes from habit, otherwise, as all men have one and the same nature, so all would have one and the same language, and so great a variety of languages would not be found in the world. Now if the words in themselves mean nothing, they can in themselves and according to their nature still less effect anything and have consequently also no power to bring about a healing. Nor did the imagination have such an effect that by the utterance of a few words by the physician or the patient who listens attentively to them, any change could be produced in the body of the patient; otherwise there would be no reason why that effect could not be produced by any words, but only by certain, specific words uttered and attentively listened to. As for unknown and meaningless words, if they have an effect, they can only have it through an alliance with an evil spirit. For he is the originator and inventor of these unknown words; with him, however, all words mean something.

Those names have no meaning for us. Thus, if God allows it, they have an effect not from a natural cause but from a greater power,

namely from an alliance and agreement of the devil with the one who first learned this science from him; him, as well as all those who later admire and practice this science, the devil charms in such a way that they think it happens through the words, which happens from the devil himself. Now when words of the holy Scriptures are invoked, these also have no power to produce miraculous things, but it is an abuse of them on the part of those who, in order to deceive all the more easily under the guise of piety, use them for the purpose for which they were neither spoken nor written on the part of God; for of the usefulness of the holy Scriptures Paul sufficiently instructs us 1 Tim 3:16, where he nevertheless makes no mention of the effect which they are said to have in healing diseases. Therefore, when one hears or hears that certain miraculous things have been produced by words spoken or hung on the neck, these are fairy tales and satanic deceptions. Therefore, we do not doubt that those who presume to produce diseases and miraculous things by mere words or even by written signs, without knowing it, are short-waved with the devil and belong to the ranks of sorcerers and conjurers, whom God curses in his law.

However, in order to be considered pious, they argue that Christ and the apostles also healed diseases through words and cast out devils in the name of Jesus and that God bound his power to the preaching of his word, which is why the gospel is also called a power of God, Rom. 1:16. On the other hand, it must be noted that God has by no means put a natural power and effect into the words or the sound of the letters, so that the effect would depend on the letters or syllables and the utterance of them, but the preached and miraculously confirmed word is the instrument through which God is effective in us and therefore it does not prove its effect in all, which would otherwise have to happen if the power and effect were in the letters, but only in those who believe. The name of Jesus, in which the devils were cast out and in which we are baptized, does not consist in the letters and syllables we read and hear, but in the divine power of the Savior, who came into the world to destroy the works of the devil, to cleanse us from our sins and to receive us into the covenant of God.

It is also completely different with what God works through his word than with what people work or try to work. God has created everything through his word; no human being can produce even the smallest thing through a word, even if it were God's word. How God through his word promotes our blessedness or also heals diseases

If a sorcerer has a will, he has not bound himself to certain words or certain syllables, but he uses such words that express his will, whatever they may be; the sorcerers, however, use certain and specific words to produce their works, which are neither from God nor in accordance with God's will. God acts through his word with rational creatures, and in general we do not address inanimate things with words, but only those who hear and can in some way understand the meaning of the words. The magicians, on the other hand, address inanimate things with their words, conjure up fire so that it does not burn, iron so that it does not wound, and presume to afflict lightning and storm winds. All this has nothing in common with the use of the words of the Lord. Since words by nature do not have the power to produce or transform things, it follows that the effect, if they sometimes have one, comes from a greater power, either from God or from the devil. It comes from God when what is done according to his will is asked of him; in this way the prophets and apostles performed miracles by invoking the name of God, God working in them and through them. The sorcerers, however, do not invoke God with their words, incantations and incantations, although they use certain prayers taken from the holy scriptures, because they do not pray according to God's will, for they seek to produce things that are not at all pleasing to God, nor do they use customs, gestures and signs by which God is insulted, blasphemed or mocked. Therefore, they rather invoke the devil, to whom the effects they produce must also be attributed. For this reason, every pious person should abhor such arts.

(Sent in by Past. Hoppe.)

Proverbs in Luther's Writings.

(Continued.)

God is the peeling God.

In God's name, all misfortune lifts.

The most disgraceful boys cover their wickedness with the appearance of rightness and, where it suits their purposes, invoke God the Lord by misusing His holy name. Self-running preachers, lie-teachers, adorn their activities with the pretense of love, their teachings with God's word, by distorting it. Therefore, a Christian should learn to distinguish true teachers from false prophets, true- The first is to distinguish godliness from glaring hypocrisy, and the right use of the Scriptures from blasphemous distortion. He must distinguish the right use of Scripture from blasphemous distortion, so that he will not be deceived and cheated out of life and salvation.

Luth. Ww. 13, 201 f. "Therefore, it is true that the Holy Scriptures are said to be a heretical book, that is, such a book that the heretics cannot be convinced of.

heretics presume the most. For there is no other book that they abuse so much; indeed, they know no other to boast of, and there has never been a heresy so bad or so crude that would not have mended and covered itself with Scripture. Just as it is said, "God is the peeling God," so that the greatest multitude in the world takes upon themselves God's name, not that their roguishness is from him or pleases him, but that they misuse his holy name in this way. So the Holy Scripture must be a heretic book. So the Scriptures must be a heretical book, not that it is their fault, but that it is the fault of the boys who so shamefully misuse them. In the same way it is said in the proverb: In God's name all misfortune is lifted up; this is also true. Well, you say, I will not use God's name, and I will beware of it. What is this saying? What can the name do, which is for this cause, that I may be saved? He will find the knaves and the husks. So the Bible is a book of heresies: but for this cause I will not cast it down, but the more I will not use it. study and read it more, that I may beware of the abuse of others.

Let every man therefore be skillful and armed, that he be not so easily deceived with the seeming pretense of false teachers, though they will also introduce the scriptures unto thee, for there are certainly ravening wolves among them. And when you think they feed and satisfy you, they tear, choke and devour you. But this no one will be able to judge or to judge so soon, except with spiritual eyes. The riffraff and the common man do not; the greatest multitude despise the gospel, are ungrateful, and the smallest multitude accept it, and can feel it. And here is the greatest and most grievous controversy, that one should fight with Scripture against Scripture, cut off a man's sword, and come before him, pluck the weapons out of his hand, and slay him with his own sword; which no man doeth, but he that is enlightened with the Holy Ghost, that he may see this rascal."

11. it bends soon, what there wants to become a hoe.

Urit mature, quod vult urtica manere. (It burns early what wants to remain a firebrand).

The best part of it is usually the parting of the ways.

Some want to escape the rain and even fall into the water.

With a Christian, the fruits soon show of faith. Glory to God alone is the only guiding principle of doctrine, faith and life, from which nothing can be deviated or yielded. Otherwise, however, we should gladly give way and, putting our rights second, do everything by which discord can be warded off and peace preserved and promoted. But we must be prepared for the fact that such a change in love will bring us bad thanks and reward from the world, and danger to food, honor, body and life will certainly not be absent.

Luth. Ww. 35, 48, "When the slain ae-

When Moses saw two Hebrew men quarreling with each other, he wanted to reconcile them and establish his office as a ruler and lord of the children of Israel, who would preside over his people with judgment and justice, protecting and guarding them so that a common peace would be maintained, so that the righteous would be honored and the wicked punished; he is a ruler who will not let injustice happen to the innocent: Moses therefore assumed his office for a time, that he might be a commander of the Jewish people; he soon subdued his office and his power. For as it is said, it soon bends, which wants to become a hoe! Item: *Urit mature, quod vult urtica manere.* He lets himself be seen to be their lord and helper, whom God has sent. would have the children of Israel.

How is it now with Moses that he wants to help the innocent Hebrew? He wants to be a shepherd, and was allowed to be a shepherd's daughter.

As it is said in Proverbs, "The best is generally given to those who die, and they are gladly slain; so this Hebrew, Moses' brother, is also slain by the good Moses. He said to him, "Will you slay me as you did the Egyptian? And bring it before Pharaoh the king, which seeketh after Moses to slay him. Pharaoh would have cut off the neck of Moses as if he had killed him, so Moses must flee from Pharaoh; this is Moses' wages and drink money, because he has left the royal court and joined his brothers, and wants to drive them out of Egypt. They called him a murderer and put him in danger of life and limb. He did not want to stay at the royal court in the idolatrous Egypt, in great wealth and glory, and falls among the ungrateful, wicked Israelites, to whom no thanks is due.

So it goes in the world that many a one wants to run away from the rain and falls into the water. But this ingratitude of the world should not deter us from doing good to others. Christians do not fare differently in the world; good deeds are repaid with evil deeds. So also danger, persecution, misery and hardship, poverty and contempt, banishment and all kinds of misery commonly follow all those who want to serve God and faithfully wait for their profession, status and office. For since Moses is carrying out his ministry here, and is helping the underprinted, he must not be safe from Pharaoh's king in life and limb. But God is with him in this Exlio, and he abstains in the land of Midian, dwells among the unbelievers, and gets a wife and child there."

Luth. Ww, 61, 399. "To make unity, the Lord D. M. Luther, when he acted at Eisleben between the Counts of Mansfeld, who were very much at odds, gave this agreement and said: "If one had cut down a tree with many knotty branches and twigs, and mau wants to bring it into a house or into a room, one does not have to bring it forward.

If you wanted to grab the tree by the top and pull it in, the branches would lock and lay back, because they were all against the house or parlor; and if you wanted to force the tree into the house or parlor, you would break all the branches, and you would not even get the tree into the house. Or else one had to do: the tree had to be attacked at the trunk, since it had been cut down, since all the branches had been removed from the door, and the trunk had to be pulled into the door, then the branches would bend together finely, and one could bring the tree into the house without any effort, burden and work. So it must be admitted, if one wants to make unity, then one must give way to the other and let up; otherwise, if everyone wants to be right and no one gives way to the other and jerks together, there will never be unity; because the branches lock themselves and stand against the door of the house, one can't get them in.

After a few days, M. Luther spoke of disagreement in Eisleben and said: "Duke George of Saxony once disagreed with the monks in Dresden. Now he said: If we cannot separate, let the law separate us! This is the origin of the common saying: The people are friends, and the things are enemies! The things shall fight, and the persons shall be one. And what the law says, that shall do us good and harm. Let justice be cast in *superiorem* (upon the authorities) or in *arbitrum aliquem* (upon arbitrators), let the person be satisfied, and in the meantime, *re suspensa ad superiorem* (while the matter is pending before the authorities), let him keep himself friendly. So, what Christ will say on the last day between the pope, bishops of Mainz and me, that shall do me good and harm, and I will let it stay that way!

Item, he said: "If one wants to reconcile the people, so that they may be tolerated, then one must yield to the anger. For if God and men were to be reconciled, God would have to surrender his right and lay down his wrath, and we men would have to lay down our righteousness also; for we also wanted to be God in paradise, and through the seduction of the serpents, the devil, let ourselves think ourselves wise and prudent as the gods. Then Christ had to put up with us, he took up the cause and became the mediator between God and men, and this mediator also received the divisive axe, which was the cross, as one is wont to say: The divisors generally get the best of it. So Christ also had to suffer, and such his suffering and death he gave us, because he died for our sins and rose again for our righteousness (Rom. 4, 25). Thus the human race has been reconciled with God again. So if our counts also laid down their justitiam (righteousness), we would soon come to righteousness. Otherwise we sit there, eat, drink and act from Sa and follow no unity, for there none will lay aside his godhead, nor his righteousness!"

And when Doctor Martinus Luther was in Eisleben for three weeks, trading between the Counts of Mansfeld, his sovereigns, and they would have liked to get along with each other, but little fruitful came of it, he wrote these words with chalk on the wall of his bedchamber on the 16th day of Februarii in 1546:

"We can't do what everyone wants;
We can do what we want, though."

In order that he might complain that the parties want the judges to agree with their cases and to speak and approve of them; but the parties nevertheless do not want to be satisfied with equality and justice, but rather to exercise all courage, and still want to be pious and just.

12. after that one rings, after that it succeeds.

Good swimmers like to drown, and good climbers like to fall.

A warning not to tempt God.

Luth. Ww 11, 112.-113. "Now this challenge rarely happens in gross external things, as there is bread, clothes, house 2c. For although one finds many daredevils who put life and limb, property and honor in danger without need, as those do who wilfully go into battle, or jump into the water, or gamble for money, or otherwise put themselves in danger, of whom the wise man speaks (Sir. 3.): "He who desires danger will perish in it;" for after that one wrestles, after that one succeeds, and good swimmers like to drown, and good climbers like to fall: yet one seldom finds those who, on false faith in God, abstain from bread, clothing and other necessities, if they are available, as one ran of two hermits, who did not want to take bread from the people, but God should send it to them from heaven. They sent it to them from heaven, so that one of them died, and went to the devil, his father, who had taught him such faith and made him fall from the pinnacle of the temple. But in spiritual matters, this temptation is tremendous, since it is not about food for the belly, but for the soul. Here God has provided a way and a means by which the soul may be nourished eternally in the most abundant manner without any lack, namely, Christ our Savior. But the way, the treasure, the supply, no one wants; everyone seeks other ways, other supplies to help his soul; these are they, the righteous, who believe to be saved by their own work, whom the devil sets finely on the temple, they also follow and descend, since there is no way, believe and trust in God in their works, since there is neither faith nor trust, way nor footbridge: but they fall down the neck. But he brings the Scriptures to this, and by them persuades them to believe that the angels guard them, and that their way, their doings, and their trusting are well pleasing to God, and that he has commanded them by the Scriptures to do good works;

But they do not look at the Scriptures as they are falsely held to be. Who these are, we have sufficiently and abundantly named,

namely: the works saints and unbelieving hypocrites under the name and cluster of Christian beings and people; for in the holy city the contestation must happen, and is strange against each other: In the first temptation lack and hunger is the cause that one does not believe, since one would like to have full sufficiency, that one should not believe; in this one abundance and full sufficiency is the cause that one does not believe, since one gets tired of the common treasure, and takes something of his own to provide for his soul: so it is with us: if we have nothing, we despair of God and do not believe; if we have abundance, we get tired of it, and want to have something else, and once again do not believe. There we flee and hate lack and seek abundance; here we seek lack and flee abundance. No, as God does with us, it is not right. It is a groundless wickedness of our unbelief."

13. evil carpenters make coarse chips.

Because we are thoroughly corrupted by original sin, nothing we do can remain untainted by sin.

Luth. Ww. 61, 311 f. "Doctor Martinus Luther says: "Experience proves that the authorities and jurists are often evil and mismanage and cannot carry out their office and worldly rule without sin, and cannot do enough for their office, which they lead as public persons. This is the reason that the authorities also have a private person in them; they are sinful and have many infirmities and sins; that is why they do so much evil and do wrong. Just as if a man had a sharp axe, he ruins everything he cuts with it. It is also said that evil carpenters make rough chips. Therefore, because our private person is a sinner and completely corrupted by original sin, it also corrupts the public person, so that he sometimes does much wrong, no matter whether he is in the preaching ministry or in the secular government. Although our Lord God is also able to rule well through evil persons, or to punish boys with other boys.

Behold, just as the apostles were sinners and gross, great husks. St. Paul says of him that he was a blasphemer and persecutor, but he obtained mercy. St. Peter denied Christ, which was a piece of evil; Judas even betrayed Christ, and I believe the prophets also often did great falls and stumbled hard, for they were also men, as well as we are, and came from Adam and Eve, who have flesh and blood in them. Now our flesh is the devil's base, because flesh and blood soon happen to the devil; therefore the devil has an advantage over us.

From the April issue of the Hermannsburg Mission Sheet.

There is still no news from Africa, nor from the Kandaze; if there is silence, we must also remain silent. But many rumors are circulating, as I have learned from many letters and inquiries. According to others, only the rear part is shattered and the crew is sailing home with the front part through the sea so that a new rear part can be fitted there. In Africa, a massive Kaffir war is said to have burned down all stations and killed or chased away the missionaries. I know nothing to say about this except that the rumors must continue until news comes. Until then we will let him prevail who is in the regiment, and without whom no sparrow will fall from the dacy and no hair from the head. He will do it well, his

Name be praised now and forever. Now, if I cannot communicate any news from Africa and from the ship, because there are none, I must tell you something else. First I want to mention a great gift that was recently brought to me for the mission, which moved me very much. A girl from a small neighboring village came and told me that a poor craftsman had stayed in her hanse, and that he had been given a place to sleep and food and drink. A missionary leaflet was lying in the room, and the craftsman read it until he went to bed. The next morning, he leaves for seven

He asked the girl to bring this gift to me, saying with tears in his eyes that he unfortunately had no more. I thanked him sincerely for this great gift and asked God to reward the craftsman with heavenly blessings in spiritual goods for the love he had shown the heathen. I could still tell of many such lovely gifts, of children's gifts and grandfather's gifts, of gifts from the rich and the poor, and of beautiful letters that were included, also of unnamed gifts, the receipt of which I should announce with letters in the missionary bulletin. I want to tell God about all these gifts and ask Him to bless the givers, but in the Missionary Gazette I will remain silent.

I have my reasons for doing so. I would also not have mentioned the gift of the craftsman, if he had not traveled further that morning and thus would certainly not have read this missionary bulletin. But there is one more missionary gift I must mention, and I can, because the dear givers are no longer in this world. A young girl was engaged to a good young man; both hold the Lord Jesus very dear. They lived far from here, probably twenty to thirty miles, I don't know the distance exactly; both were farmers. It often happens to me that people from the peasantry love me dearly, I don't know why, because I often pray the verse: In me and in my my life, etc. But it often comforts me, because methinks it shows that I am not quite as proud as people, especially preachers, often think I am. God grant that I am becoming smaller and smaller. Now this bride had shortly after

She asked her bridegroom to do her the favor of traveling here with her, and she wanted me to pray with them and bless their engagement. He gladly did it as a favor to her. And so the two of them arrived one Saturday, attended confession and the church service on Sunday, and when the meeting in my house was over at eight o'clock in the evening, they both came to me in the parlor, saying that they had become engaged in Jesus' name and with the blessing of their parents, and that they would be especially happy for me.

I am especially grateful that I once worked in a

The sermon they had heard would have scolded them so vehemently for their secret engagements. For they had both had an eye on each other for a long time, and, according to the custom that had now become ingrained in them, they would have secretly promised themselves to each other as ungrateful children.

They said that they had not heard the sermon and had only come to the parents afterwards to ask for their consent. After that sermon, however, they would have remained silent, one against the other; but they added that they had known that they had would have been good for each other. Then the bridegroom would have first gone properly to his parents and asked them for advice. And when they were satisfied with his choice, he would have gone to the bride's parents and revealed his heart to them. And when they were satisfied, they called their daughter in and told her of the young man's desire and asked her: do you want to go with this man? The bride said that she was very happy and that she did not hesitate, but said yes happily in the presence of her parents, and the parents put their hands together, and then they went to the bridegroom's parents.

They would have done the same. I couldn't help it, and had to stroke the cheeks of both brides and grooms and say: "Children, have a good time!

you did it right, God bless you! Yes, said the groom, since you are talking about God's blessing, I just wanted to say that my bride asked me that we travel with each other to you, and ask you to pray with us once, and then also bless us for our engagement. I can see, children," I replied, "that you love each other dearly, and that makes me happy; I also think, since you have come to me, that you are honest bride and groom and want to remain honest bride and groom, in order to enter into matrimony with God's blessing. But there is one thing you must tell me, nevertheless, since you love one another, does the Lord Jesus have the first place in your hearts, and should also keep the first place? They answered in the affirmative, but I put them to the test by asking them if the Lord Jesus would call one of them to the heavenly wedding before they had an earthly wedding.

If they had not just said, "I must be satisfied," but if they could exclaim from the bottom of their hearts, "Praise be to the name of the Lord. Then they first looked at me, and then at each other, a little apprehensively. But when I reminded them that the Lord Jesus should have the first place in their hearts, and that it was true-

If the bride thought that it would be better to be with the heavenly bridegroom than with the earthly bridegroom, they at least said, "We will think about it and pray to the Lord about it very earnestly. The bride, however, said that it was too easy to say something that was not quite true, because if it were true that Jesus had the first place in their hearts, they could not have been so doubtful about the last question. We then knelt down with each other, I prayed with them and then blessed them for their engagement. I wanted such a prayer and blessing to be done by the pastor with all bridal couples who, as is Christian custom, come to him to announce their engagement together. Afterwards they told

They told me that with God's help they intended to marry soon, and they wanted to ask me how they had to conduct the wedding. It was their custom to have a wedding reception the night before, to have the wedding ceremony in the house, and to have music and dancing on the wedding evening. I asked them quite fervently not to celebrate a wedding eve, neither a rough nor a fine one, but to celebrate the evening in the circle of their own with God's word and prayer, because it was shameful to prance into the marriage state, that is what the pagans did. Furthermore, they should make themselves pretty in the

church, because that is where the wedding belongs; to be married in the home would be contempt of the church, and only at the

pre-nuptials would it be a contempt of the church.

The people who were ashamed of the church and wanted to have something ahead of the other people, then it had of course also come to the noble peasants, they should therefore get the church blessing from the church. Since, by the way, one could not begin with God and end with the devil, they should leave out music, dancing, card games and boozing from the wedding altogether, therefore rather give a small wedding, hold only one day wedding, and ask their pastor to come to them to edify them from God's word, and at the table they should not forget the public table prayer and the public thanksgiving, also nicely sing the song at the same time: "Up to here God has brought me, as then also afterwards spiritual, dear, and good things have come to me.

The people said that Christian songs were the right spice for the joy of the wedding. And if they perhaps had among their closest relatives some who were wild, frivolous fellows, and had no pleasure in a Christian wedding celebration, they should not invite them to come at all; for in such matters it had to go according to the old Low German saying: wat Vadder, wat Fründ! When the dear people said goodbye, they promised me that they would take my words seriously.

be remembered. About a quarter of a year later, I received a letter from the bridegroom, enclosing a sum of money and the bride's gifts, with which the bridegroom and bride had given themselves and had been given by their parents. He wrote to me that his bride was now with the Lord Jesus. About fourteen months ago, she fell ill with a nervous fever and immediately told him that the earthly wedding would not take place and that she would probably go to the heavenly wedding. She then asked him to celebrate Holy Communion with her once again, which he did, and then she asked him and both her parents to sing the verse with her: How glad I am that my treasure is the Alpha and the Omega, the beginning and the end, and so on. Then she looked at him kindly and asked him whether he would also like to give her to the Savior, and when he cried a little, she asked him to remember whether Jesus also had the first place in his heart. Then he became confident and said to her: "Go ahead, I will come to you again, because I want to remain faithful to the Lord Jesus, and he should now have the first place in my heart. Then she asked him to give the money she had saved by serving and the gifts she had received from him to the mission; he promised her and added that he would also give her the gifts she had given him. She thankfully pressed his hand and said: You are also good. And so he now sent everything here. He also wanted to come here himself soon and speak to me once, whether I could not send him to the Gentiles; for since he was now free and unmarried, and his parents had another son who could take up the farm and feed them, he would like to preach to the Gentiles that Jesus was the best Lord, and that it would be good if they all gave Him the first place in their hearts. I wrote him again that he should come and we would talk about it further. He did not come, however, but after eight weeks a letter came from his parents that he had also caught the nervous fever and had gone home, and that now both bride and groom were going to the heavenly wedding of the Lord.

Jesus would have entered. He, too, had received Holy Communion once more on his deathbed, had asked his parents and brothers and sisters not to mourn like the pagans who had no hope, but rather to bless him with joy on his way home. If they wanted to do him a favor, they should give his savings to the mission. They had also promised him this and enclosed this gift in their letter. But I have praised the Lord that He has given the dear

When I think of such gifts, and of so many other gifts, that, for example, parents have given the godparents' gifts of their children who have passed away, at the express wish of the latter, or that working people have given the godparents' gifts of their children who have passed away, at the express wish of the latter, or that working people have given the godparents' gifts of their children who have passed away,

Men and women, the sour earnings of their

I have the certain assurance that the blessing of the Lord must rest on a work that continues through such sacrifices of love. It is not true when one so often hears the complaint that the Lord no longer testifies on earth in these evil times. It is certainly true that it is an evil time, a very evil time, but the Lord testifies to Himself in the midst of the evil time as the faithful, true and living God, and I thank Him sincerely for the fact that He has allowed me to experience so many proofs and still allows me to experience that He has now and never will depart from His people, and that He still shows Himself in many ways and lets Himself be seen among His own and talks to them about the kingdom of God.

Löhe's communications and, following them, the Informatorium and the Lutheran Church Newspaper have circulated the rumor that Pastor Fürbringer has left the Missouri Synod and joined the Iowa Synod. We are in a position to contradict this rumor, as one lacking any foundation.

Red.

Sorry.

I apologize to those of the friendly readers of the "Lutheran" who have helped me carry the cross with a gentle hand during my protracted illness, that I have neglected to keep an exact record of everything and anything that has been received for my support and am therefore unable to acknowledge its receipt in detail. My dear friends and benefactors want to put this negligence on account of an affliction that makes even small tasks a complaint and therefore be no less convinced that I hold the gifts presented to me in the most tender manner as a proof of the faithful care of our heavenly Father and as an invaluable sacrifice of faithful brotherly love.

Stapleton, P. O., Staten Island, N. Y..

K. A. W. Röbbelen.

Ecclesiastical message.

On the first Sunday p. trin. Mr. Gotthold Grüber cand. theol. having received a call from the congregation at Dissen, Cape Girardeau Co, Mo. was appointed by the honorable Presidium Westl. District by me, the Un-.

inaugurated in his new office.

May the Lord bless the dear brother from on high and make him a blessing to many, that he may produce much fruit and remain the same for eternal life.

Address: Uov. Oottkolä Ornder, ^pxloton, Onps dirnräsnn 6o., No.
Thodor Grüber, Lutheran pastor.

For your consideration.

After a bequest by the late Mr. Ferdinand Rudloff had provided the first occasion for the direct import of books, initially for the Concordia Collegium, it proved necessary and beneficial to make a start on a formal bookstore. The honored readers are therefore informed that a bookstore associated with the Concordia Collegium and operated for its benefit has been founded under the name: "Academic Bookstore of the Concordia Collegium". The most advantageous connections in Germany have already been established, which make it possible to obtain all articles directly from the publishers with the highest discount through a proven commissionaire. For the time being, the management at this location has been taken over by the undersigned. Initially, we will preferentially import articles in the following fields: scientific and practical theology, educational books, classical literature, pedagogical literature, school books, entertainment literature, especially the most important youth publications and magazines.

We therefore ask the members of our synod, all friends of our institution and all readers in general to accept the service we offer and to make use of it by placing numerous orders, in the conviction that the enterprise will be to the mutual benefit of both the purchasers and the institution.

Conditions:

1. prices should be cheap and at most equal to the lowest bookstore prices.
2. all orders will be executed either pr. steamer or pr. sailing ship depending on the order.
3. orders are entered into printed forms, which are sent to the orderers for this purpose.
4. the shipments from here are made/^, ^, Erpreßat the expense and risk of the buyer.

Payments must be made in cash immediately after receipt of the goods and at the expense and risk of the customer.

The Concordia College and all its teachers and current students will receive all their own needs at cost, in accordance with the provisions of the bequest.

Address: 6. XI.LX. 8XXLK,
(Concordia OolleZe, 8t. Iwuis, No.
St. Louis, Mo., 1860.

G. Alex. Sarer.

Concordia College.

Since the admission of new pupils to Concordia Collegium in St. Louis for the coming school year beginning September 1 of this year requires domestic facilities, which depend on the number of pupils expected,

the undersigned urgently requests all those concerned to register with him as soon as possible. The conditions of admission can be found in number 22.

A **Saxer**, x. t. Director.

Receipt and thanks.

For H. Walker by Ernst Fortlage	\$1	,00
" C- Seuel collected at the wedding of the Lord		
Fr. Burre to Vincennes		1.25
"Theodor Mießler by Mr. Past. Hattstädt from		
the Michigan sophomore fund		80
" H. Crämer vom Jüngling-Verein in der Gem.		
to Neugehlenbeck, Madison Co, Ills. 10.00	" H. Partenfelder of Saginaw Township.	
City. Mich., by Mr. Böhlau	-	10,00
Likewise for his trip to Saginaw City		
from Mr. W- Moll from the Gem. daselbst	- - - 2,50	" Hermann Meyer from J. Birkner in New-York - 5,00 from C. Krieg in Flusking near New-York
"H. Allwardt through Mr. Past. Eilgelder on the child baptism of Mr. Seefried collected	2.00 by Mr. Past. Bernreuther by Mr. Joh. Sutter 50 Cts., Jacod Haushalter	
75 Cts., Jacob Bauer \$1, by Heinrich Bauer \$2,		4,25
„ Oestermeyer, Seiß, Grüber, Brakesühler, Holter 11th, Meyer, Schuhmann, Stöfner, Schmidt, Lindemann receive at any Werth firewood from Hitzemann		
\$2, Kränmer I. \$2, Kränmer II. \$2, Steub \$2,50, Böse \$1,		
Prange \$1, Kahmeyer \$1		11.50
" H. and L. Hölder by Mr. Toensing from the communion cassc of the Rev. Sallmann Newburgh, Cuyahoga Co., Ohio		5.00
"Hermann Loßner by Mr. Past. Schönederg 2.00 by the Virgins' Association of St. Paul's" Parish at Fort Wayne		4.00
„ Carl Gärtner from Jüngling-Verein to Monroe by Mr. Pastor Hattstädt		9,00
from the virgins association to Adrian by Mr. Pastor Hattstädt		6,00
"Carl Brensinger from the Women's Association of New York		6.00
from Anna Bruckdashel		0,50
For needy pupils of Concordia College collected at the infant baptism of Mr. B. H. Sparrenberg at Vincennes, Ind., \$1.40; received		

G- Alex. Saxer.

Likewise, through Past. Bro. Lochner, of the Trinity congregation in Milwaukee: 16 shirts, 12 scarves, 7 skirts, 6 pairs of stockings, 2 bedsheets. Stockings, 2 sheets.

G. Alex. Saxer.

C. H. Nagel sincerely acknowledges \$20.00, which he received from the laudable Young Men's Association, East Cleveland, to pay off his book debt.

Casper Nagel, Teacher.

Get

». To the general synodal treasury:

From the Synodal-Casse Westl. Districts of Mr. E.	
Roschke	\$50
	,00

For the general pres:

Don the Gem. of the Rev. H. Fick in Collins" ville, Ills.	12,15
---	-------

d. To the Synodal Missions-Casse:

From Trinity Distr. of St. Louis Gem. - - 7.30 Bon Tron. Aamundsen Lodi, Norwegian Lutheran Gem.	
in Wisc. ... - - -	16,06

Collecte on the second h. Pentecost from the comm. of the

Mr. Past. W Scholz in Minden, Ills. - - 8,50

By Mr. Past. H. Wunder in Chicago	6.00 and namely:
-----------------------------------	------------------

Bon Hm. H. Rührer in Thornton Sta. \$5.00

" " Carpenter in Ottawa 1.00

o. To the college maintenance fund for teacher salaries:

Dom Dreieinigkeits-Distr. of Gem. in St. Louis -- 11,00	" Immanuel's "" "" -- 11,00
---	-----------------------------

Bon the two congregations of Mr. Past. Joh. Kilian Colonie Serbin, Texas, by means of Mr. President Wyneken	20,00
---	-------

Collecte on the first h. Pentecost from the comm. of the

Mr. Past. W. Scholz in Minden, Ills.	8,50
--------------------------------------	------

ä. For poor students and pupils in con

cordia College and Seminary:

For the student Franke from E. S. Kehrler in St.

Louis	0,25
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By Mr. Past. H. Wunder in Chicago	13.00 and namely:
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from the second. Frauen-Verein in seiner Gem. für J. Nützel \$8,00; from the collection bag of the Gem.

of Mr. Past. Kühle for N. Sörgel \$5.60

e. To the maintenance fund for Prof. Biewend:

No contribution!

Received.

From the Synodal-Casse nördl. Districts von Hrn. Past Hattstädt pr 25. Juni und 6. Juli \$100,76 namely:

To the general synodal cash	27,00
For the general praeses	2,00
To the Synodal Missionary Fund	17.66
„ Delivery to Various>	41 .60
Likewise to a temporary cashier	12.50

F. Böhlau u, Cassirer of the General Synod.

In the travel fund of the general president has flowed according to the task:

Don of the comm. inDissen	2.75
"" „,„,Frankenhilf 1.90	
""""Frankentrost 3.58	
" „ „ "" Saginaw	5,00
" N. N. in Cape Girardeau	0.50
" N. N. in Frankenmuth	1.00
" J. P. in Milwaukee	5.00
" H.St. ... 3,00	

F. Böhlau, Cassirer of the General Synod.

Received.

To the Synodal Treasury Northern Districts:

From the community in Saginaw\$5	.00
"Mr. Pastor Achenbach 1	.00
"" Missionary Mießler	1.00
"" Teacher Pfeifer for 1859 and 1860 2	.00
..... Riede! 1,00	
"" Shepherd	1.00

To the California Mission:

From the community in Saginaw-	5.00
" P. Weggel	0,60

For the Minnesota Mission:

From the community in Saginaw 5.00	
" J. White	0,66

For the general synod treasury:

From the municipality Frankenmth	16,00
W. Hattstädt, Cassirer.	

Received

I. For the California Mission:

From the municipality in Adrian	5,00
" M. Angerer	1,00

2. for Mr. Pastor Röbbelen:

Don some members of the community in Adrian	5 00
---	------

3. for the general synodal mission fund:

From my community	6,00
namely:	

from H. Kurz \$1,00, from the school children \$2,00, from the Unnamed \$3,00

From the community on the McQuon River 2.00

Ans two weddings in the same parish by Mr.

Pastor Abnrr collected

3.49

From Mr. W. Ultech in Cedarb , WiSc. 0.25 " N. N. 0.28

4. to cover the travel expenses of the general president:

Don A. Goetz 2 ,00

W. Hattstädt, Cassirer.

Received by the Preachers' and Teachers' Widows' and Orphans' Fund:

In contributions:

From von gentlemen pastors and teachers: Brobm, Ulz, Böhling, Tctzer, Dulitz, Erk, Tb. Gotsch, Küchle, Mmanu, Riedel, Richter, Neissinger, Streckfuß, Schönfeld, Tramm, Werfelmann, Wichmann, Kruwmsicg Hüseman", Lehmann, Birkmann, Kunz, Hattstädt, Sauport (\$?,5v), Lochner, Brose, Sommer (\$3,50), Auch, Eisfeller, Geyer, Straßen, Trautmann, König.

In gifts:

From the parish of Mr. P. Moll in Neu-Bielen	
fold collectirt on 3. Sonnt, n. Trinit.	3,25
"Mrs. Lind in the community of Mr. P. Hiisemann - IM By P. Sommer of F. Pfeifer OH	
""Miss Beisner	0.25
.....F. Long chamber	0.25
"" I. Paul 0:59	
,1 ""N. Männling 0	.25
Don Mr. W. Hüllsköiter	IM

I. F. Bünger.

For the **Lutheran** have paid:

The 14th year:

Mr. M. Tboma.

The 15th year:

The gentlemen: M. Thomä, C. Kähler, H. Riebling, W. Kohlemann, G. Bernhardt.

The 16 vintage:

Men: D. Fiene, M. Thomä, C- Kähler, H. ZW. Ijna, B. Willen, Mich. Weler, Fr. Schäkel, Past -C. Mcdinger, W. Huhn, J. C. Probst, Past. J. G. Schaff" IO Ex., Past. G. Löber.

The 17th year:

Mr. W. Huhn.

M. C. Barthel.

Changed addresses:

Rov. J08.

Hov. L. H0LVLR, DoooxvZvillo k. 0., Oo.
6. ^V.

Nodlo Oo., I,i8don k. 0., Inä.

At the subzcichueten is to have:

The echo

Tricentennial celebration

of the

the

concluded at Augsburg on September 25, 1555,

Religious Peace celebrated by Lutheran Zion on September 25 and 26, 1855 at St. Louis, Mo. Price: 10 Cts. Postage 1 Ct.

Aug. Wiebusch & Son.

St. Louis, Mo,

Synodaldruckerei von Aug. Wiebusch u. s oh".

Volume 16, St. Louis, Mo. July 24, 1860, No. 25.

(Submitted by Past.Beyer.)

Our rock and our castle.

But our Lord God still lives! What a source of comfort, what fullness opens up to the heart, when it boasts in godly fullness under the cross: "But our Lord God is still alive.

Line bay at the edge of the sea,
A fortress in the battle of death, Like a spring in the desert sand, This word is also for us in suffering. - Enemies, do not blaspheme so high;
"Is our Lord God still alive?"

God's church is an army, Which fights under the cross, Builds up God's kingdom and Ebr, While it subdues the enemies. If a man falls, she still remains; "Yet our Lord God still lives."

The child of God is worthy of anyone who fights and builds with him, worthy of anyone who stands guard in storm and wind and trusts in God; for then he realizes and rejoices: "But our Lord God is still alive.

When the sword wounds even the bravest in the thick of battle, When the cruel play of the waves surrounds even the helmsman: Take courage who has gone into hiding;
"Is our Lord God still alive?"

When the church's air and adornment, Men, faithful with great gifts, Under their burden all here
If you have lost your strength, Christians, pray, "Our Lord God is still alive.

If in such a time of tribulation, even the enemies of honesty are bolder, the darkness of the cross lures all foxes before the holes: pray them back into the hole;
"Is our Lord God still alive?"

Even the cross-laden limbs are lifted by a strange gloating, He will not be happy with his art, Even the world does not call that honest. - Trust the God who never lied And he still lives.

O, then let us daily implore For the church's dear members: Father, look upon them, Save them, help them again. Amen. Praise God loud and high: "If our Lord God still lives."

(Sent in by Past. Fohlinger.)

The Lutheran hymn me E. Koch.

Continued.

Among the beautiful group of spiritually related poets of Paul Gerhard, especially Georg Neumark and Johann Frank stand out. Both still belong to the strictly ecclesiastical poets, who were founded in the confessional church faith. At the same time, however, they open the series of those poets in whose songs the praise and worship of the revealed God take a back seat to the expression of the feelings that take hold of the soul in the contemplation of its relationship to God, the revealed salvation. According to them, more and more in the further course

(i.e., the poets did not so much want to sing about the great deeds of God that were done in Christ Jesus for our salvation, but rather to express their own feelings and inner experiences). "The poets," therefore characteristically remarks Dr. Daniel, "no longer sang in the name and with the mouth of the church, but in the name of their own person, and their songs now concern less expressions of the life of the church than personal states of heart and life events in private life. Therefore, in these songs, the "we" is seldom found in the totality, but mostly the "I" in the particulars."

Georg Nemurk was born in the Thuringian imperial town of Muhlhausen on March 16, 1621. He received his first scientific education at the Gymnasium in Schlceusingen from 1630-1640. To escape the hardships of war, he moved to the University of Königsberg in 1643 to study law. Here, where poetry was flourishing under Simon's roof and his school, he spent his youth, devoted himself with great zeal to poetry and studied German speech. During the first period of his stay there, he was hit by serious misfortunes; for example, a fire in 1646 consumed all his possessions "down to the last penny. These sad events, however, only strengthened his courage and his trust in God's protection and providence. He spoke in faithful prayer before the Lord:

Dock who knows what it is good for, that you chastise me so. That I am so pressed, And from what misery it protects: For he who rejoices in the world. Often loses his bliss.

In fact, a happier time dawned for him. Through his poems, several of which were already in print at that time, and through his musical knowledge, especially through his skill in playing the *viola di gamba*, he acquired many friends and patrons not only in Königsberg, but also in Danzig and Thorn. He moved to the latter city after a five-year stay in Königsberg and spent happy days there in the years 1619 and 1650 in the bosom of love and friendship, so that he called Thorn his second father city.

After a nine-year stay in a foreign country, he finally decided to return to his homeland and took the route via Hamburg. There he lived as a servant in such great poverty that he had to pawn his favorite instrument, the *viola di gamba*, until he was finally allowed to see the reward from the Lord for his trust, which he did not throw away, in that he was employed by the Swedish Resident von Rosenkranz as secretary at the Swedish legation in Hamburg with a salary of one hundred thalers. At that time he wrote the song: "Wer nur den lieben Gott läßt walten." (Who only lets God rule). He left this position in 1651, however, because he was drawn to Weimar, where he hoped to find a friendly reception at the court of Duke Wilhelm IV, the noble protector of poetry. He therefore sent the duke some of his poems. He was not deceived in his hopes; the good Lord, whom he wanted to let rule in everything, did not leave him here either.

In 1651, he was employed in Weimar as a registrar and librarian. Here he could continue his poetic work undisturbed. He was the duke's court poet, but unfortunately became a prolific writer as a result. At last he became ducal archival secretary and imperial court and palatine. He always lived contentedly with his lot, as he describes in his song:

I let God rule in everything, He only does as He pleases. I will gladly keep him quiet. As long as I live in this world. As he, my dear God, sees fit. So I am also very well pleased.

Thus he had also chosen the motto. "*ut kort divina voluntas*," i.e. "as God wills, so I keep still," or as Olearius puts it: "As God wills, I am merry." - Until his old age, the desire, as he says, for the noble poetic art of virtue was greening in him. But he wrote his most beautiful poems in those days "when tears and sorrows were his daily breakfast." He died at the age of sixty in Weimar on July 8, 1681.

Who only lets the good Lord rule. The memorable circumstances under which Neumark wrote this beautiful song of trust in God have already been mentioned above. Song

How popular the song and the melody *) are, and how they immediately found the most joyful approval among the people, is also proven by the way they were spread in the old city of Brandenburg. Around the year 1672, as M. G. Schimmer relates, a baker's apprentice started work in Brandenburg. He sang this song devoutly and often every day during his work. This pleased the people of Brandenburg, who did not yet know this song, to such an extent that they had much baked at the master of this baker's journeyman, just for the sake of this beautiful song. This gave the master quite a good income, since he had otherwise been quite poor. And from that time on, this song became known in the city of Brandenburg and was soon introduced quite generally.

The wife of Elector Johann Georg II of Saxony, Magdalena Sibylla, held this song in such high esteem that she had it printed for her calendar and sang it devoutly every evening and morning, or, if she was unable to do so due to illness, had it sung by others. And Frederick William I, King of Prussia, ordered that this song be sung at his funeral, adding: "Not a word of my life and conduct, nor of my actions and personal details, shall be remembered, but the people shall be told that I have forbidden such expressions, adding that I die as a great and poor sinner, who, however, seeks mercy from God and His grace. In general, I am not to be despised in such funeral sermons, but neither am I to be praised."

The words of these two verses are vividly reflected in the following story of the rich Hamburg merchant Herman Gruit van Steen. Around the year 1638, he was comparing his books with his old experienced servant Jausen and found the imminent ruin of his otherwise so respected trading house, which had suffered deep wounds and heavy losses for years under the mighty blows of the Thirty Years' War. At last the servant said: "It will not do any good any longer. Leave me your large ship and as much money and Nuremberg goods as possible for a year, and let me sail with it to the New World. I understand the business, having already been there twice in my younger years. With God, it will succeed." No sooner said than done. The merchant friends, of course, thought that Herr Herrman had ventured too much with this equipment. Three quarters of a year went by and no Jausen was to be seen or heard of, but dark rumors were circulating about German merchant ships that had failed in the area of New Amsterdam, and the increasingly anxious merchant master had to suffer loss after loss due to the fall of several trading houses in Nuremberg, Augsburg, Ulm, etc., so that at the end of the year he had to pay for the loss.

*) Neumark's melody is from minor, d g a b g a fis b, (see Layriz, Kern 2c.) It is set by Neumark himself in dreitheiligen time. Seb. Bach used it for a cantata, interspersing reflections in eloquent song with each line.

Then, in his full official attire as a councilor, he walked with his head bowed toward the town hall, where the council was meeting, and a servant carried the heavy ledger after him. But he put it on the council table and with it also the badges of honor of his dignity

and declared his inability to pay before the astonished fellow officials. However, they allowed him another six months. But week after week passed; already eight weeks had passed beyond this deadline in vain waiting. Then the storm finally broke. The creditors insisted on the auction of all belongings. Poor Gruit and his family were left with only the little room where the hansom's servant usually slept, to the left of the main entrance to the rich department store. The auction began, and the unhappy family sat in the same room, crying bitterly and deeply, and with each fall of the hammer, Mr. Hermann felt a sword through his heart. Then the servant of vengeance even fetched the fief chair covered with green velvet, in which he had just been sitting and in which his blessed father had gently fallen asleep, so that it was also kept as a sanctuary in the house. Lamenting, the whole family followed this armchair, as if they could not part with it. When the auctioneer offered it for the first time, no one wanted to bid on it and all eyes were directed towards the wailing inhabitants of the house. Finally, someone bid four marks on it and the auctioneer shouted, "So four marks to the first!" At that moment a strong voice called to the open window: "Four hundred marks for the first! Everyone was astonished, and in stepped a man in sailor's costume and shouted emphatically, beating the table with his stick: "Four hundred marks for the second, third and last time." "God, our Jausen!" exclaimed Hermann Gruit and fell around his neck. But he continued: "Yes, it's me, and our ship is full of gold and goods in the harbor, listen now, all of you! Tomorrow come to the town hall, where everything will be paid along with the interests. For you should know: our God is still alive, and the house of Hermann Gruit van Steen is still standing." - —

With the sixth verse the people once exercised a judgment of God. Around the year 1680, a very rich man lived in a well-known German city; but because he had acquired his property through fraud, it disappeared again, and he became so poor before his end that he almost had to look for bread outside the doors. When he died and his relatives had a black cross placed on his grave, the words of the sixth verse were written on it in white paint at night after his burial: "These things are of little consequence to God. The relatives, of course, were very annoyed by this, so they complained to the authorities, who ordered the words to remain where they were, so that others would take an example from them.

In some hymnals there is still an eighth verse at the end of the song:

"In thee, my dear God, I trust; I beseech thee, Lord Christ, leave me not; In mercy look out my need; Thou knowest well what I lack. Make it with me, though it be strange, Through Jesus Christ blessed."

However, this was not written by Neumark, but by the General Superintendent Val. Einig in Merseburg (died 1681).

A ninth verse:

O Our Father in the highest!

Hallowed be thy name at all times, Thy kingdom come, thy will be done, Give us this day our daily bread, Forgive our trespasses, Forbid temptation, and turn away all evil."

added Job. Seb. Christ, Consistorial - and Regierungsrath zu Coburg, at the special request of Duke Bernhard the Pious, for the private prayer. The Duke also ordered to sing this song shortly before his blessed end, which he himself also sang and thereupon passed away, April 27, 1706.

From the ear blowers that they should not be believed.

It is a common vice, which is called slander or ear-blowing, and is so common that it is almost considered no vice, although it is the greatest and most harmful vice after blasphemy, in truth, for no vice does so great and murderous harm as ear-blowing and slander; for from it comes death, dissension, quarreling, strife, and many other innumerable sins and vices.

For this reason, no man should believe an ear-blower, and he should beware of him with all diligence, and know that the devil commonly speaks through the ear-blower, as St. Bernard says: "That the ear-blower has the devil on his tongue, and he who listens to him has the devil sitting in his ears. For everything that leads to anger, hatred, envy, discord, strife, dissension, and death, the devil takes pleasure in, and is in the midst of it. For he is a murderer and the father of lies, as Christ says in John 8:44. In the same way, when people speak of such things as unity and peace, God is certainly not far from it. For it is written that he is a God of peace and life, Nem. 15, 1 Cor. 14, 2 Cor. 12.

But that the devil certainly sits on the tongues of the ear-blowers, who cause much discord, strife and death between people and especially between good friends, let us hear an example of it:

Once upon a time there was a married couple who were very happy with each other and loved each other dearly. The devil couldn't stand that, because he can't stand anything less than these three things: First, that husbands and wives commit good deeds to each other. Second, that brothers are one. Thirdly, that neighbors are at peace.

They were to dwell together. Therefore he sought how he might make the husband and wife disagree with each other, so that one might kill the other. He sent to both of them an old woman in particular, who was to provoke them to quarrel with each other; she first came to the wife and said, "That her husband, whom she thinks loves her so dearly, intends to strangle her in her sleep at night, so she should take a shearing knife to her bed and put it to her head, so that she may die first. The good woman lets herself be talked over with such words, believed, and does as she is taught. After that, the same old hag comes to the man and says: As she has learned that his wife intends to stab him, and that he will find a shearer to the woman's head at night as a sign, he should take care and not believe her good, gentle words. The man believes it, and at midnight, when the woman is asleep, he wants to see if it is true, as the old hag told him, reaches down under the main pillow, and finds the shearing knife, takes it, and stabs the woman's neck with it.

There are many strange and similar stories, which all come from giving place and space to the ear-blowers, who often make many a pious heart so bitter that a man does something that he otherwise would not have done in his lifetime. Therefore, one should diligently watch out for them and get to know them by their true colors.

For every ear-blower has these two colors up his sleeve:

First of all, he pretends to praise man, pretends that he means well and would like to avoid great future misfortunes, and does not act differently than if he wanted things to go very well on both sides.

Secondly, that he lies, speaking more or less than it is in truth. For a blasphemer must lie as his master, the devil, whose messenger he is, is also a liar. Therefore, the pagan poets of old painted the *Calumniam*, that is, the blasphemers, thus: That this shameful vice, so called *Calumnia*, sits on a chair, and on one side beside her sit the lies, in the form of a woman. On the other side hypocrisy, also in the form of a woman, both of which blow in the ears of the blasphemers. Which, although it is a pagan painting, nevertheless rhymes well with the truth.

Therefore, whoever wants to know an ear-blower well, let him take note and pay attention to these two pieces, whether he is lying and pretending. If he finds out, let him conclude without doubt that the devil speaks through such a man as through a reed, and let him make the cross for himself and say, "Lift yourself up, you devil; even if it were otherwise his best friend, brother or sister, husband or wife, let him not listen to him and know that he is now the devil's instrument, who would gladly cause misfortune. Not

that he should be angry with him, or defy him, or throb with him, for there may often be a

The devil is not to be deceived by evil men and the devil, but he must answer him kindly and say, "Dear friend, whether it is true or not, I cannot and will not believe it: Dear friend, whether it is true or not, I cannot and will not believe it, you bring me certain signs and testimonies that it is so.

But a truly pious Christian will not easily speak evil of other people, nor will he like to hear it. Rather, he likes to speak what serves for peace and unity, and that he causes much good, especially between spouses and siblings," as St. Augustine writes of his mother Mouica, that she had the fine virtue in her, that she always spoke the best of the people on both sides, and thus saved many hundred quarrels and disagreements, and satisfied the people. St. Augustine praises such virtue highly in his mother, as she is therefore also to be praised.

So far we have heard that the ear-blowers are an instrument of the devil, through whom he uses to speak". Now we also want to hear that the ear-blowers, and all who listen to them, not only cause quarrels, strife, discord and murder among the people, but that they also steal good gossip from their neighbor, and are much worse than the thieves who steal money and goods.

For it is an old proverb: *IloEtns rumor aliorum putrimonium est*. A good rumor is as dear to one as his paternal inheritance. And that son says: XoultuiHuuw sutis fit pro homioiäio eorporuli, ot kurto, guLiu pro eulurmüu. It is often easier for one to do a physical death or theft than for slander or calumny. Jesus Sirach Cap. 42, 16. 17. says: Ourum Imbo äs bouo nomiuo. See that you keep a good name, which is more certain than a thousand great treasures of gold. A life, however good it may be, lasts a little while, but a good name endures forever. This is where the proverb comes from:

Omniu 81 peraeus. fuumru 86rvuro memeto, (uu 80wsI Umi88U, PO8t6U uullu8 61'18.

If you lose everything, see to it that you keep only one good name; if you lose that, you are finished. There are many more sayings that prove that there is no noble treasure except a good rumor or a good name, as many examples and daily experience amply prove. Now such a noble jewel or treasure an ear-blower robs from his neighbor by revealing his infirmities and secret sin, and thus makes him a sinner and a disgrace.

But this does not mean that a man should not warn his neighbor about evil, poisonous and shameful people who might harm his body, property and honor, for this is a work of love. It is a very different thing to slander or calumniate: if I go to another without any cause and say of such and such a person what an angry, ugly, stingy, proud person he is.

Not that I would warn my neighbor against him, so that he would beware and beware of him, but that I would gladly cause strife, quarrels and discord between them.

(Hieronymus Weller's Deutsche Schriften.)

Luther in the black bar at Jena.

When Luther came to Jena, took lodging in the Black Bear, and was reading the Psalter book, two traveling students entered:

Two St. Johns, Kessler and Rutin, He kindly invites them to his table;
And kindly offered them to drink, That they might wonder at the man.

And because they see only kindness in him, they do not stay away from him;
His lovely nature delights them, so that they gladly sit down with him.

But neither of them thinks of it otherwise than that they saw in him a horseman; For heaviness, beret, even doublet and pants, He wears, as it is
Lcmcdcsbrauch.

Now he starts to ask them kindly, that they gladly, in everything, answer him: How they came far from St. Gallen, to take the way to Wittenberg.

And the horseman says: "Well, that is my pleasure! There you will also find your compatriots, the Doctor Sckürpfen and his brother, When you see them, greet them well.

Now the Swiss are also beginning to ask him-. Whether he could tell certain reports, whether Martin Luther was now free, and whether he was in Wittenberg?

And he says: "I have a certain report that he is not in Wittenberg at present; but only a short time will pass, so that he can be seen again.

"But Philipp Melanchthon and others are there, Who teach Hebrew and Greek always away;
And therein you must well look around, if you want to understand the Scriptures one day."

The Swiss answered him: "That if only God would keep them alive, they would not go back until they had seen Luther harden.

"Only because of him they would have undertaken to come so far;
And they have great desire,
To receive report from Himself."

When Luther heard about them, that they had been students in Basel before, he asked, with secret laughter: "What did Erasmus do?

And when they were duly informed: "That this one keeps his life secretly," they think: How such a horseman can speak of such things!

He talks of foreign languages to interpret, Also he asks about the most learned people, Speaks here and there a little word of Latin;
What kind of rider might this be?

Now he begins to ask her again: "What do they say about Luther in Switzerland? To which she replied: "As everywhere there are two parts, so also in Switzerland they will be.

"Some of you praise Luther, but others rage against him in the fiercest way;
Above all, it is the spiritual lords who love to rail and blaspheme against him."

Then the rider says in a cheerful tone: "The priests! Yes, yes, I thought so!" And because he speaks so confidently in all of them, even the students do not shy away.

And one seizes the rider's booklet, opens it and looks curiously into it, and sees, as he reads the title in front, that it is a Hebrew Psalter!

Now they think and think much to and fro, What a strange rider that would be! And one of them says: "A finger that I give, I just understood this language."

Luther says to them in a friendly voice: "That he may practice it every day;
And if with diligence they practiced it every hour,
So they, like him, would know the same."

When they were talking together like this, the host also came up to them and said to those from Switzerland, because he recognized them as loyal people:

"If you had been able to enter two days ago, you could have seen Luther here, for here at the table, for the aforementioned period, he is quite alive."

Then the companions said with anger and resentment: "Oh, that we had to come so late! If the road had not been so bad, we would have come here in time.

The innkeeper laughs at this, and goes out laughing. And when one of them turns to him, he says to him with seriousness, quite frankly and freely: "That Luther is this horseman!

"You're trying to trick me!" the journeyman thinks, and sits down again in the old place;
But secretly he says to his camcade what the host has entrusted to him.

Then they think, "There must be some error here!" And begin to take him for a hut. And both of them show him only such honor, as if he really were.

Soon after that two merchants came, and one of them asked for a book. The horseman inquires very much: "What kind of book would this be?"

On it asked that to the answer given:
"Let it be printed and published just now, The Epistles and Gospels of Luther beautifully interpreted."

And asks the rider: "Whether he has never seen them?" To this the rider replies, and says, with smiling gestures: "Well, they shall soon be mine, too!

When the host had served the meal, he said to the disciples in a very friendly way: "I would like to keep you at your best, so sit down here with this gentleman.

And now Luther also speaks kindly and delicately: "That they may be his guests with confidence, they should only not worry and ask, he already wants to pay the bill.

At the table he talks with seriousness and joy, so beautifully of the present and future time, that the guests almost all forget their meal over his speeches.

He says: "That in Nuremberg the princes and lords of Dermalen were now assembled for the Imperial Diet, so that they could settle the stories now pending for the good of the people."

He hopes: "That in later years one will see and experience everywhere the benefits of the evangelical truth, which God has revealed at this time.

"The old had been brought up in error, deceived by the papists from an early age, so it would be hard and difficult for them to accept the new doctrine.

"But with the children and descendants, the more the truth would be useful and pious, because these were not yet poisoned with false teachings from youth."

One of the merchants then speaks shyly: "I am only a simple, simple-minded layman, I don't understand much about all the things that are causing trouble everywhere now.

"But as I see the matter now, I cannot judge and say otherwise: Either Luther is God's companion, or even the devil from hell!"

"I still have ten guilders, which I will consume, With pleasure and with joy, in honor of Luther, I believe, could I only once write him poetry, He would report my conscience."

The host said to the students: "Be quiet and do not worry, Martinus has already arranged everything so that you do not owe the least.

When they asked for the gratitude, and the merchants had stepped outside, the disciples thanked him for refreshing them with food and drink.

And thereby gave him quietly to understand that they believe to see in him the hut. But then he said in the negative, "You are mistaken, for it is not I."

And to the innkeeper, who also comes over, he says: "That he has become a nobleman, because the two Swiss people thought he was the one from Hütten today.

To this the innkeeper replies with secret joy: "Not the huts, no, you are Luther himself! Then he laughed with a very merry laugh; Says: "Yes, you are doing very well!"

Now he fills the glass and says, "Toast! So that you may be blessed in Wittenberg." And changes the glass, and offers them wine: "Because beer may be sour to the Swiss.

So he is cheerful and good all the time. Because he rejoices in the conscience of grace - Because God is reconciled to him through Christ, So he lives with joy as a Christian.

Because it was now late and time to sleep, He gives them His hand to say goodbye; Say: "As soon as you see Doctor Schürpfen, greet him, and tell him that I am well!"

Then the Swiss said: "We will greet the doctor and lord willingly and gladly, but first you must confess to us how we should call you ourselves.

And he: "This word only let the doctor know: "The one who is to come, he sends you his greetings! As soon as you say the words, he soon understands and asks no more.

Now he hangs his skirt on his axel and has gone to his chamber to rest. After that, the merchants returned and asked for another drink.

For a long time they talked back and forth about what kind of guest the horseman was; until the host confessed to them freely that it was no one but Luther.

Then they were very sorry that they did not show him greater honor; but they wanted to get up early in the morning and only beg his forgiveness.

And early, when the dawn had hardly broken, the doctor himself came into the tract to lead his horse out;
Then they said lib desire.

And he says kindly: "Well, dear man, no, what you said was quite right and was his;
If you confess to him, you will learn whether I myself have been the man."

After that, he soon got off his horse, just as a knight does, and finally took a cheerful farewell to everyone;
And is soon come to Wittenberg.

Now that his people recognize him again, they want to weep for joy. They praise the Father and Jesus Christ that Luther is in their midst.

When the friends in Schürffen's house tell him what has happened since then;
There come tired, and yet full of joy, even those well-known Swiss people.

With astonishment they see him sitting there, and they can't help but confess that this rider, so honest and faithful, is none other than Luther himself.

And this, biting "Welcome!" them, you with laughter now point to Philippum: "This is the Melanchthon of whom I said, When you around Wittenberg asked me." -

—

Now Luther is seen hurrying to his preaching chair without delay or hesitation;
That he, with pure and right doctrine, may ward off the devil and his devotees.

And day after day, as God's faithful servant, he teaches the people what is wrong and what is right. In eight sermons, he faithfully shows where Karlstadt has done wrong.

And God graciously gives his blessing, so that soon peace and quiet return; for most, without long hesitation, gladly give honor to the truth.

The prophets who came from Zwickau soon took their leave, for Luther, a very wise man, did them little honor.

Then, out of pure piety, they wished him only a curse and themselves eternal joy. Then he says to them, "I will let God rule, He will keep your idols.

Now that the adversity is over and done with, every devout Christian rejoices. Throughout Saxony, God is thanked for having sent Doctor Luther! - —

In the fifteen hundred second and twentieth year, on the seventh day of March it was, when he, having returned to Wittenberg, resisted Karlstadt's rapture.

X.

—

The first part of the book is a book about Luther's Small Catechism.

(Ans the Freimund.)

Apart from the Holy Scriptures, no book is so well known and widespread in the world as Luther's Small Catechism. Early on He translated into many living languages, but also into Latin, Greek, Hebrew, Arabic, Syriac and other dead languages. And into how many languages it has been translated in more recent times by the missionaries to the Gentiles! In the Lutheran Church he soon received symbolic prestige. Countless are the books and booklets that have been published for its explanation and explanation for centuries. What a precious treasure we have in him, the reader should see from a number of judicious voices from older and more recent times.

I.

Prince George of Anhalt († 1553), who was himself a pastor and thorough theologian, calls the Small Catechism "the small or lay Bible, in which the core of all prophetic and apostolic teachings is drawn together in the shortest possible way. He says: "The first part is the doctrine over all doctrines (law); the second part contains the history over all histories (the apostolic symbol); the third part contains the prayer over all prayers (the holy Lord's Prayer); the fourth part contains the ceremonies over all ceremonies (baptism and the Lord's Supper); the fifth part speaks of the power that is above all other power (key power). In the appendix is a table without equal, the house table."

2. Justus Jonas († 1555) says: "It is a special gift and grace of God that the catechism is now again taught purely in the church, namely the ten commandments, faith and the Lord's Prayer; for through it every person has learned the whole theology and can learn what the right, best, highest, true service of God is, what God's will and commandment is, what He demands of us; item, how each one in his state should conduct himself and live in all conduct and life towards his neighbor, so that it pleases God. And if the Lutheran teaching, to which the devil is so bitterly hostile, had been of no use other than to make the catechism and the ten commandments known to the people again, it would still have built up more in the Christian church than all the high schools, as long as they have been on earth." - The same divine scholar testified of Luther's small catechism that it "is only a small booklet that one could buy for six pennies (NB.! that is how much it cost at that time), but six thousand worlds would not be able to pay for it. He

certainly believed that the Holy Spirit had given it to the blessed Luther." - This judgment is all the more weighty, since the excellent Jonas had written a catechism in 1525 by order of the Elector of Saxony even before Luther.

So many words, so many things; so many passages, so many blessings; few pages, but an incomparable abundance of theological content. This is what Dr. J. F. Mayer (1- 1712) praises about our catechism.

4 In former times, lectures on the Small Catechism were held at the universities, which - thank God! - This has been done again in recent times, e.g. by Dr. Harnack in Erlangen and Dr. von Zeschwitz in Leipzig. Such a lecture was announced by Professor Dr. Sigm. Jac. Baumgarten in Halle on May 22, 1732, with the words: "I will read freely and publicly about Luther's catechism in the afternoon hours, because the vast majority of those who study theology will one day have to explain it in church and school offices." Dr. Baumgarten considered the small catechism "a true gem of our church" and "a real masterpiece of lecture.

5 Older theologians say: "In a similar sense, Luther's Small Catechism can be called the smallest in the kingdom of heaven among the books, just as Christ is called the smallest in the kingdom of heaven among men and yet surpasses John the Baptist and all men. - Others call it "the church star, which shines into all circumstances of life; the silver bell and the glory of our Lutheran church; the right children's Bible, the healthy children's doctrine, a masterpiece of Christian wisdom, the written foundation of faith, a golden source of divine truth of faith and morals, a right pleasure garden, in which sorrowful souls can feast and feast on the frequent consolations.

6) The Württemberg prelate F. Ch. Oetinger 1782), this deep thinker and witty man, made the confession in his old age: "I am now actually standing again on the old point, on which I already stood as a child; because all my science is contained in the small catechism of the blessed Luther".

The small catechism of Luther is a confession of the church, and among all confessions the one that is most comfortable and familiar to the people. It is a thing which no one denies, that no catechism in the world can be prayed to as that. But is it less known than true that it can be called a true miracle in view of the extraordinary fullness and great wealth of knowledge that is expressed here in so few words. For he does not understand him, certainly not he who accuses him of poverty and meagerness. .. It is a pure reflection of the divine word, a lay Bible and a delight of theologians.... It is a measure that is just for all, for great and small. Therefore, mau should not be too angry, not be dismissive; but should remain faithful to his words and, above all, bring the people back to the height of knowledge, so that they know what is written in the catechism and what they have to gain from it.... The house

The father, the children, the servants should drive it, pray, learn, appreciate it; then it will become the oil jar of the Sarepterin, which does not lack oil. Yes, when the catechism becomes a house book again, then one will realize what a strengthening of the church in general for all its works comes from it. It is an uorma' normatu, a divine-human *regula fidei* (rule of faith) - divine in the text, human in the faithful "What is this?" a symbolum, a field cry, which spoken from the depth of the soul, can cast down the bulwarks of Satan." - Thus Wilh. Löhe in his "Three Books of the Church," p. 123 ff.

II.

Dr. Bugenhagen, Luther's well-known friend and colleague, carried the Small Catechism "with him at all times and spoke harshly to the ordinands (i.e. those who wanted and should be ordained and blessed to the holy office of preaching) when he noticed that they did not respect it.

2 Johann Mathesius (7-1565), that blessed preacher in Jáchymov, calls the small catechism the "blessed treasure" and says: "If Dr. Luther had done nothing good in his lifetime, except to bring both catechisms (i.e. the large and the small) into homes, schools and the preaching chair, and to bring prayer back into homes before meals and at bedtime. the large and the small) into houses, schools and on the preaching chair, and the prayer before and after the meal and when one goes to sleep and gets up, again into "the houses, then the whole world could never thank and pay him enough for that." He sighed and prayed: "May the Lord Christ preserve the holy catechism with the Wittenberg explanation in our pulpits and in our schools, in the homes of pious fathers and in the hearts of their children, and may he graciously protect it from new tinkering.

Blessed are the hands that have written this holy book. So exclaimed a papist theologian in Venice when he had read Luther's Small Catechism. The good man, of course, had not known that the "arch-heretic" Luther was the author of this "holy" book. - Thus, the Venetians did not know how to send anything better to the captive Christians in Turkey to strengthen their faith than Luther's Small Catechism, whose name, however, was not on the title page.

The Conventual Johann Rüdinger got hold of Luther's Catechism by chance and wanted to throw it into the fire immediately. Then Augustine's words: "*tolle et lege*-take the book and read"-sappealed to him. He read and became a Protestant.

5. the authors and signatories of the con

cordien formula (II, 5) confess "unanimously to the small and large catechism of Dr. Luther. Luther's small and large catechism, as written by him and incorporated into his tomis (writings), because the same have been unanimously approved by all churches related to the Augsburg Confession, accepted and publicly brought into churches, schools and homes, and because also in the same the Christian doctrine from God's Word has been understood for the simple laymen in the most correct and simple way and has been explained in the same way in a necessary way".

The times are past when books about Luther's catechism could make one happy, if it was contained in them only as a strange body; likewise those according to which the instruction should be a disguise or animation of some doctrinal skeleton of faith and moral teaching hooked apart. There are still many books of this kind going around, but not like spirits, for they have never had any fellowship with spirit, but like pitiful figures of degenerate famished people, who have no marrow in their bones, no fire in their limbs, no strength in their muscles, no courage in their minds. Luther's Catechism is and remains the book in which, according to a scale rejuvenated for popular understanding, the biblical blueprint for the house of thought and faith is sketched out, which a wise man builds for himself for all cases, and in the meantime he is able to dwell safely in the shade. (Thilo "das geistliche Lied in der evangelischen Volksschule Deutschlands." Erfurt 1842.)

7 "Just place all the catechism works of recent times next to the Lutheran ones, and you would have to be blind as a bat not to notice the dull, sober, soon broad-brush of the former next to the fresh, cohesive strength, next to the graininess and popular humor of the latter. We do not need a new catechism, Luther is still doing his job perfectly and, God willing, will not soon become incapable of service. (Thus Professor Dr. Palmer in Tübingen in his "evangelische Katechetik," 1846 p. 292.)

III.

1. in the library in Gotha there is a small catechism of Luther, which the Elector John the Steadfast († 1532) wrote with his own hand on parchment, from which it can be seen how highly this godly gentleman held the magnificent little book in honor.

Prince Joachim von Anhalt (^ 1561) said: "Next to the Bible, Luther's Small Catechism is my best book.

3. duke Friedrich IV. of Liegnitz expressed (around 1580) the wish that one should Luther's small catechism with him in give the coffin.

4 Elector August of Saxony († 1586), that God-fearing prince, who was so concerned about the establishment of the Concordia Formula that he spent over 80,000 Rhlr. on it, once addressed one of his court preachers with the question: "How does my son

study? When he answered: "Well, God the Lord is to be thanked," the Elector continued: "Tell me the right thing to do? He' but replicirle again humbly: "Most gracious Elector, I give thanks to God, it is all well, whether he studies like a gentleman." Whereupon the noble regent began to laugh and said: "That is a good answer, so he shall not become a great doctor. But he should nevertheless become a doctor of catechism for me, otherwise he is not fit for the Lord.

Luther will remain Luther, and no one will soon imitate him. My children should learn the catechism; if they understand it correctly, they will have learned enough," said Sabina, the wife of Elector Johann Georg of Brandenburg ('- 1598), who is the ancestor of all Brandenburg electors and margraves who lived after him.

6th "Doctor! Today he has bound this congregation to the new superintendent; so I bind my only prince to his soul, so that he may be well and faithfully educated in the pure evangelical doctrine and in the catechism". Thus once spoke the Saxon Elector Johann Georg II. (-H 1680) to his court preacher Weller.

The Catechism, which Luther published in 1529 and of which he said that he prayed it himself, as an old doctor as he was, is as childlike as it is profound, as comprehensible as it is unfathomable, simple and sublime. Blessed is he who nourishes his soul with it, who holds fast to it! He possesses an imperishable comfort in every moment, only behind a light shell the kernel of truth, which does enough for the wisest of the wise." Thus the famous historian Leopold Ranke in Berlin. ("German History in the Age of Reformation." 1839. II. 445.)

The walk of the Christians is the preaching of the living God.

(From the Herrmannsburg Missionary Gazette.)

In the last issue I told you about the glorious victory that Landolf won with God's help over the old priest Heinrich and his children. I will now tell you about a third victory that the Lord gave him. One hour from Hermannsburg there was a farm, which is called Remmiga in the chronicles, which was inhabited by a free man, who was the owner of the farm.

cher is called Walo. His wife that Odela, sometimes she is also called Adela in the chronicle. The name is the same, because the word nobility is often written and spoken Ode! in the ancient writings. The two spouses had a son who bore the name of his father. Walo, as the owner of a main farm, was at the same time a common priest, which dignity was always connected with the possession of a main farm among the old Saxons. All council and court meetings of the community were presided over by him, he made the necessary sacrifices, and one can easily imagine the prestige in which he was held. This prestige was further enhanced by his experience in the ancient laws and customs, and by his unwavering loyalty and integrity. He too, like Henry, was at first a determined enemy of the Christian faith. Landolf, a Christian missionary, visited him frequently and told him about the Lord Jesus, but Walo turned a deaf ear to the works of the Gospel. He knew from old legends that two brothers, the white and black Ewald, who had preached Christianity among the Saxons, had once been slaughtered by them to the gods. And as he held on to the old traditions with Saxon tenacity, he told Landolf that by law he was entitled to the same fate that had befallen the two Edwalde brothers, but that he could not carry it out on him, because the decision of the people's community at the stone houses had once been justified, according to which the preaching of the gospel was free. Landolf was not frightened by this, but continued his visits and sermons, since he noticed that Walo always listened attentively when he told about the Lord Christ. One day Landolf came to Remnmiga again, he found Walo sitting quietly and introvertedly in front of his court at the place of sacrifice, where the congregational meetings were held. Next to him stood Odela, his wife, and his little son, who was about twelve years old. The boy happily ran to meet Landolf and said: "It is good that you are coming, I have just asked father to let me go with you, I would like to hear a lot about the good Lord Jesus and become His disciple. Mother also wants it, and, he whispered more softly, she also asked the Son of God dear; but the father has become sad and does not want it, he says he has lost his wife and his son today. Odela reached out her hand to him and said aloud: yes, I love Jesus, I want to become His Inniger, but Walo does not want it, and so I will also go with you, so that I may hear about Jesus and be baptized. Landolf did not know what happened to him. Odela and her son had always listened quietly when he told them about Jesus, but had never spoken a word. Now they told him that the Lord Jesus had grown so deeply into their hearts that they could not get away from him, nor did they want to, for they wanted to be blessed and enter Christian heaven,

where Jesus was and the holy angels. Then Walo stood up, looked at Landolf with a dark look and said to him: "You have seduced my wife and my son with your speeches, now I have no wife and no son anymore. Go out of my court, take my wife and my son with you, they no longer love me, they love Jesus. O Walo, replied Landolf, do you not realize that your gods are dead gods? do you not realize that Jesus is the true, living God? Jesus has won their hearts, your gods cannot win hearts, see that in your wife and in your son, and let Jesus win your heart too. All three of you shall be blessed. Walo shook his head: he will not win my heart. So, cried the servant of the Lord joyfully, your wife and your son shall win your heart for Jesus. Your wife and son want to be baptized, you cannot refuse them, they are free, noble-born people. I will baptize them in your presence today, because they believe in Jesus, that He is the Son of God. I know that you love your wife and your son, and they love you very much, but they love Jesus even more. Let them stay with you as baptized, do not expel them from your court. And if, as baptized people, they love you even more than before and are more obedient to you than before, will you believe that Jesus is powerful, more powerful than your gods? You have often said to me that Odela is proud and impudent, but otherwise good and well-behaved. Now, when she becomes humble and meek as a baptized woman, will you believe that Jesus gives new hearts? Walo looked at the joyful Landolf in amazement. Odela humble and meek? he asked, yes, then I will believe that Jesus creates new hearts, that Jesus is God, and I will worship Him. Give me your right hand, Walo, said Landolf, I know that a Saxon keeps his word and does not lie, and Walo before all. He struck. Landolf did not hesitate, he immediately ran to Herrmann and Heinrich, fetched them, they should share his joy and be godparents. Oh how joyfully they came. That very evening Odela and her son were baptized in the name of the Triune God, and Landolf happily reminded them that he had promised Walo that his wife and son would win his heart for Jesus. A year passed, and on the same day that Odela and her son were baptized, Walo was also baptized, for the baptized Odela had become meek and humble because Jesus dwelt in her heart, and she and her son, after baptism, had loved the Father even more warmly, had been even more obedient to Him, Walo confessed, they are better than I am. O the walk, the walk of the Christians, how powerfully it converts, the walk of the Christians is the preaching of the living God. Now Walo built a Christian chapel at his sacrificial site in the Remmiga, and around the chapel a Christian village arose, which was based on

A brook flowed through the new village, after which it was called Bekedorf, and is still called so today, and lies in the Hermannsburg community. The chapel existed until the Thirty Years' War, when it was burned down by Tilly's murderers and never rebuilt. But the story goes further. Walo died old and full of life in the arms of his wife and son.

The healing power of a song.

Schubert in his history of the soul tells the following: In 1760, the priest Kūchze in Berlin was afflicted with such a severe and extremely painful disease in one eye that the doctors, fearing cancer, wanted to cut out the eye, which was already considered lost. The pain of the body, the now added fear of the operation, had already left the sick man resting for a long time, neither at night nor during the day; he was bent and torn by the constant agony. Once he heard the singing of an old pious hymn that spoke of man's complete surrender to God's will. He sings along, is deeply moved, but at the same time his mind is calmer, calmer and more joyful than it has been for a long time. With the inner restlessness, the outer storm also subsides, and the patient sleeps gently and calmly again for the first time. In the morning, the doctors find the eye so improved that the operation no longer seems necessary; the patient is cured, with the application of a few prescribed remedies, and almost completely regains the use of the eye.

Most beautiful reward of faithful school teachers. The love of their students.

Thus Johann Matthesius writes, when he was still a school teacher in Joachimsthal: "When I was a schoolmaster here, I traveled to Wittenberg, but when I returned home after four days, I was received by my students as a pious and heartfelt father; I took eight and ten hands in my hand at once, which they frequently offered me. Oh, I had to flow with joy and let my tears fall down my cheeks from my eyes. That's a good and funny way to learn.

Right conduct in the case of the sins of the neighbor.

St. Bernard testifies of an old monk that when he heard that one of his confreres had sinned grossly, he wept bitterly and said: *Ille hodie et ego cras* i.e. today the devil has beaten his leg and deceived him, tomorrow he can do the same to me. (Binchius in the 8th sermon about the golden ABC.)

Evangelical - Lutheran Academy.

It has already been made known in this paper that the undersigned is willing to take in board and lodging boys who are sent here from afar to visit the local Lutheran Academy. In the last time I have had five pupils in my house. As is to be expected, more will arrive with the start of the new school year, which begins on August 15. Since I now have to make arrangements for this desired eventuality, I urgently request all those honored parents and guardians who are willing to have their sons receive a Christian education and higher schooling at the academy to register with me as soon as possible. At the same time, I take the liberty of making a few further announcements concerning the Academy and, in particular, admission to it. It is required of the person to be admitted that he is able to read German and English, to count the four species, and to copy the dictations. The subjects taught are: German and English grammar, arithmetic, algebra, geometry, geography, world and church history, natural history, physics, chemistry, bookkeeping, drawing and singing. This is completed in a course of two years. Latin language and instrumental music are taught for a special fee. The student pays 6 dollars per month for food, washing and light. One dollar is charged for fire in the private study room all year. The tuition is \$1.50 per month. Since the boarding fee is so small, each boarding student must also be provided with a mattress, pillow, bedding, lamp, and a suitcase or box, or purchase such at his own expense here. Of course, each student must also provide the necessary books, which can be purchased for 5 dollars. It is required that each student submits to the house rules willingly and in a Christian manner. The undersigned is prepared to answer all other inquiries concerning this matter in the most precise manner. -

I. H. W. Sieving, 6ars ok Oreen L Oo.,
Box 2526.

Call for help!

The "First German Evangelical Lutheran Congregation in Iowa City, Johnson Co., Iowa" feels compelled to ask its Christian brethren in our Synod for a little help for the church building which it began some months ago.

We would like to carry this burden alone, if only it were possible for us. But this is not the case, since our already very small community consists almost entirely of impecunious members. It counts about 25 members with voting rights.

the. Debts have already been made over b400. We therefore realize that if we are not helped, we will have to abandon the construction. Of course, this would cause the children of the world a great deal of gloating, especially since an attempt has been made for four years to build a Lutheran church here, and for the congregation it would probably even be an external cause for dissolution. In the name of God, aware of our need and trusting in your Christian brotherly love, we therefore dare to ask you, our benevolent friends and brothers in Christ, for a little help: help us to carry our burden a little, remembering the word of God: "Bear one another's burdens, and you will fulfill the law of Christ". We hope that this request will not be received unfavorably, since no church has ever been built without outside help, and the great need alone drives us to this step. The church will be 32 feet wide, 46 feet long and built of bricks. Please send any donations to the following address: Rev. Dnesebor, Iorvu Oitv, Iorvn.

On behalf of the aforementioned congregation, the church council, Fr. Joh. Franz. Joh. Ruchpert. H. Behrens. H. Kneisel. A. Kuhnle.

Ecclesiastical message.

Mr. Candidate Heinrich Steger, of Fort Wayne Seminary, was ordained and installed in his office as pastor of the Lutheran congregations at Eumderland, Md. and Pinehill, Pa. yesterday, being the 6th Sunday after Trinity, at the former place, by the undersigned, assisted by Mr. Pastor Wagner.

Baltimore, July 10, 1860.

W. Keyl.

Address:

Ii.ov. H. Ntch2(w. Onmberlanä, Ust.
Iwtterdox 122.

Concordia College.

Since the admission of new pupils to the Concordia Collegium in St. Louis for the coming school year, which begins on September 1 of this year, requires domestic arrangements which depend on the number of pupils expected, the undersigned urgently requests all those concerned to register with him as soon as possible. The conditions of admission can be found in number 22.

A Saxer, p. t. Director.

Volume 16, St. Louis, Mo. 7 August 1860, No. 26.

(Sent in by Past. Köstering.)

Can a Lutheran be in a church community where there is no unity of doctrine and belief, and yet be "above partheia?"

To the above question, a sober Lutheran Christian will undoubtedly answer "No!" immediately, because it has long been a foregone conclusion that this is not possible. There are, however, quite a few preachers in this country who call themselves Lutheran and also want to be Lutheran, and yet stand in association with those who deny the Fundamental Articles, overthrow Christ's Testament, and insolently falsify His most holy sacraments. Some time ago we had the opportunity to talk to such a preacher. He professes and adheres to a synod that calls itself Lutheran, but is nothing less than Lutheran, but consists of various elements, and is in fact an abominable Babel. However, according to his statement, the above-mentioned preacher believes everything that the Lutheran church believes, including the real presence of the body and blood of Christ in Holy Communion, and the rebirth from Holy Baptism. He does not want to go along with those in his synod who reject such teachings as papist abominations.

Many preachers who want to be Lutheran are in a similar situation. They are in union and fellowship with false believers, in connection with a synod that includes Reformed, Unionist and rationalistic elements in themselves and tolerates, nurtures and cultivates them. To this end, they remain silent, do not want to spoil things with anyone, and at the same time dream of standing above the parties. Now that is a pitiful state! If they know the truth, believe and love the truth, they must also confess the truth in defiance of the devil and his scales, and with such confession punish and reject error, if they wish otherwise to save their souls and satisfy their consciences. It is written, "I believe, therefore I speak." Just as the stream flows from the source, so confession flows from faith. Therefore, where there is true faith, an unfeigned, open and decisive confession must follow. To "stand above the parties" does not apply in matters of faith; for that means, in other words, to bear on both shoulders, and to be neither cold nor warm, and to such the Lord threatens that he will spit them out of his mouth (Revelation I, 16.) "He that is not with me is against me." says our Savior; thus - he that confesseth not the truth, and rejecteth error, denieth Christ, who is the eternal truth itself. It would, of course, be quite another matter if the false believers were silent and kept their errors to themselves; but since they, as is well known, are very eager to instill their poison into others and try to win them over for themselves, it would be a flagrant sin if those who, by God's grace, know and possess the truth, were to deny it. If they were still silent, they would truly be unfaithful shepherds, wicked servants, unjust stewards, dumb dogs, deceitful workers, cowardly hirelings, wrongdoers and betrayers of the most holy majesty of God and His holy Christian church. - —

However, such preachers, who live in a community of false faith and yet pretend to believe the truth, but do not want to confess it, use all kinds of bogus reasons, with which they, when cornered, want to gloss over their irresponsible indifference in matters of faith. They argue that the truth is not so clear and decisive that those who teach differently cannot also be right in this and that. Therefore it is advisable to show forbearance against all, to practice holy love, and not to challenge anyone on account of his teaching and his faith, etc. - That this is a futile objection is clear to every unbiased person. For, thank God, the truth of salvation is not like astronomy, in which there are still many problems to this day. Oh no! The truths of salvation are so clearly contained and presented in the Holy Scriptures that even the simplest man, if he has only sound reason and understanding, can grasp them, and at the same time be powerfully convinced in his heart that they are divine truths, standing there like a rock in the sea. But that many people nevertheless do not recognize the clearest truths, but deny them or fall into such doubts, because they themselves do not know them.

know how they are about it, the fault is not in the truth, that it would be dark; - that is far away! If a blind man says that the sun does not shine because he does not see it, this does not make it so. The reason that many do not see the clearest truths is that the god of this world has blinded the minds of the unbelievers, so that they do not see the bright light of the gospel of the clarity of Christ, who is the image of God (2 Cor. 4:4). And this accursed spirit of error from the abyss of hell, which casts doubt on everything, even the clearest truths, has unfortunately captivated a large part of Christianity at this time, and even many scholars, so that it is nothing new when explicit articles of faith are dragged into uncertainty. For this is usually the first excuse when a false doctrine is opposed, that it is said: the matter is not yet clearly developed and fully formed, but is still an open question, about which everyone can teach and believe what his own mind tells him; and in doing so one points to others, to great scholars and respected men, who are also not yet at one with the truth, and thus one consoles oneself about the lack of the still undiscovered truth. So one does not want to believe that there have ever been people on earth who have possessed truth; and if someone now dares to say that he possesses the truth by God's grace, then he is held up to the question of the Arch Liar: Yes, should God have said? Should it really be so that you have found the treasure hidden from reason in the field? And if he now testifies again with a "Yes! I have found the divine truth, and no devil shall make me false of it, then many a brother of Pilate asks: "What is truth? - That is how it is today. To have the truth in one's possession and to be happy and joyful about it is considered arrogance, sacrilege and presumption. Truth is still to be sought and discovered, and that by speculation, which is called by the beautiful name of "free scriptural research. But what will be discovered in this way is easy to see, namely not the old, eternal divine truth (for that is no longer wanted), but a new gospel that pleases all men, even the old Adam, but which St. Paul, Galatians at first, has already cursed. Many want to establish a new religion, which is composed of freemasonry works of darkness, of rationalistic unbelief, lordly emotional faith, reformed doubt, unionist half-heartedness and indifference, pietistic workmanship, Methodist lawmaking, chiliastic dreams, etc., and whoever does not say yes and amen to this is a stiff-necked old Lutheran! Well, if the butter does not fall from the bread, he has had none on it.

But it is much to be lamented that the poor

Children of men play with the divine truths in this way, for which so many saints have willingly given up God's goods and blood, life and limb. And this is also a sign of the last times, when the spirit of error shall deceive many, where also the elect would be deceived, if it were possible. Truly, God will not let him be deceived. If men do not accept the love of truth so that they may be saved, God sends them strong error, so that they believe the lie and perish (2 Thessalonians 1:2).

2, 10—11.)

Furthermore, these people plead their indifference in matters of doctrine and faith, claiming that one can believe and preach the truth without offending the opposing party, if one is only inspired by the spirit of love and peace, etc.-It would certainly be desirable that divine truths could be taught and preached in such a way that it would not be necessary to refute and reject the erroneous teachings of others. That this is impossible, however, can be made clear even to the most simple-minded person. With how many and great errors is truth surrounded, by which it is obscured! So it is the most sacred duty of every preacher to distinguish the true from the false, and the light from the darkness. Nor should he regard the slightest error in doctrine, which he recognizes, as indifferent, because even the slightest error, if it remains unconsidered, easily eats away at him like a cancer. A conscientious preacher will certainly judge all the sins and errors, weaknesses and infirmities that he perceives in himself, and by God's grace he will try to overcome and put them aside; and so he will also do with the souls entrusted to him. If he sees sins and infirmities in their life and conduct that can put them in danger of their salvation, he will call their attention to them in the kindest way. And now, as far as the doctrine is concerned, should he see a danger, and not blow the trumpet as a faithful watchman on Zion's walls, so that everyone can prepare for the enemy? He should keep silent where God's honor and man's blessedness command him to open his mouth? Should he punish ungodly life, and false doctrine, which produces and entails unchristian life, should remain unpunished? Let that be far away! Or should the sin of false teaching not be as great as the sin of an unchristian life? Should false teaching not be such an abomination to the Lord God as the ungodly nature of this world? Oh certainly! Therefore, a preacher whose lips are to preserve the doctrine must warn against false teaching and teachers and punish them, if he should immediately corrupt it with the counterpart.

It is also God's express command that a preacher, as a faithful shepherd, not only feed his flock but also ward off the wolves. He asked to heed this command all the more the greater the danger in which he stands. Now there will be few righteous preachers here in this country who will not have to experience being threatened by the wolves. There are wolves of different kinds here. There are those in whom one soon notices the wolf nature; but also those who walk along under a tender lamb skin, so-called "evangelical messengers of peace," and so on. But they are all alike in that they do not lie around the city streets, where there is nothing to feast on, but around the sheepfold, where the best and fattest sheep are.

Under such circumstances, it is by no means enough for a preacher to give his listeners the sincere milk of the gospel, but he must also, as Luther says, cry out against the wolves, uncover their sheepskin and pull off their mask, and publicly and especially

warn the souls entrusted to him to flee false teaching and teachers, as from the devil himself.

In view of the many errors, St. Paul demands that a bishop should not only be powerful to exhort through sound doctrine, but also to punish those who contradict. The Holy Scripture is not only useful for teaching, for correction, for chastening in righteousness, but also for punishing those who deviate from the way of truth. And did not the Lord Jesus Christ precede us in this? He, who presented us with a perfect example of meekness and humility, patience and love - He did not fail to thoroughly refute false teaching. With what zeal for the Lord's house He often drove in the scribes, Pharisees and Sadducees, and publicly and seriously warned the people against the leaven of the Pharisees and Sadducees. And his apostles - did they not always have to fight and argue? Sometimes with the Jews, sometimes with the Gentiles; sometimes with the false apostles and deceitful workers, who reaped where they had not sown; sometimes with the other false spirits, who perverted the divine truth through error, and turned many away to Satan. Thus the Church of God has been at war throughout the ages, not only with the world and the flesh, but also with the devil and his followers, the false teachers. This battle will last until the last day, because where our Lord God builds His church, the devil builds a chapel next to it, and what our Savior says comes true: "I have not come to bring peace, but discord and the sword. Therefore, those who pretend that God's kingdom can already be built without being corrupted by Satan and his followers, that the truth can already be preached without rejecting the lie and being corrupted by the adversary, are very much mistaken. Where the eternal divine truth is preached purely, Satan makes noise and sets up mobs and sects, and there peace is at an end. This will now last until God will introduce his contending church to the "triumphant" one. Until then, we should diligently observe the

Words of the apostle: "Stand therefore, girding your loins with truth, and clothed with the cancer of righteousness. And booted on legs, as ready to push the gospel of peace, that ye may feid. But above all, take hold of the shield of faith, with which you may quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6. 14-17.)

Furthermore, the so-called peacemakers pretend to gloss over their indifference by saying that by fighting those who teach differently, Christianity is filled with quarrels and disputes, love is hurt, godliness is undermined, and most of it consists only in useless quarrels of words, in empty wars of words. 2c. - Now it is by no means to be denied that a matter can turn into a useless quarrel of words, and that this has already happened; but the matter itself is not thereby annulled. It is also necessary to distinguish an honest and just struggle for truth from a useless quarrel; for it is well known that those who always speak of love and peace also consider it quarreling when their gross errors are duly punished; and it not infrequently happens that they use bitter, poisonous words, drag the matter into the personal sphere, and soon set themselves up as judges of consciences. Instead of arguing with good reasons and proofs, if they had them, and giving honor to the truth, they conduct such a defense, thereby violating the royal commandment of love, which they exalt so highly, and completely lose sight of the rules of Christian modesty and decency. On the other hand, it is quite in keeping with the love that rejoices in virtue when an error is thoroughly exposed and vividly portrayed with all its dangers, consequences and sins. And the more dangerous the error is, and the more holy it appears, the more necessary it is to paint it with the right colors, and not to lull the prisoners of false doctrine into the sleep of safety with an "*Eia popeia*" in a good unionistic way! For what is the purpose of fighting false doctrine? First, that God's honor may be saved; second, that all the unwary and unsuspecting may be alerted to beware of the danger lest they also fall into it. Third, that those who err may be convicted of their error and set right. The deeper the error has taken hold of the erring, the more seriously it must be attacked. The proverb says: "You cannot drive a nail into a wall with a fox's tail. No matter how gently a wound is covered, it will not be healed. The weed, which is only plucked up above the ground and not cut with the worm, will not be healed.

The same is true of false doctrine, which is not only a matter of the same thing, but also of the same thing.

Therefore, it is a foolish objection that Christianity is filled with quarrels and disputes; by this they only want to break off the top of the truth. An honest fight for and for the truth is a thousand times better than a false, rotten peace, under which the truth suffers. The reason why some people take offense at this is either because they lack true knowledge or because they do not want to be disturbed in their false peace.

That love would be hurt by this is also an empty objection. True Christian love reveals itself by telling the erring person the truth and trying to convert him from the path of destruction. On the other hand, it is highly unchristian and irresponsible unkindness to let the erring person go without rebuke.

Also, an honest fight for the truth does not undermine but promotes godliness. True godliness is precisely connected with the full divine truth; and all godliness that does not take the truth seriously is a false, self-imagined godliness that cannot please God. God does not want to be served according to our delusion and discretion, but according to his word.

Among many other objections that we want to pass over, the false peacemakers finally also bring this one: If one denies church fellowship to those who teach and believe differently, as long as they are not in agreement with us in all doctrines of faith, one thereby pronounces (even if not exactly) the verdict of condemnation upon them. These people also hoped to become blessed and to go to heaven. But since there is only one heaven, only one blessedness, which God has prepared for all the pious, it is irresponsible to keep separate from those who hope to attain the one blessedness with us because of doctrinal differences. One thing must now follow from this: either one must deny them blessedness, or - one must not deny them church fellowship, etc. - This objection seems to be a hard nut to crack at first sight, but it will not be so difficult to find the right answer to it as well.

It is first of all an undeniable fact - and therefore to be taken into account - that false teaching produces and entails false faith, and furthermore that those who willfully persist in false teaching and false faith, and do not want to accept better instruction, cannot possibly be saved. This in no way implies that all who are in a false church community must be lost; nor does it pronounce a verdict of condemnation upon them, but only the undeniable fact that willful persistence in false doctrine and false faith entails eternal damnation. A distinction must also be made

among the persons who are in a false-believing community and among the doctrine that is taught in such a community. We do not condemn these persons, but rather we commend them to God, who examines hearts and kidneys and desires to open their eyes and bring them to the knowledge of truth; but we condemn the false doctrine precisely because it is not of God, but of the devil, because through it God is robbed of his honor, Christianity is angered, and the devil's kingdom is built.

Just as a distinction is and must be made between people and false doctrine, a distinction must also be made between the people themselves who are in a false-believing church community. Among them are such people who wantonly hold, teach, spread

and defend error, and despise and reject all better teaching. Let us take, for example, the reformers; whoever has had the opportunity to talk with arch-reformers about doctrinal points will know how firmly these people hold to their false teachings. They insolently and freely deny the presence of the true body and blood of Christ in holy communion, regeneration in holy baptism, and, in a word, the effect of the means of grace ordained by God; - on the other hand, they assert that God does not want all men to be saved, that he has destined the greater part of men to damnation, and does not want to show them any grace, no matter how heartily they seek it, that Christ has not redeemed all, but only the elect, etc. They scoff at pure doctrine. They scoff at the pure doctrine, e.g. of the Holy Communion, consider it nonsense, say that Christ cannot be present in the Holy Communion with his body and blood. And these are by no means people who do not care about anything, but people who also hope to become blessed. But whether such people, who wilfully contradict the truth and despise all better teaching, are to be considered Christians, and whether a right-believer can enter into fellowship with them, regardless of the false teaching, let each one judge for himself.

But there are also people among them who are preserved by God's grace, so that they do not catch the poison of false doctrine, but in simple faith hold on to the pieces of truth that are still found in the community of false faith. Yes, one sometimes meets people who come out of the reformed church, but who still believe the words of Christ's testament without interpretation, ascribe to the sacrament of holy baptism the power it deserves according to God's word, reject the false doctrine of the election of grace, and so on. The Lord will also let these succeed, and either bring them to the orthodox church, or he will preserve them as holy seed among the false believers unharmed until the end.

These people now belong to the orthodox in their hearts, although they are outwardly associated with

If they were to recognize the errors of the community in which they stand, they would of course also have to go out from them, no matter what the cost, otherwise they would tempt God. - But as long as they remain with them, a true believer cannot enter into church and communion fellowship with them, even though they are connected with each other in their hearts. But why not? Answer: The confession does not suffer from this. Faith and confession belong together, both are exactly connected with each other in God's Word. "I believe, therefore I speak." "For if a man believe with his heart, he is justified; and if he confess with his mouth, he is saved." Therefore it is absolutely necessary that those who have been in unbelieving fellowship should renounce it and confess the truth with heart and mouth before a true believer can enter into church fellowship with them. Otherwise the latter would deny; for not only is it denial when one contradicts the truth to its face and thus obviously falls away, but also when one believes the truth but does not confess it where it is necessary.

After all, it is an impudent demand on the part of the false peacemakers that the orthodox should give up their faith and confession and unite with the false believers; and if they resist the demand, to accuse them of pronouncing the verdict of condemnation on them by refusing to do so. Surely the orthodox believers could justifiably make this demand of the false believers to give up their false doctrine and to confess them, for who has caused the disunity and discord in evangelical Christianity? Certainly the false believers! They started from the orthodox, although they were not from them, may they be false Lutherans, Unirte or Reformirte. At the beginning of the Reformation there was only one Protestant purified church, which was called Lutheran afterwards, because it found its representation in Luther. So there were not several, but only one, named after Luther; and where any deviation took place, it was an apostasy from this one evangelical-Lutheran church and its doctrine, which is the doctrine of the prophets and apostles. The first one who contradicted the One Lutheran Church and its representative, Luther, was the enthusiastic Carlstadt. Through him several (even Zwingli and Oecolompad, as a historian proves) were brought to the decisive contradiction against the One Evangelical Church, who nevertheless joined it in the beginning. Thus a new party was formed, which was later more firmly founded by the initially Lutheran Calvin, namely the Reformed Church, which is again divided into several camps and from which the various sects have emerged, all of which are, of course, a faithful image of their mother; For all of them are characterized by being of reformed origin, more or less despising the means of grace ordered by God, and basically making them mere signs of grace in which there is no spirit and life.

Thus it is evident that the false believers, by their apostasy from the One Reformation Church, have caused the schism in Christendom, and that they cherish and cultivate the very schism by their continued persistence in false doctrine; and as long as they persist in it, the true believers cannot offer them their hand of union, nor accept the proffered hand of union on the part of the false believers, though the false peacemakers may become furious and mad at such refusal. That Christianity is so fragmented is of course saddening, and the good Lord is certainly not pleased with it; but it is much more saddening that loose whitewashers under all kinds of pretexts between the contending factions

Want to make unity with rear setting of the

Truth. God will also destroy their attempts, because he is a God of truth and an avenger of untruth. - But we would rather possess the truth under continuous struggle and dispute with the adversary, than let go only a little title of the recognized divine truth, to buy a false peace with it. For with this we can stand before (customs, and keep a good

conscience, in spite of all hostility on the part of the unsavory. We also sincerely wish that unity in spirit, i.e. in doctrine, faith, etc., may grow and increase, and be maintained and strengthened by the bond of love and peace; until God will finally bring His Church from faith to vision, from hope to complete possession, from struggle to triumph. May the blessed day soon dawn and complete redemption draw near! - The Spirit and the Bride speak: Come. And he that heareth, let him say, Come. He that beareth these things saith, Yea, I come quickly. Amen. Ia, come, Lord Jesus! - —

(Submitted.)

Traits in the Reformation history of northern Germany.

Northern Germany was not the cradle of the Reformation, of course, but it is not inferior to any other part of Germany - with the exception of Saxony - in terms of close relations with it and active participation in its prosperity. The princes from the House of Guelph - the most powerful in all of northern Germany - are in the first ranks of the confessors. It is true that we find here a Duke Henry the Younger of Brunswick-Wolfenbüttel and Duke Ehrich II or the Younger of Calenberg-Göttingen, as in Saxony a Duke George; but besides those, we may also refer to Duke Ernst the Be

The Reformation is also known as the Reformation of Lüneburg, Duke Ernst of Grubenhagen and the Duchess Elisabeth of Calenberg-Göttingen (mother of Ehrich). Many of the tools of the Reformation, especially the most blessed ones, have had a place of their work here for a shorter or longer time; so Bugenhagen and Chemnitz in Brunswick; Urban Regius in the principality of Lüneburg; Anton Corvinus in the principalities of Calenberg and Göttingen; Tilemann Heshusius in Goslar and Helmstedt; Joachim Mörlin the intrepid fighter of the Interim in the city of Göttingen. Johann Spangenberg, whom his sovereign so highly honored that for

his sake he spared his birthplace with incendiary nuggets, was a native of Hardeggen in the principality of Göttingen *). - Thus, traits from the Reformation history of Northern Germany may count on the interest of the inclined readers.

Let us first take a look at the ecclesiastical conditions of the country before the beginning of the Reformation. Here we encounter many of the same phenomena that we find in other parts of Germany, although conditioned and modified by the historical development of the country and by the peculiarity of the Lower Saxon tribe. The people still held to the statutes of the church. Still annually a large crowd moved on the day of the apostle princes St. Peter and St. Paul (29. Junius) to the monastery at Königslutter (in Brunswick), or to the ancient imperial cathedral at Goslar, and on Michaelmas to the monastery at Walkenried, in order to partake of the indulgences that were abundantly granted on these days; Twice a year a pilgrimage went to the miraculous image of Thomas Aquinas exhibited by the Pauline monks in Göttingen; yes, in the seventh year a pilgrimage went from the cathedral court in Hildesheim to the sanctuaries in Aachen, and even to St. James de Compostella or to the monastery of St. Michael. Jago de Compostella or to the Promised Land, individual devotees did not shy away from the journey. When Tetzl came to Göttingen for a week in 1502, the people flocked to see him.

and "was, as the chronicle says, a great grace, which had never been before, that one should also release the parents and friends, brothers and sisters, man or woman, their souls and sins from purgatory. And a lot of money was sacrificed in the boxes, as the sum was 1100 gülden, not including postage, which was just as much." But a good part of this devotion can be attributed to the tenacity of the Lower Saxon tribe.

Nothing more than outward affiliation with the church; a real conviction of the worthiness of the treasures offered, an eagerness to appropriate what is preached by the church.

When in 1547 Albrecht von Mansfeld plundered the principality of Göttingen, then belonging to Ehrich the Younger, and came to the hub of Hardeggen, his scribe reminded him that Johann Spangenberg was a child of Hardeggen. Then the count said: "If this is Johann, my dear priest's fatherland, then they should also enjoy it," and passed by Hardeggen without bothering the citizens.

The fact that the people were no longer united in their minds by the salvation that had been promised could no longer exist in view of the openly visible corruption of the state that was supposed to impart salvation to the people. Here, too, people did not resort to public mockery and ridicule, as elsewhere, nor did they pour out their complaints in writings, but, when things got too bad, they dealt with it in earnest, as, for example, in Göttingen, where, at the beginning of the 15th century, the council, when the officialdom of Nörten did not want to give the angry community any satisfaction, expelled the "Pfaffenweib" of the pleban of St. John's by the city slaves. Johann out of the gate by the city servants, and asked the priesthood of the city "in honor of God and themselves and for the love of the council" to give up their housekeepers, the sinking of the oblivious servants of the altar was felt deeply enough and "not only their persons, but also the church represented by them had to lose control over the minds. There were no more bishops like Bernward of Hildesheim (a born Count of Sommerschenburg) 993-1022 and his successor Godehard, of whom the latter, despite his position at the imperial court - he was the educator of Emperor Otto II and his use of the church - believed to be the best.

No one who had something to seek from the head of the empire could do without him - and his unusually rich knowledge, which drew students to him from all over Germany, for example The later bishop of Meissen, Benno, the apostle of the Slavs, just as he in unfeigned fear of God and faithful care for the welfare of his subjects shone before the fine pen *) Not even the fame of the gelehrsamkeit and the ability to the regiment, not to mention the deeper requirements of a bishop, could claim at that time the North German bishops, by which e.g. Rndolph von Friedberg, the bishop of the city of Meissen, the bishop of the city of Meissen, and the bishop of the city of Meissen, the bishop of the city of Meissen, the bishop of the city of Meissen, the bishop of the city of Meissen, the bishop of the city of Meissen. For example, Rndolph von Friedberg and Dietrich von Niem, both bishops of Verben in the 14th century, had distinguished themselves, of whom the former, chancellor to Emperor Charles IV, The former, chancellor to Emperor Charles IV, who called him "Our priest and domestic servant", is believed to have written or at least drafted the famous imperial law of the Golden Bull, while the latter wrote a rich work on the schism in the Church. The decree of Dietrich of Osnabrück from 1398, that every canon must have studied at least one year and six weeks at a university of good reputation and must bring testimonies about it before his admission to the chapter and confirm them by oath, was forgotten. The bishops enjoyed all kinds of worldly pleasures, not excluding the vilest and most sinful ones, in the hustle and bustle of camp and war life. From

Bernward's favorite pastime in leisure hours was the production of castings from mixed metal. The large cast doors at the cathedral in Hildesheim, which depict the entire biblical story in sublime work, and the unfortunately damaged column in front of the cathedral, on which the life of Christ is depicted, still bear witness to his artistic sense.

Dietrich von Hardenberg, bishop of Brandenburg since 1512, is praised in the chronicle for having been able to "deliver the most magnificent orations not only when he was sober, but also when he was well intoxicated; When Johann Schadeland from Cologne was elected bishop of Hildesheim and asked for the library, the canons led him into the armory, showed him the piled up weapons with the words that these were the books with which the bishops of Hildesheim used to deal, so that he hurried away and asked in Rome "for God's sake" to give him another bishopric; Johann IV. of Hildesheim, a born duke of Saxony-Laueuburg, who does not even belong to the worst regents of the high diocese, carried no meaning in the Hildesheim collegiate feud in 1519 to open the campaign against Bishop Francis of Minden during the Easter Lent and to lead in his own person the storming of the Minden fortress Petershagen on Char Friday - he, the servant of the church, which absolutely forbade its servants to carry weapons and did not even allow the acceptance of fiefs from secular hands, because they carried swords and were stained with blood.

If it was like this with the heads of the clergy in Northern Germany, it can be foreseen without remembrance that it did not look any better in the lower degrees. Northern Germany counted a large number of very rich monasteries, which were founded by noble families of the higher and lower nobility or were very generously endowed. Especially frequent were the Benedictine and Cistercian monasteries, where mendicant monks were present, but of which the chronicle says: *Erunt Franciscani pauperes sine defectu, divites sine labore, mariti etiam sine uxoribus* (i.e. (i.e. the Franciscans were poor without want, rich without work, married without wives). The influx to these monasteries was very great, especially - here perhaps more than elsewhere - from the nobility itself. In some monasteries, e.g. in the famous Benedictine monastery at St. Michael's in Lüneburg, already founded by Duke Otto the Illustrious and richly endowed with grants and privileges by Emperor Otto I, only noble members could find a place; in others, e.g. in the monastery at St. Michael's in Lüneburg, only noble members could find a place. In others, e.g. in the Cistercian monastery of Loccum near Hanover, founded in 1163 and opened in 1277, it was a rule or a custom that only noble brethren could attain a dignity in the monastery. When, through peculiar circumstances, a bourgeois conventual was elected abbot in the 15th century, all noble monks left the monastery, which was now, of course, forbidden to all nobles for the future as a punishment by the pope; In the monastery of Gandersheim (in Brunswick), the abbess must always have sprung from princely blood and could boast that she could make a pilgrimage from her abbey to Rome without ever having to spend the night in a place that was not obligatory for her monastery. But what drove into the monastery and what was the situation in the monasteries? That Hildesheim

Nobleman Henning von Steinberg, who, when all his earthly hopes were laid in the grave with his bride, the Fräulein von Wildenstein, rode to the Carthusian monastery in Hildesheim, which had already been richly endowed by his family, gave his horse and his signet ring to his servant to bring both to his brother Aschwin, gave the falcon freedom on his fist and with the words: "Or the brothers of Uslar, who used the proceeds from the sale of the house Neuen-Gleichen not far from Göttingen to build a hospital for the sick and pilgrims near the monastery Reinhausen and entered themselves as serving brothers-they had very few like-minded people and successors. The pleasure of the carefree daily life, the good table, the comradeship that was often enough cheerful to the point of excess; the desire of the parents to see the fortune of the house diminished as little as possible by the otherwise unavoidable compensation of the younger sons and the endowment of the daughters, drove them to the monasteries, whose rulers enjoyed battle and hunting on beautifully bridled steeds at the head of their liegemen and from which piety, simplicity and useful occupation had long since disappeared. No historian saw a divine judgment in the violent death of an ecclesiastical lord who wielded the sword, as was the case, for example, with the abbot of St. Michael's in Hildesheim. Michaelis in Hildesheim, Bodo von Oberg, of whom the chronicler notes that he died by the sword, because he had fought with the sword *); one saw in the most intemperate pomp, in the most unseemly chasing after noisy company, in the worst idleness no disgrace for monks and nuns. The times were over in which copies of the holy gospels emerged from the nunneries at Höckelheim and Mariengarten, which are still preserved today with their large initial letters laid out in gold and colors and arouse admiration by their exceptional beauty and cleanliness. What King Philip wrote in his document in favor of the Walkenried monastery, founded in 1131: "To those who have no other weapons than prayer and tears, and no other protection than divine grace, let the emperor's sword be a refuge, that they may be unmolested in the service of the Lord and the precepts of their order" had long since fallen into ridicule. - One can see most clearly the complete decay of all spiritual life in the clergy if one considers the course of the visitation of the monasteries carried out in the middle of the 14th century on the order of the Council of Basel, which was carried out in northern Germany with greater seriousness than elsewhere and as a result of which the so-called Bursfeld Congregation, i.e., the Bursfelde Congregation, a monastery at

*) Bodo of Oberg was stabbed to death at Marienburg in 1369 and had fought against Duke Magnus of Brunswick at the Battle of Dinklar not far from Hildesheim in 1367.

of the Weser, came into being for the purpose of a comprehensive visitation of the Benedictine monasteries. The vehemence with which the monastic clergy resisted the demands of the visitation is hardly believable; neither the commissioners of the council nor the sovereigns were safe from their insults. The abbot of the monastery Clus near Eimbeck offended Duke Otto the One-Eyed of Göttingen during the visitation in such a way that he ordered his arrest. Nevertheless, no one had the courage to lay a hand on the consecrated man of the Lord until one of the ecclesiastical commissioners, Johann von Nordheim, gave the order. When the Benedictines at St. Michael's were required to live according to the rules of the order, they first complained to Rome that "people born like knights of God" were not so hard-boiled as to be able to abstain from linen clothing and meat. But since they did not stop at the favors received from Nicolaus V for this reason and tore down all the disorders again, Duke Otto of Lüneburg managed to get the Bishop of Verden and two other eavesdroppers to travel with him to control the disorder. Then the monks called armed people from the city to help by the sound of the storm bell and only with effort the duke could win the free with the bishop of Verden. The rebellious members of the order were expelled from the monastery; but how little the promise to keep good order from now on was to be trusted is shown by the fact that Duke Otto ordered in his will that his body should only be buried in the hereditary tomb of the Dukes of Lüneburg in St. Michael's Monastery if the abbot and convent had previously sworn to faithfully adhere to the rule of the order. The disgrace that their sovereign did not want to be buried in the tomb of his fathers for their sake, the religious belonging to his feudatories did not want to take upon themselves and submitted to the request. But this resistance was not only among the monks; it was almost worse in the nunneries. In order to put the ordered reformation into effect, Duke Wilhelm the Elder of Calenberg went to the monastery at Wennigsen, not far from Hanover, and asked the convent to leave the previous life and to follow the rule of the order again. The nuns replied that they had sworn an oath never to reform, and when the duke asked for a decision, they threw themselves off their knees: When the duke demanded a decision, they threw themselves on their knees and asked not to force them to perjure themselves. Already there was an exchange of words between them and the duke's companions, when the last one declared that he would leave for this time, but that he would already force obedience to his demands. After a few days he returned, found the monastery locked, and, when his servants refused to use force against the house of God, seized a bench and broke down the door. In the choir, the nuns were found lying stretched out on the ground, the

Arms spread out, each with burning candles and images of saints at his side. This farce did not intimidate the duke any more than the exorcism that was then directed against him; he stepped closer and explained that there were wagons outside ready to lead those who were opposed to the Reformation out of the country. There one promised docility. But he had hardly left with his chancellor, who was to restore order, when the promise was revoked. I would rather that the bishops of Hildesheim and Minden, or the counts of Hoya, had refused me, for these women," cried the duke when he learned of it, "because the relatives of the nuns had gathered in large numbers at the convent, went there at the head of several hundred servants, and now no negotiation was valid. The last sign of the fury was that the nuns smashed all the equipment, which they were not allowed to have according to the rules of their order and therefore had to hand over, at the feet of the duke. Then they fled. A similar thing happened in the monastery of Mariensee, not far from there. Duke Wilhelm had sufficiently experienced the fruitlessness of mild means in Wennigsen, and here he began to have some wagons brought forward in order to immediately remove the leaders of the uprising. But the abbess and the nuns climbed the tower of the monastery church and threatened the servants who were preparing for the storm by throwing down stones and bricks. The duke's decisive statement that they were to learn obedience that very evening at the castle in Neustadt finally induced them to descend and they complied, but only after they had chanted the exorcism formula to the duke in the choir and thrown stones, burning wax candles and images of saints at him. Similar events took place in almost all monasteries (in Derneburg in Hildesheim it was necessary to remove all nuns) and despite the zeal that the sovereigns and the ecclesiastical commissars showed in this reformation of the monasteries, its blessings are not to be highly praised. It was limited only to the monasteries; the prelates and canons, as well as the secular priests, remained unaffected. The latter continued to collect the favors of their office without bothering about the office; for the care of the same, one used to hire younger clergymen, who were called "Heuerpfaffen". One can imagine how the poor people were advised.

From these reports it will be clear enough how bleak the situation was in the church in northern Germany. There was also no lack of voices that recognized this ruin, and it went on here as elsewhere: impure and pure approaches to the Reformation went through each other. Thus the Göttingen chronicle of Lubecus tells us that on the Sunday after the Visitation of the Blessed Virgin Mary in 1453, the papal heretic Friedrich Molitor interrogated two heretics on the arbor of the town hall in Göttingen, who claimed, The priest has no power to consecrate the body of Christ, nor to forgive sins; the "body of God" does not pass into the bread, because "if it were as big as all the mountains, it would already be eaten up completely"; "if no oath is sworn, then a soul is lost", because God has forbidden the oath. The voices from the monastery of Walkenried sounded purer, where in 1469 four monks confessed that Christ, the only begotten Son of God, was life, way and truth. He alone is the life, way and truth, that his merit and

not monastic garb or monastic vows, fasting and human work or sufficiency redeem man. In 1500, under Bishop Berthold of Hildesheim, a monk, Johann Kannegießer, preached there at St. Michael's and St. Godehard's, and, as the chronicler writes, "first of all severely punished sinners in general, then especially open fornication among the clergy, tyranny among the nobility, usury among the burghers, and courting among women and virgins. And from the beginning of the 16th century we are told of a prior of the monastery Himmelsthür near Wernigerode, Andreas Proles, who is often said to have said: "What we are and have, we have by grace, but darkness and superstition weigh upon us; the church needs a strong reformer and I feel as if I hear his coming from afar." To the question of his monastic brothers, why he himself did not lay hands on the work, he answered: "I am old and weak in body and spirit, I lack the knowledge and the agitation and the gift of speech, but the Lord will raise up a fighter of faith who will purify the church and will give him the courage to contradict the great ones, and you will taste the blessing of this time. Luther is said to have seen this Proles once again in Magdeburg.

After these introductory remarks, we think to report a few things from the history of the Reformation in Northern Germany and to link these communications to the personalities and influences of the princes friendly or hostile to the Reformation, Ernst of Lüneburg, Henry the Younger of Brunswick, Elisabeth and Erich II or the Younger of Calenberg-Göttingen and Ernst of Grubenhagen.

(Sent in by Past. Hoppe.)

Proverbs in Luther's Writings.

(Continued.)

14. one donkey must not call another a sackbearer.

But here is a question how it came to pass, because God saith, In the day that thou eatest of the tree which is in the midst of the garden thou shalt surely die, that he died not: for after that hour he lived nine hundred and thirty years. How then is the word of God true? Answer: We must leave it at that, that in this commandment, as we shall hear, Adam sinned against us all, for we are all planted in him, and we are all planted in him.

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his blood and flesh, that it may be given to us as it was given to him. For God hath ordained that from this one man should all men come, and that we should all be his children. Therefore, as he asked, and what is laid to him for a curse, the same meeteth us all; so that we must be reckoned with him for a cake and dough, lately, all that are men. Wherefore also the scripture giveth one name to the first man, and to us all, that whatsoever is man, all Adam biteth of this first Adam, that is, of the first man, of whom we are all made; wherefore no man may bite another (as they say). That is why all arrogance is laid down here with all its force, that one man wants to rise above the other. We are Adam and remain Adam.

(15) It is twice as sour for the wicked to earn hell as it is for the godly to earn heaven.

We must also pay attention to the fact that Christ speaks a very terrible word here, when he says: "The children of this world are wiser than the children of light in their generation. This must not be interpreted much; we see it before our eyes every day, unfortunately more than good, how the world seeks it so exceedingly exactly, when it gains its advantage, and does not let any mite or work spoil it. How much trouble, worry and danger do the shrub thieves who make do in hedges have? They have neither day nor night to rest, if they are in danger of being cut or strangled, nor do they love their devilish life, so that they cannot tire of it. So a thief, a fencer, an adulterer, all lead a hard life and a hard order, need all kinds of cunning and trickery, tendrils and advantages, so that they can carry out their mischievousness and fornication, and they get mad beyond measure, until they give the devil his joyful service.

On the other hand, we see how the "children of light", that is, the right Christians, are lazy, discontented, careless and industrious in God's matters, knowing that God has a good pleasure in them and that they may enjoy it for eternity. So good things come to them sourly. Therefore, according to the common saying, the wicked are twice as sour to deserve hell, because they serve the devil so diligently, and do and suffer all things for his love, as the godly do for heaven. That is why God has to drag his Christians by the hair and force them to do what they should.

16. Despair makes a monk.

Here you see how God takes care of the birds and the flowers, and decorates them so beautifully; rather, he wants to give us what we need: yet we cannot trust him. So the devil has taken us captive in his snares. When a man comes to the point where he is not satisfied and does not trust in God, then love must immediately cease, so that no one does good, but only focuses on his own pile. And that is why the

The clergy, priests and monks, so that they alone might support themselves and feed their bellies, and not be allowed to work, they ran away to the monasteries. And it has become quite a saying: Despair makes a monk; yes, not only monks, but also clergymen, bishops and popes: for they do not trust that God could feed them, and think only that, how all infirmity and poverty may be taken from them. All this is lived in unbelief. Then they go in and keep whores or commit adultery: these are all fruits that follow unbelief, for they have never trusted God to feed them if they took a wife and stayed out.

Gold scale.

(From Gotthold's random devotions.)

A merchant, who had to collect a sum of money, had a gold scale in his hand, on which he threw one ducat after the other, or, as they said, went out to find out whether they were fully important and valid. Gotthold saw this and said, "I would be afraid that the ducats were all too heavy. How so?" said the other. Do you not think, replied Gotthold, that it is all too heavy money, on which hang the drops of sweat and blood of the simple and hard-working, the thirsts of the poor, widows and orphans, and the curse of the deceived and insulted? I do not hope that among this money of yours there are such weighted and burdensome pennies, but I only wish that you would always let your conscience be the scale on which you would place every thaler and ducat in order to find out whether it was won rightly or wrongly. I remember that I once heard a story that a sorceress taught her son of about 14-15 years all kinds of forbidden and loose arts. When he was traveling with some other peasants to the same village and could not or would not follow with his wagon as quickly as they drove ahead, he finally got off his horse, took a small stone and, I don't know with what murmur, secretly put it on the first wagon, which then weighed it down as if it were loaded with several hundredweight, so that the carter and the horses became tired and had to drive slowly. I consider every unlawful penny to be such a curse stone, which weighs down many a food and household in such a way that the carter is forced to stop and can no longer leave. And this would be the least of it, if the conscience and the soul remained untroubled; but many a one must first experience in his agony how difficult or rather how impossible it is to bring a soul loaded with unlawful goods through the narrow gate that leads to life, just as a large piece of timber can be floated away on the water with little effort by one alone, but when it comes to the shore, it cannot be brought any further, and many of them have to deal with the fact that they cannot carry it away.

from then on. Therefore, beware that your heart is not weighed down with such goods. The more one has to carry, the more he must sweat and groan when he has to carry his burden over a mountain. So in the bed of death he sweats the most whose conscience is burdened with injustice and deceit. Protect me, my God, from such good, on which tears, sighs and curses hang; better no good than such good.

(Submitted.)

From Claus Harms "Wisdom and Wit from the Alley."

Man is commanded to be good, and he is tormented by it all his life; the Christian is given to be good, and he rejoices in it for eternity.

Whoever could do one pure good deed by himself would lift the whole of Christianity off its hinges.

The face of sin: sweet and cruel; the weight of sin: light as a feather and heavy as lead; the judgment of sin: simple and just.

Let your work be a prayer and your prayer be a work.

If you like to see your fruit before men, the fruit-bearing power in you dwindles.

That I am weak, God will know; that He is strong, I know.

There are three crosses on the Christian path: the cross of suffering, which is laid on us by God; the cross of discipline, which we should lay on ourselves; the cross of faith, on which Christ, our salvation, hangs. Whoever does not already see this one cannot get past the other two, but remains miserable and powerless on the path.

(Submitted.)

Whoever does not want to believe in Christ must see how he can do without him. You and I cannot. We need someone to lift us up and hold us because we are alive and to put his hand under our head when we are to die, and he can do this abundantly according to what is written about him, and we know of no one from whom we would rather have it. No one ever loved so much, and something so intrinsically great and glorious as the Bible says and sets of him, never came into a man's heart and above all his merit and worthiness. He is a holy figure who rises to the poor pilgrim like a star in the night and fulfills his innermost need, his most secret longing and desire. M. Claudius (Wandsbecker Bete).

(Submitted.)

Father hurriedly talked to his sick child. The child liked to hear about divine things and had already heard, at school, as well as from father and mother, many of the things told in the Holy Scriptures, and had liked to hear them, even though she was not yet six years old. The father told the sick daughter that he wanted to give her a book in which he spoke about God.

and of Christ and of the holy angels; then the dull child straightens up and looks at the father so great and pious and adds: "and of Abraham. Without suspecting it, the child had put a word into the father's heart, by which his heart became still and firm. After some hours the holy angels had carried the child's soul into Abraham's bosom; but the father, as he pressed the dear child's broken eyes shut, thought over and over again of Abraham, who was ready to do anything his Lord demanded, even to give up his child, and as he prayed an Our Father on his knees at the deathbed with another praying woman, it did not become too difficult for him to say: Thy will be done!-From the mouth of babes praise is prepared for the Lord.

Explanation.

People who are conscienceless and dishonest enough to make use of a whitewashed way of information to frivolous lies, lazy, mindless gossip in general and even in public disgraceful papers as the only remaining means of their revenge should be let go. The undersigned, however, has been asked by preachers to hold up the truth for the sake of their congregations. He has neither gone over to the Iowa Synod, nor has he ever been a chiliast. However, for years he has come to know the spirit of a party that has defiled the bed of Jacob, i.e. the Scriptures, with caricatures of false doctrine, in such a way that he praises God when he experiences hatred about it; and it is not at all disconcerting when opponents of this and similar kinds see him the sooner the better somewhere else than in his previous position.

Frankenmuth, late July, 1860.

O. Fuerbringer.

Literature.

Dr. Urban Rhegius' **disputation on the restoration of the Kingdom of Israel** against all chiliasts of all times.

Translated by
C. J. Hermann Fick.

This is the title of a small book by the famous U. Rhegius in the form of 105 theses. It is preceded by a short but interesting biography of U. Rhegius by the translator.

Although Rhegius in his writing has the coarse chiliasts of his time in mind and combats them by name, his theses are nevertheless applicable to the chiliasts of any shade. Read especially theses 16-27; if these are true, as they are irrefutably true, then the conclusion follows inevitably that even the subtle chiliasm that is rampant in our day is reprehensible, because it is against the similarity of faith. similarity of faith.

The book is highly readable and we warmly recommend it. It is available from the recently established Academic Bookstore in St. Louis through Mr. A. Saxer. Price per piece 10 Cts, the dozen K1,00, the hundred d?,00 excluding postage.

Concordia College.

Since the admission of new pupils to the Concordia Collegium in St. Louis for the coming school year, which begins on September 1 of this year, requires domestic arrangements which depend on the number of pupils expected, the undersigned urgently requests all those concerned to register with him as soon as possible. The conditions of admission can be found in number 22.

A. Saxer, p. t. Director.

At the end of this volume, it seems to me the most appropriate place to give an account of why, with one exception, I have left out the invectives, of which every number of the Informatorium has been full for six months.

Articles of invective and scorn against persons, especially absent persons, are self-judging and do not require a response from Christian readers. They are incapable of a serious response, and it would be shameful to want to repay the same with the same. To reject again and again accusations against which one has already defended oneself to excess, and to refute again and again false doctrines that have already been refuted more than once and again, would be useless work. Finally, a public church bulletin is not there for the writers to serve as a playground for all kinds of fist fights, but for the readers to be informed, corrected, warned. Everything that does not serve the latter purpose, I believed I had to reject.

Th. Brohm.

Get

a. To the general synodal treasury: No contribution!

d. To the Synodal Missionary Fund:

By N. N. ans der Gem. dcs Hrn. Past. W. Scholz in Minden, Ills. \$1 .50

By Mr. Geo. Willner in Washington City in the Treicinigkeits-Gem. there, auf den Becken bei Kindtauken collectirt 5 ,7si

From the comm. of Mr. Past. H. Fick in Collinsville, Ills. 6,75

Through Mr. Past. C. Metz in New-QrleanS 12,80 and namely:

\$6,10 Collecte of the month of June 6,70 "" July

0. to the college maintenance fund

for teacher salaries:

By Mr. Geo. Willner in Washington City,Easter and Pentecost Collecte from the Dreieim'gkeits Gem. there 21.84

From the comm. of Mr. Past. H. Fick, in Collinsville 7.95 a. For poor students and pupils at Concordia College and Seminary:

By Mr. Past. vr. G. M. Gotsch collected at the baptismal feast of the shoemaker, Mr. Gustav Müller in Memphis, Tenn. 4.00

Through Mr. Past. H. Wanderin Chicage, Illö. by the Virgin Society in s. Gem. 12,50

namely -.

\$1,50 for N. Sorget

4.00 " A. L. Selle

4,00 " L. Chic

" Hrn. Past. C. Metz in New-Orleans"

9.65 and namely: H? .-

\$5,25 contribution xr. June

4.40 ,, " July

s. On the maintenance fund for Prof. Biewend:

By Mr. Geo. Willner in Washington City -- -- 2.00 and namely:

\$1.00 by himself

1,00 " Mr. Wm. Honnschiid

"Mr. Past. J. G. Saner from his Gcmcinde 15,00 Collecte from the Gem. of Mr. Past. Biitz in Lafa-

yctte Co., Mo. 5,1st

F. Böhlau, Cassirer.

Correction. In the heading of Mr. C. Pievenbrink's receipt in the previous number, it must of course read: "middle districts" instead of: northern and is corrected by me, because it was posted by me. -

F. BLHlau,

Received.

a. To pay off the debt of ConcordiaCollegc construction:

From the comm. of Mr. Past. Bilz, Lafayette Co, Mo \$6.50 " an Ung. in St. Lonis, Mo. 5 .00

Gerh. Mönng by Mr. Past. Sauer 0 ,50

d. To the synodal treasury of western districts:

From Immanuel's District in St. Louis, Mon. 18.10 ,, Drcieinigkeits ", , " 12.25

From the comm. of Mr. Past. Moll, New Bielefeld, St. Louis Co., Mo. -- - 2.10

„ Mr. Past. Gotsch, Memphis, Tenn. IM Collecte der Gem. des Hrn. Past. Frdcckriug, Poca-

hontas Ho., Mo. — 5,25-

Cd. No missing.

For the Lutheran have paid:

The 12 year old:

Mr. H. Backs.

The 13th year:

The gentlemen: Scph. Graf, C. Segelhorst, H. Helft, H. Rückens.

The 14th year:

The gentlemen: Setph. Graf, L. Cnrts, C. Segelhorst, L. Schlechte, H. Holste, H. Rückerts.

The 15th year:

Messrs: Setph. Graf, Past. H. SchiercnbeL Past.^ A. Rasmussen, H. Hoidt, C. Segelhorst, L. Schlechte, H. Holste, H. Rückerts.

Furthermore: Wittwe Poppitz and Schnbarth.

The 16th year:

Gentlemen: Past. W. Hattstädt 10 Er-, A. Nehrig' N. Stitz, Past. F. Sievers 3 er-, Past. H. Eisfcller 2 Er-, Fr. Neitzel, Gottfr. Merz, H. Holdt, C. Segelhorst 65 Cts.,J Frcd. Schmidt 5 Er., P. Hoffmann, Past. F. Steinboch,, I. N. Steinbach \$1.78, Bedecker, Studt, L. Müller, Mr- hammer, H. Ersmeier, Past. H. Kühn, J. Gerding, E. Hinkelmann, C. Saalfeldt, C. Kühnen, G. A. Ranzen- berger49 Er-, M. Hetzner, J. Lochaas, S. Luft, L. Schlechte, C. Müller, W. Bode.

Furthermore: Wittwe Poppitz, Schubarth, Böse.

The 17th year:

Messrs: J. Kühl, Past. F. Sievers 4 Ex.

Martin C. Barthel.

Changed address:

Teacher O. N. LLMK, oars U. li-iectsl,

Orrpö Oimnäeau, No.

.. - —

Synodaldruckerei von Aug. Wiebusch u. Sehn.

St. Louis, Mo,